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THE  
BAPTIST  
MISSIONARY MAGAZINE.

PUBLISHED BY THE  
American Baptist Missionary Union.

VOLUME LXIII.

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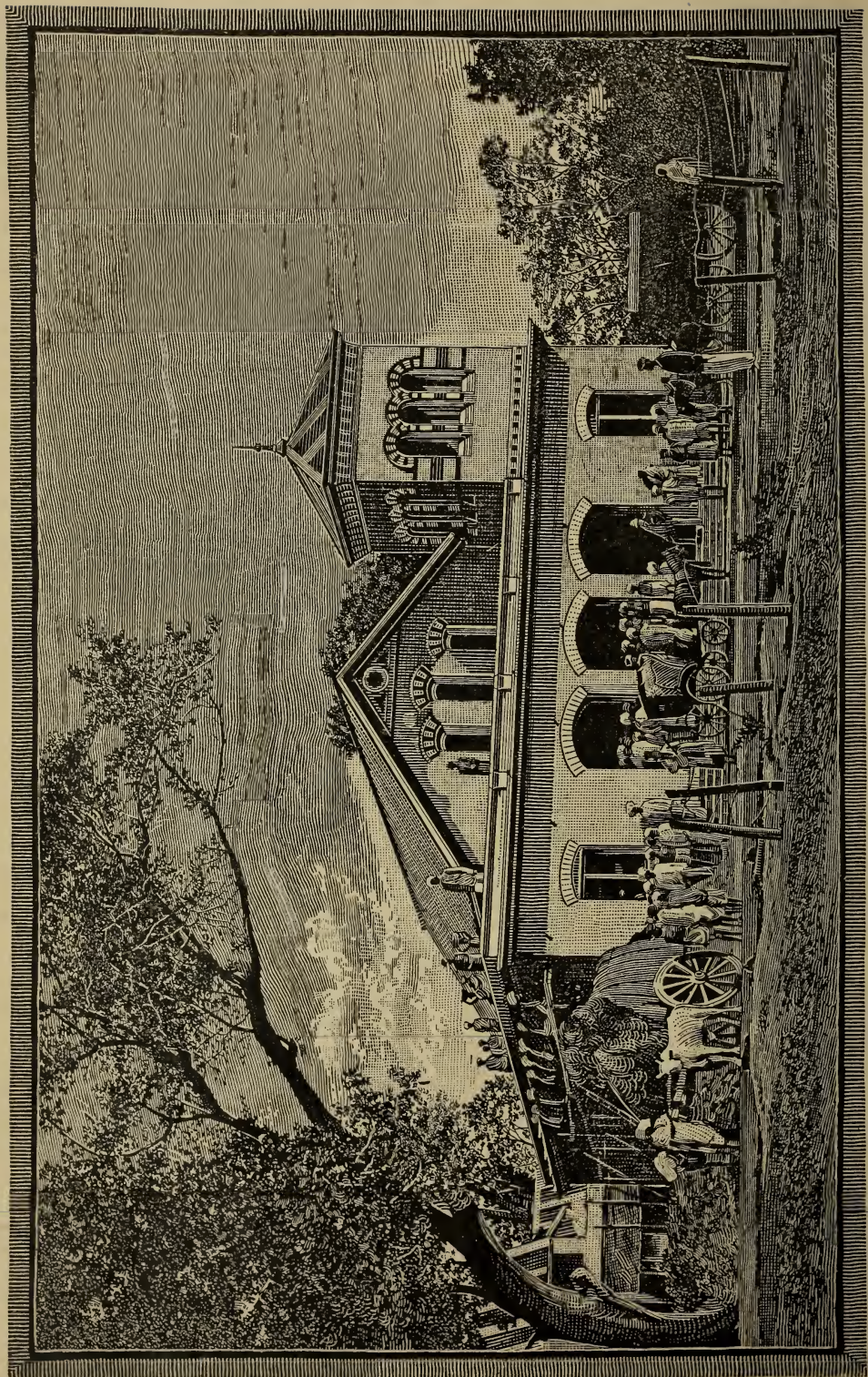
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AMERICAN BAPTIST CHAPEL, NELLORE, INDIA.



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# THE BAPTIST MISSIONARY MAGAZINE.

VOL. LXIII. — JANUARY, 1883. — No. 1.

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NEW SUBSCRIBERS FOR 1883 AT FIFTY CENTS. — In the hope of extending its benefits to many families who do not now have the privilege of reading it, THE MISSIONARY MAGAZINE for 1883 is offered to new subscribers at *fifty cents* per copy, provided the names be sent in clubs of ten or more. The MAGAZINE to subscribers under this offer will not be sent in packages, but by post to each subscriber. This offers a grand opportunity to pastors and others to help extend the circulation of the MAGAZINE. In large churches clubs of ten or more will easily be formed; and where it is not possible to form a club in a single church, two or more churches may unite to get up a club. *Remember, the MAGAZINE on these subscriptions is to be sent to the individual address of the subscribers, and so the members of the club need not live all in one place.* This offer does not affect old subscribers, whether the MAGAZINE has been sent to their address, or in packages. Many have been asking for cheaper missionary literature: here is the best missionary reading offered at a merely nominal price. Let the clubs be made up early, and the names sent as soon as possible to W. G. CORTHELL, Mission Rooms, Tremont Temple, Boston, Mass.

ARE YOU GIVING TO THE LORD? — We are now in the midst of the holiday season, — the season of gifts. The principal festival of this season is called Christmas, and it is a time which many will celebrate by bestowing gifts upon their families and friends; but is there not also a time for calling to mind the great blessing which came to men through Him whose birth has given the name of our festival? While giving pleasure to our friends, shall we not also try to please Him who gives us this occasion for joy? There are few who cannot find some token of affection for loved ones at this season of the year, but how many who have nothing for Christ! We may please him most by helping to accomplish the work which he came to do. He died that all who come to the Father through him might be saved. In this time of giving, let us not forget to give something to spread the knowledge of this blessed truth in all the earth, that the number of those who celebrate *Christ-mas* from the heart may be multiplied.

PERSONAL. — Mrs. H. W. Mix sailed from New York, Nov. 16, in "The Celtic," of the White Star Line, returning to Toungoo, Burmah, to continue the work of Miss Mary A. Rockwood, deceased. — B. F. Prichard, M.D., of Ongole, India, has declined the appointment of the Missionary Union as medical or lay missionary at that place. —



Rev. F. S. Dobbins has again been compelled to return to this country, as the climate of Japan proved unsuitable for him. He reached Philadelphia with his wife and family Dec. 2, with health somewhat improved. We deeply sympathize with Mr. Dobbins in this second disappointment of his hope and desire to labor for the salvation of the heathen. May the Lord give him a work to do that shall prove to be useful not only to the people of this country, but to the heathen of every land! — Miss E. J. Munson of Tokio, Japan, was married Nov. 2, 1882, to Rev. W. J. White, in charge of the English Baptist mission in the same city. We are glad that our sister, although leaving the service of the Missionary Union, is still to be engaged in the same great cause for the sake of which she first left her native land. Our best wishes go with her in her new relations. — The party which sailed from New York for Burmah, Sept. 2, reached Rangoon Nov. 2. The party included Rev. B. P. Cross and wife of Rangoon College; Rev. John E. Case of the Shan Mission, Toungoo; Rev. L. J. Deuchfield and wife, who went out to take charge of the English Baptist Church, Rangoon; Mrs. M. C. Douglass, M.D., of the Kemen-dine Girls' School, Rangoon; Mrs. F. H. Eveleth of Toungoo; and Miss Zillah A. Bunn of the Eurasian Home, Maulmain.

OUR BAPTIST PRESS. — The MAGAZINE has a grievance. The editors of our Baptist papers do not read it. It is not because it is not worth reading; for almost every week brings to our notice items in our own papers, credited to journals of other denominations, but which appeared originally in the MAGAZINE. It is a fact, that the principal missionary publication of the American Baptists receives more consideration from journals of other denominations than our own. Not many months ago an item of Baptist missionary news ran the round of our weekly papers, taken from "The Evangelical Messenger," but which the enterprising editor of that journal obtained from the MISSIONARY MAGAZINE of several months before. A notable instance of the matter of our remonstrance has just occurred. In "The National Baptist" of Nov. 23 is published an article of three-quarters of a column, headed "Sweden," and credited to "The New York Christian Herald," which was taken almost bodily from the MAGAZINE of last August. How is it, brethren? Haven't you found out that the BAPTIST MISSIONARY MAGAZINE is one of the leading missionary publications of the world, and worthy of careful attention? Others have, as their liberal and prompt quotations from its columns testify. It doesn't make us proud of you to see our best matter quoted in your columns at second hand, and several months behind time.

CHINESE MISSIONS. — The Chinese Government and people seem to be awaking to the significance of the laws regarding Chinese emigration, recently passed by the United States Government, and are disposed to retaliate in kind. It is stated that there is a growing feeling of hostility toward foreigners, particularly Americans; and "The Central Baptist" states, on the authority of Mrs. Crawford, missionary to Tung Chow, that the passports giving the missionaries permission to travel in the country have been withdrawn, and new ones are very difficult to obtain.

GENERAL SURVEY. — For the convenience of the readers of the MAGAZINE we give in this number a general survey of the stations, missionaries, and work of the Missionary Union. The information given has appeared in another form, but it was thought that it might be useful to place it in the MAGAZINE for readiness of reference and permanent pres-

ervation. It is the desire of the Union to afford every facility practicable to all who desire information in regard to its work.

"LITTLE HELPERS."—This is the name of a beautiful little sheet of eight pages, which has been laid on our table. It is published by the Woman's Baptist Foreign Missionary Society; and the number for January, 1883, is marked "Vol. I., No. 1." It is printed on tinted paper, and this number hasn't an uninteresting word in it. If it keeps on as it has begun, "Little Helpers" will be a *great* help to the missionary cause in awakening interest in the salvation of the heathen. It is intended specially for the children, but the older people will be sure to read it. We welcome "Little Helpers," and hope we shall have many returns of its cheerful holiday greeting. The terms are: One copy for one year, 20 cents; from ten to twenty copies to the address of one person, each, per year, 15 cents; twenty or more copies to the address of one person, each, per year, 10 cents. Send your orders and money to W. G. Corthell, Mission Rooms, Tremont Temple, Boston, Mass., and get the prettiest, most interesting, and cheapest little paper you ever saw.

"THE HEATHEN HELPER" has been selected as the title of a monthly missionary paper published by the Central Committee for the Woman's Mission to Woman Societies (Baptist) of the South. It is issued from Louisville, Ky.; and the first number shows that our Southern sisters mean to push their enterprise with vigor, and we hope with success.

## GENERAL SURVEY OF THE WORK.

### BURMAH.

RANGOON (Ran-goón) (population, 134,176), the capital of British Burmah, is situated on the Rangoon River, the eastern delta-branch of the Irrawaddy River, about twenty miles from the sea. Missionary work was begun here in 1813 by Adoniram Judson, and the workers at present on the field are,—

*Burman Department.*—Rev. E. A. Stevens, D.D., and wife, Rev. C. Bennett and wife, missionaries, with 20 native preachers. There are 4 churches, with 475 members; 41 were baptized in 1881. There are also 4 schools, with 220 pupils.

*Sgau Karen Department.*—Rev. J. B. Vinton, D.D., and wife, Mrs. J. P. Binney, missionaries, and 73 native preachers. The churches number 92, and the members 4,137; 258 were baptized in 1881; and there are 40 schools, with 840 pupils.

*Pwo Karen Department.*—Rev. D. L. Brayton and wife, missionaries, engaged in translating and printing the Bible.

*Shan Department.*—Rev. J. N. Cushing, missionary, engaged in translating and printing Shan Scriptures and religious literature.

*Rangoon Theological Seminary.*—Rev. D. A. W. Smith, President, and Mrs. Smith, assisted by a native faculty. There are 31 students.

*Rangoon College, for all Races.*—Rev. John Packer, President; Mrs. Packer, and Rev. B. P. Cross and wife, instructors, assisted by a native faculty. 42 students.

*Kemendine Girls' School.*—Mrs. M. C. Douglass, M.D., Miss L. E. Rathbun, teachers.

*Baptist Mission Press.*—Mr. Frank D. Phinney, superintendent, with a force of about 75 native workmen.

MAULMAIN (Maulmáin) (population, 93,187) is situated at the junction of the Salwen, Attaran, and Gyne Rivers, something over one hundred miles east of Rangoon. The station was founded in 1827. Workers on the field:—

*Burman Department.* — Rev. E. W. Kelly and wife, Mrs. J. M. Haswell, Miss S. E. Haswell, Miss E. H. Payne, Miss E. E. Mitchell, M.D., Miss S. B. Barrows (Boys' School), Miss Martha Sheldon (Girls' School); 6 native preachers. 4 churches, 255 members; 33 baptisms in 1881. 3 schools, and 190 pupils.

*Karen Department.* — Rev. D. Webster and wife, Miss S. J. Higby, Miss N. Garton; 17 native preachers. 15 churches, 1,168 members; 45 baptized in 1881. 9 schools, 410 pupils.

*Shan Department.* — Mrs. J. B. Kelley; 1 native preacher. 3 baptized in 1881. The Shan Christians are members of the Burman Church in Maulmain.

*Eurasian Home.* — Miss Z. A. Bunn, teacher.

TAVOY (Tavóy), on the Tenasserim River, twenty-five miles from the sea, has a pleasant situation, and is of interest as being the station where the Karen mission was first started in 1828. It has 13,372 inhabitants.

*Burman Department.* — No missionary; 1 native preacher. 1 church, with 3 members. 1 school, with 30 pupils.

*Karen Department.* — Rev. H. Morrow and wife; 16 native preachers. 23 churches, 1,206 members; 144 baptisms in 1881. 435 pupils in the schools.

BASSEIN (Basseén) (population, 28,147) is on the Bassein River, the western delta-branch of the Irrawaddy, one hundred miles west of Rangoon, and fifty miles from the sea. Station established, 1840.

*Burman Department.* — No missionary on the field; 4 native preachers. 4 churches, 45 members; 3 baptisms in 1881. 1 school, with 5 pupils.

*Sgau Karen Department.* — Rev. C. A. Nichols and wife, Miss I. Watson, Miss E. F. McAllister; 118 native preachers. 73 churches, 6,817 members; 317 baptized in 1881. 71 schools, and 1,969 pupils.

*Pwo Karen Department.* — No missionary on the field; 27 native preachers. 19 churches, 1,086 members; 63 baptisms. 6 schools, 126 pupils.

HENTHADA (Hénthadah) is on the main stream of the Irrawaddy River, nearly at the head of the delta, and about one hundred miles north-west from Rangoon. Population, 16,724. Station established, 1853.

*Burman Department.* — No missionary; 1 native preacher. 1 church, 47 members; 4 baptisms in 1881. 1 school, 26 pupils.

*Karen Department.* — Rev. W. F. Thomas, Mrs. C. B. Thomas; 50 native preachers. 59 churches, 2,198 members; 141 baptized in 1881. 31 schools, 868 pupils.

TOUNGOO (Toung-óo) (population, 17,199) is on the west bank of the Sitang River, near the southern boundary of Upper Burmah. Station established, 1853.

*Burman Department.* — Rev. F. H. Eveleth and wife, Miss E. L. Upham; 3 native preachers. 1 church, 22 members; 4 baptized in 1881. 1 school, 46 pupils.

*Paku Karen Department.* — Rev. E. B. Cross, D.D., Miss F. E. Palmer; 39 native preachers. 64 churches, 1,982 members; 184 baptisms in 1881. 483 pupils in schools.

*Bghai Karen Department.* — Rev. A. Bunker and wife, Miss H. N. Eastman, Miss E. O. Ambrose; 54 native preachers. 67 churches, 2,040 members; 174 baptisms. 43 schools, 818 pupils.

*Red Karen Department.* — Rev. A. V. B. Crumb and wife, missionaries.

*Shan Department.* — Rev. J. E. Case, Mrs. H. W. Mix; 2 native preachers. 1 church, 18 members; 2 baptized in 1881. 3 school, 11 pupils.

SHWAYGYEEN (*g* soft, and accent on last syllable) is on the Sitang River, south of Toungoo, and one hundred miles north-east from Rangoon. Population, 7,519. Station established, 1853.

*Burman Department.* — Rev. H. W. Hale and wife; 1 native preacher.

*Karen Department.* — Rev. W. I. Price and wife; 23 native preachers. 25 churches, 931 members; 57 baptisms. 13 schools, 301 pupils.



PROME is on the east bank of the Irrawaddy River, eighty-five miles west of Toungoo, and one hundred and sixty-six miles north-west from Rangoon, with which it is connected by a railway. Population, 28,813. Station established, 1854.

*Burman Department.*—Rev. E. O. Stevens and wife; 9 native preachers. 3 churches, 234 members; 19 baptisms in 1881. 3 schools, 192 pupils.

THONGZAI (Thóng-zǎ) is a country town on the Prome and Rangoon Railroad, about midway between the two cities. Station established, 1855.

*Burman Department.*—Mrs. M. B. Ingalls, Miss Julia M. Elwin; 9 native preachers. 2 churches, 363 members; 19 baptisms. 2 schools, 110 pupils.

ZEEGONG (Zeegóng) is a station on the same railroad, about midway between Prome and Thongzai. The place itself is small, like Thongzai. Station established, 1876.

*Burman Department.*—Rev. W. George and wife, Mrs. R. B. Hancock, Miss A. M. Barkley; 3 native preachers. 2 churches, 123 members; 11 baptisms in 1881. 3 schools, 101 pupils.

BHAMO (Bah-máu), in Upper Burmah, is on the Irrawaddy River, one hundred and eighty miles above Ava the capital, and only forty miles from the borders of the Chinese province of Yunnan. Bhamo has five hundred houses, and a population of twenty-five hundred Shans, Chinese, and Burmans. It is the only station of the Union in Upper Burmah. Work was begun there in 1877.

*Shan Department.*—Rev. J. A. Freiday and wife; 1 native preacher. 9 Christians.

*Ka-Khyen Department.*—Rev. W. H. Roberts and wife, Rev. L. W. Cronkhite and wife; 4 native preachers. Seven Ka-Khyens have been recently baptized.

MAOOBEN (Ma-ô-ben) is about thirty miles west of Rangoon. It has a population of about 1,000. Station established, 1879.

*Pwo Karen Department.*—Rev. W. Bushell and wife; 10 native preachers. 10 churches, 381 members; 8 baptisms in 1881. 3 schools, 30 pupils.

THATONE (Thah-tōne), some thirty miles north-west from Maulmain, was established as a station in 1880. Miss E. Lawrence is now living there, working among the Karens; but the place is often visited by other missionaries from Maulmain, and the work is gathering from all races.

#### ASSAM.

GOWAHATI (Gow-háttý) (population, 11,492), the capital and largest town of Assam, is on the Brahmaputra River. It was established as a station of the Union in 1837. There is no American missionary there; but the work is conducted with prudence and efficiency by Kandura, a native, assisted by 15 native preachers. There are 14 churches, 614 members; 103 baptized in 1881; and 222 pupils in schools.

NOWGONG is seventy miles east of Gowahati, on a side channel of the Brahmaputra, and has a population of 3,241. Established as a station in 1841. Missionaries, Rev. P. H. Moore and wife, Miss Orrell Keeler, Miss A. K. Brandt; 5 native preachers. 1 church, 113 members; 11 baptisms in 1881. 12 schools, 273 pupils.

SIBSAGOR (Sib-sáu-gur) is on the Deckho River, a branch of the Brahmaputra. Population, 500. Rev. A. K. Gurney, missionary; 5 native preachers. 4 churches, 192 members; 12 baptisms in 1881.

TURA (Tóorah) is among the Garo Hills south from Gowahati, and was established as a station in 1876. Missionaries, Rev. E. G. Phillips and wife, Miss M. Russell; 10 native preachers. 9 churches, 821 members; 108 baptisms in 1881. 35 schools, 545 pupils.

MOLONG (Mōlōng) is among the Naga Hills south from Sibsagor 44 miles. Station established, 1877. Rev. E. W. Clark, missionary; 2 native preachers. 1 church, 25 members; 5 baptized in 1881. 2 schools, 43 pupils.

KOHIMA (Kohémah) is among the Naga Hills in the south of Assam. Rev. C. D. King and wife, missionaries.

## TELUGUS.

NELLORE (Nel-lóre), in Madras Presidency, India, is situated on the River Pennar, thirteen and one-half miles from the sea, and ninety-eight miles north of Madras. Population, 29,922. Station established, 1840, "The Lone Star." Missionaries, Rev. J. F. Burditt and wife, Miss Mary M. Day; 13 native preachers. 2 churches, 510 members; 45 baptized in 1881. 13 schools, 197 pupils.

ONGOLE (On-góle) is one hundred and seventy miles north from Madras, and some ten or twelve miles from the sea. 31,666 inhabitants. Station established, 1866. Missionaries, Rev. J. E. Clough, D.D., Rev. W. B. Boggs and wife, Rev. W. R. Manley and wife, Rev. R. Maplesden, Rev. Edwin Bullard and wife, Rev. C. H. D. Fisher and wife, Rev. D. K. Rayl and wife; 71 native preachers. 27 churches, 17,554 members; 2,062 baptisms in 1881. 190 schools, 2,950 pupils.

RAMAPATAM, a small town on the Bay of Bengal between Nellore and Ongole, is the seat of the Brownson Telugu Theological Seminary. Rev. R. R. Williams, D.D., president; Mrs. Williams, Rev. G. N. Thomssen and wife, and a native faculty, instructors. The students number between two and three hundred. Evangelistic work in the field for ten miles about Ramapatam is done by the students; and in this field are 5 churches, 531 members, and there were 23 baptisms in 1881. Station established, 1869.

SECUNDERABAD (Secunderabad) is three miles north of Hyderabad, the largest Moham-medan city of India, and, next to Constantinople, the largest in the world, having a population of 263,005, and is three hundred and fifty-eight miles north-west of Madras. Population, 34,357. Station established, 1875. Missionaries, Rev. W. W. Campbell, Rev. Elbert Chute and wife; 2 native preachers. 1 church, 55 members; 8 baptized in 1881. 2 schools, 55 pupils.

KURNOOL (Koor-nóol) is on the Tungabhadra River, one hundred and ten miles south-west from Hyderabad. The district has 914,432 inhabitants. Station established, 1876. Missionaries, Rev. F. E. Morgan and wife; 2 native preachers. 2 churches, 283 members; 8 baptized in 1881. 3 schools, 32 pupils.

MADRAS (Mă-drás), on the Bay of Bengal, is the capital of the Presidency of Madras. Population, 405,948. Station established, 1878. Missionaries, Rev. L. Jewett, D.D., and wife, Rev. N. M. Waterbury and wife, Miss Marie Menke, Miss Emma Rauschenbusch; 4 native preachers. 1 church, 43 members; 16 baptized in 1881. 5 schools, 135 pupils.

HANAMACONDA (Hún-a-ma-cónda) is eighty-six miles north-east of Secunderabad, and four and one-half miles east of Warangul, the capital of the ancient Telugu kingdom. Population about 8,000. Station established, 1879. Missionaries, Rev. A. Loughridge, Rev. A. A. Newhall; 2 native preachers. 1 church, 16 members; 1 baptism in 1881. 2 schools, 61 pupils.

## SIAM.

BANGKOK, the capital, is on the Menam River, twenty miles from the sea, and has about 500,000 inhabitants. Station established, 1833. Missionaries, Rev. William Dean, D.D., Rev. L. A. Eaton; 6 native preachers. 6 churches, and about 500 members.

## CHINA.

NINGPO (accent on last syllable), province of Che-Kiang, one of the open ports of China, on the River Yung, twelve miles from the sea, has a population of about 200,000. Established as a station, 1843. Missionaries, Rev. E. C. Lord, D.D., Rev. G. L. Mason and wife, Miss F. B. Lightfoot, Miss E. Inveen; 3 native preachers. 7 churches, 255 members; 16 baptized, 1881. 5 schools, 91 pupils.

SWATOW (Swau-tów), province of Quang-tung, is a treaty port on the estuary of the Hang Kiang River, five miles from the sea, 225 miles east from Canton, and about 150 miles north-east from Hong Kong. Population, 30,000. Station established, 1846. Missionaries, Rev. W. Ashmore, D.D., and wife, Rev. S. B. Partridge, Rev. W. K. McKibben and wife, Rev. W.

Ashmore, jun., and wife, Miss A. M. Fielde, Miss M. E. Thompson, Miss S. A. Norwood, Miss C. H. Daniells, M.D.; 20 native preachers. 24 churches, 781 members; 94 baptisms in 1881. 4 schools, 76 pupils.

ZAO-HYING (Zhow-shing), situated on Hang-chow Bay, about one hundred miles west from Ningpo, is a city of more than 500,000 inhabitants. Established as a station, 1869. Missionary, Rev. H. Jenkins; 5 native preachers. 3 churches, 46 members.

## JAPAN.

YOKOHAMA is on the west shore of Yeddo Bay, seventeen miles south of Tokio. Population, 61,553. Station established, 1872. Missionaries, Rev. N. Brown, D.D., and wife, Rev. A. A. Bennett and wife, Miss C. A. Sands; 3 native preachers. 2 churches, 90 members; 41 baptisms, 1881. 3 schools, 193 pupils.

*North of Japan.* — Rev. T. P. Poate and wife (residence, Yokohama); 5 native preachers. 3 churches, 46 members; 25 baptisms, 1881.

TOKIO (T6-kee-yo), the capital of the Japanese Empire, is on the Ogara River at its mouth. The population numbered 779,361 in 1872. Before 1868, the name of the city was Yeddo. Station established, 1874. Missionary, Miss A. H. Kidder; 2 native preachers. 1 church, 38 members; 5 baptized in 1881. 2 schools, 43 pupils.

KOBE is the foreign settlement of the city of Hiogo, on the "Inland Sea." The population of Hiogo is about 60,000; and of Kobe, 8,554. Station established, 1881. Missionaries, Rev. H. H. Rhees and wife. 2 churches.

TOTAL of the Asiatic missions: 664 native preachers; 586 churches, 46,074 members; 4,195 baptisms in 1881; 521 schools, 12,522 pupils.

## AFRICA.

LIBERIA. — Mrs. C. M. Hill and Mrs. M. Vonbrunn are supported by the Woman's Missionary Societies in teaching and laboring among the Bassas.

## EUROPE.

GERMANY. — 350 ministers; 146 churches; 1,992 baptisms in 1881; 28,038 members. SWEDEN. — 160 ministers; 315 churches; 1,992 baptisms in 1881; 19,929 members. FRANCE. — 18 ministers; 9 churches; 44 baptisms in 1881; 738 members. SPAIN. — 4 ministers; 3 churches; 9 baptisms in 1881; 150 members. GREECE. — 3 ministers; 1 church; 1 baptism in 1881; 7 members. TOTAL. — 535 ministers; 474 churches; 4,038 baptisms in 1881; 48,862 members.

## GRAND TOTAL.

34 stations; 1,199 native preachers; 1,060 churches; 8,233 baptisms in 1881; and 94,936 members.

## MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION.

WE give below a full list of the missionaries now in the employ of the American Baptist Missionary Union, with their present post-office addresses. Those marked (\*) are supported by the Woman's Baptist Missionary Society, and those marked (†) by the Woman's Baptist Missionary Society of the West. The postage to all the stations abroad is five cents, except to Bangkok, which is thirteen cents through Italy, or ten cents (to Singapore only) *via* San Francisco; prepaid in all cases.



†Miss Emma O. Ambrose, Toungoo, Burmah.

Rev. H. Andru, 48 Rue de Lille, Paris, France.

Rev. William Ashmore, D.D., and wife, Swatow, China (*via* San Francisco).

Rev. William Ashmore, jun., and wife, Swatow, China (*via* San Francisco).

Rev. S. P. Barchet, M.D., and wife, 18 Oakland Street, Brooklyn, E.D., N.Y.

\*Miss Anna M. Barkley, Zeegong, Burmah.

\*Miss Sarah B. Barrows, Maulmain, Burmah.

Rev. A. A. Bennett and wife, Yokohama, Japan (*via* San Francisco).

Rev. Cephas Bennett and wife, Rangoon, Burmah.

Rev. G. S. Benoliel, Divino Pastor 10<sup>3</sup> Centro, Madrid, Spain.

†Mrs. J. P. Binney, Rangoon, Burmah.

Rev. W. B. Boggs and wife, Cumbum, Madras Presidency, India.

Rev. H. Boileau, Montbeliard, France.

†Miss Anna K. Brandt, Nowgong, Assam, India.

Rev. J. Braun, Sophientallee No. 25, Eimsbüttel, Hamburg, Germany.

Rev. D. L. Brayton and wife, Rangoon, Burmah.

Rev. K. O. Broady, Bethel Seminary, Stockholm, Sweden.

Rev. M. Bronson, D.D., and wife, Eaton Rapids, Mich.

Rev. Nathan Brown, D.D., and wife, Yokohama, Japan (*via* San Francisco).

Rev. Edwin Bullard and wife, Ongole, Madras Presidency, India.

Rev. Alonzo Bunker and wife, Toungoo, Burmah.

Miss Z. A. Bunn, Eurasian Home, Maulmain, Burmah.

Rev. J. F. Burditt and wife, Nellore, Madras Presidency, India.

Rev. Walter Bushell and wife, Maooben, Burmah.

Rev. W. W. Campbell, Secunderabad, Deccan, India.

Mrs. W. W. Campbell, Busti, Chautauqua Co., N.Y.

Rev. C. H. Carpenter and wife, Newton Centre, Mass.

Rev. John E. Case, Toungoo, Burmah.

Rev. Elbert Chute and wife, Secunderabad, Deccan, India.

Rev. R. P. Cifré, Muralla, 1, Figueras, Spain (*via* Perpignan).

Rev. E. W. Clark, Amguri, Assam, India.

Mrs. E. W. Clark, Amenias, N.Y.

Rev. J. E. Clough, D.D., Ongole, Madras Presidency, India.

Mrs. J. E. Clough, Kalamazoo, Mich.

Rev. I. D. Colburn and wife, Townshend, Vt.

Rev. J. B. Cretin, La Fère, France.

Rev. L. W. Cronkhite and wife, Bhamo, Burmah.

Rev. B. P. Cross and wife, Rangoon, Burmah.

Rev. E. B. Cross, D.D., Toungoo, Burmah.

Mrs. E. B. Cross, Sabetha, Kan.

Rev. A. V. B. Crumb and wife, Toungoo, Burmah.

Rev. J. N. Cushing, D.D., Rangoon, Burmah.

Mrs. J. N. Cushing, Newton Centre, Mass.

†Miss C. H. Daniells, M.D., Swatow, China (*via* San Francisco).

\*Miss Mary M. Day, Nellore, Madras Presidency, India.

Rev. William Dean, D.D., Bangkok, Siam (through Italy).

Mrs. William Dean, 14 Howland Street, Roxbury, Mass.

Rev. Alexandre Dez, 48 Rue de Lille, Paris, France.

Rev. F. S. Dobbins and wife, 734 Federal Street, Camden, N.J.

\*Mrs. M. C. Douglass, Kemendine Girls' School, Rangoon, Burmah.

Rev. David Downie and wife, care Rev. A. H. Bur-  
lingham, D.D., 9 Murray Street, New York, N.Y.

Rev. A. Drake, Bethel Seminary, Stockholm, Sweden.

Rev. D. H. Drake, Delavan, Ill.

†Miss H. N. Eastman, Toungoo, Burmah.

Rev. L. A. Eaton, Bangkok, Siam (through Italy).

Rev. J. T. Ellwell and wife, 21 24 Marshall Street, Philadelphia, Penn.

\*Miss Julia M. Elwin, Thongzai, Burmah.

\*Miss Kate F. Evans, 2950 Clarke Ave., St. Louis, Mo.

Rev. F. H. Eveleth and wife, Toungoo, Burmah.

†Miss Adele M. Fielde (care Rev. M. T. Yates, D.D.),  
Shanghai, China (*via* San Francisco).

Rev. C. H. D. Fisher and wife, Ongole, Madras Presidency, India.

Rev. J. A. Freiday and wife, Bhamo, Burmah.

\*Miss A. R. Gage, 31 Susan Street, Providence, R.I.

†Miss Naomi Garton, Maulmain, Burmah.

Rev. William George and wife, Zeegong, Burmah.

Rev. J. R. Goddard and wife, Melrose, Mass.

Rev. A. K. Gurney, Sibagor, Assam, India.

Mrs. A. K. Gurney, Meriden, N.H.

Rev. H. W. Hale and wife, Shwaygyeen, Burmah.

†Mrs. R. B. Hancock, Zeegong, Burmah.

Rev. N. Harris and wife, Hamilton, N.Y.

Rev. W. H. S. Hascall and wife, Farmington, Me.

\*Mrs. J. M. Haswell, Maulmain, Burmah.

Miss Susie E. Haswell, Maulmain, Burmah.

†Miss S. J. Higby, Maulmain, Burmah.

†Mrs. C. M. Hill, Hartford, Grand Bassa County, Liberia, West Africa.

Mrs. M. B. Ingalls, Thongzai, Burmah.

†Miss Emma Inveen, Ningpo, China (*via* San Francisco).

Rev. Melvin Jameson, D.D., and wife, Ogdensburg, N.Y.

Rev. H. Jenkins, Ningpo, China (*via* San Francisco).

Mrs. H. Jenkins, Hamilton, Madison County, N.Y.

Rev. Lyman Jewett, D.D., and wife, Royapooram, Madras, India.

Rev. Kandura, Gowahati, Assam, India.

†Miss Orrell Keeler, Nowgong, Assam, India.

\*Mrs. J. B. Kelley, Maulmain, Burmah.

Rev. E. W. Kelly and wife, Maulmain, Burmah.

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Rev. E. C. Lord, D.D., Ningpo, China (*via* San Francisco).

Rev. A. Loughridge (care Rev. W. W. Campbell), Secunderabad, Deccan, India.

Mrs. E. G. Loughridge, Mount Pleasant, Ia.

Rev. E. Lund, Calle Provenza 85, Barcelona, Spain.

- Rev. W. R. Manley and wife, Ongole, Madras Presidency, India.
- Rev. R. Maplesden, Ongole, Madras Presidency, India.
- Rev. G. L. Mason and wife, Ningpo, China (*via* San Francisco).
- Rev. M. C. Mason, Springville, N.Y.
- \*Miss E. F. McAllister, Bassein, Burmah.
- Rev. W. K. McKibben and wife, Swatow, China (*via* San Francisco).
- †Miss Marie Menke, 10 Hunters Road, Vepery, Madras, India.
- †Miss L. E. Miller, Winterset, Ia.
- \*Miss Ellen E. Mitchell, M.D., Maulmain, Burmah.
- Mrs. H. W. Mix, Toungoo, Burmah.
- Rev. P. H. Moore and wife, Nowgong, Assam, India.
- Rev. F. E. Morgan and wife, Kurnool, Madras Presidency, India.
- Rev. Horatio Morrow and wife, Tavoy, Burmah.
- Rev. A. A. Newhall (care Rev. W. W. Campbell), Secunderabad, Deccan, India.
- Rev. C. A. Nichols and wife, Bassein, Burmah.
- Rev. J. F. Norris and wife, Maulmain, Burmah.
- †Miss S. A. Norwood, Swatow, China (*via* San Francisco).
- Rev. John Packer and wife, Rangoon, Burmah.
- †Miss F. E. Palmer, Toungoo, Burmah.
- Rev. S. B. Partridge, Swatow, China (*via* San Francisco).
- \*Miss E. H. Payne, Maulmain, Burmah.
- Rev. E. G. Phillips and wife, Tura, Assam, India.
- Mr. F. D. Phinney, Mission Press, Rangoon, Burmah.
- Rev. T. P. Poate and wife, Yokohama, Japan (*via* San Francisco).
- Rev. W. I. Price and wife, Shwaygyeen, Burmah.
- Rev. C. A. Ramseyer, St. Etienne, France.
- Rev. S. B. Rand and wife, Amherst, Mass.
- \*Miss L. E. Rathbun, Kemendine Girls' School, Rangoon, Burmah.
- Miss Emma Rauschenbusch, Madras, Madras Presidency, India.
- Rev. D. K. Rayl and wife, Ongole, Madras Presidency, India.
- Rev. H. H. Rhees and wife, Kobe, Japan (*via* San Francisco).
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- \*Miss Miriam Russell, Tura, Assam, India.
- Rev. D. Z. Sakellarios, Athens, Greece.
- \*Miss Clara A. Sands, Yokohama, Japan (*via* San Francisco).
- \*Miss Martha Sheldon, Maulmain, Burmah.
- Rev. D. A. W. Smith and wife, Rangoon, Burmah.
- Rev. E. A. Stevens, D.D., and wife, Rangoon, Burmah.
- Rev. E. O. Stevens and wife, Prome, Burmah.
- Rev. W. F. Thomas, Henthada, Burmah.
- \*Mrs. C. B. Thomas, Henthada, Burmah.
- †Miss M. E. Thompson, Swatow, China (*via* San Francisco).
- Rev. George N. Thomssen and wife, Ongole, Madras Presidency, India.
- Rev. T. Truvé, Gothenborg, Sweden.
- \*Miss E. L. Upham, Toungoo, Burmah.
- Rev. M. Vincent, Denain (Nord), France.
- Rev. J. B. Vinton and wife, Rangoon, Burmah.
- \*Mrs. Matilda Vonbrunn, Vonbrunnville, Grand Bassa County, Liberia, West Africa.
- Rev. N. M. Waterbury and wife, 6 Rundalls Road, Vepery, Madras, India.
- \*Miss Isabel Watson, Bassein, Burmah.
- Rev. David Webster and wife, Maulmain, Burmah.
- Rev. A. Wiberg, Södermanlandsgatan 9, Stockholm, Sweden.
- Rev. R. R. Williams, D.D., and wife, Ramapatam, Madras Presidency, India.

## THE NELLORE CHAPEL.

BY REV. DAVID DOWNIE.

THE first Christian chapel ever built in Nellore was the thatched zayat built by Rev. S. S. Day in 1840. It served the purpose of both chapel and schoolhouse for forty years. Here Mr. Day began the work of our Telugu mission. Here Dr. Jewett preached and labored twenty-five years of his life. Here Dr. Clough began preaching in Telugu before entering his own field at Ongole. Many sacred associations clustered around the old zayat; but, like many another sacred edifice, it had to give place to the demands of the mission for a larger and more suitable place of worship.

The present chapel was commenced in 1880,

and completed and dedicated in April, 1882. The main building is twenty-four by forty-eight feet inside, with a veranda all round it nine feet wide. The veranda is enclosed on three sides, leaving only the front portion open to the road. The back veranda is utilized for school purposes, while the two sides are included in the audience-room, with large arches supporting the main walls. It will seat about four hundred, as we sit in this country; but as natives sit, many of them on the floor, five hundred can be easily accommodated.

The entire cost of the chapel was about



\$4,500, of which about one-third was raised in Nellore.

Our picture was taken before the chapel was completed. On the left may be seen a line of native masons plastering the cornice of the veranda. On the roof are a number of women and boys bringing the lime. Canakiah, the native pastor, stands on the corner of the building, on the roof, overseeing the work. A bullock bandy, or cart, was stopped on the road to show the most common of all vehicles in use among the Telugus. Close to the building is Miss Day's pony and phaeton, and in the shade the missionaries' travelling-van.

It will be observed that the chapel stands on the road. On this road thousands of people on foot pass and re-pass every day; and on festival or feast days a solid mass of people are on the road all day, and sometimes night too. During our services on the sabbath and week evenings, many natives, at-

tracted by the singing or preaching, stop a few minutes to see and hear, then pass on. Others take their places, and listen a while, then go away—sometimes pleased, but often-er displeased. Sometimes a few venture inside, and sit down; and this is becoming more and more common every day. In this way we calculate that our hearers are at least doubled at every service.

The little room on the left corner is our bookstore, where it is intended a colporter or preacher is to be most of the time engaged in selling Bibles, tracts, etc., and preaching or talking to those who stop to buy or hear.

The bell-tower is the gift of Mr. Clough, and the bell is to be furnished by the Ruggles-street Sunday School, Boston. The chapel is as yet unprovided with seats, but we hope while in this country to find some friend who will furnish us the seats or the means of getting them.

## DIFFICULT QUESTIONS IN MISSION WORK.

BY REV. W. ASHMORE, D.D.

IN the early years of the mission, difficult problems arise which must be discussed and settled. Until this is done the infant church is likely to be hampered. There are usages, some of which, though utterly at variance with the spirit of the gospel, are not always fully condemned by the letter of the gospel. These usages have to be considered, and the bearing of Christianity upon them has to be pointed out little by little as they are able to hear it.

Among these I may mention foot-binding. The Bible does not speak of such maltreatment of the human members, any more than it does of tight-lacing; yet we must oppose foot-binding. At the first introduction of Christianity it would have been absurd to have expended our chief energy in a reform of this kind. Other things far more weighty claimed prior attention. Besides, it is necessary to have some strength of numbers, so as to have some solid body of opinion, and no little grounding in the essentials of faith and obedience and spiritual discernment, in order to

back up and support those of the church-members who are ready to break up this barbarous practice.

When this subject was first pressed upon the attention of the church a dozen years ago, nobody was ready for it. Everybody said that was a local custom they could not dispense with. From time to time we battered away, producing impressions, but not achieving success. We were content to break up the practice in a few cases to begin with. But it was hard to find that "few." It was not possible to win over the parents of the small number of girls that were in our school. Still we could see that a sentiment was forming. Some few men and women were won over to oppose foot-binding. Three years ago the ladies of the mission took the matter up, thinking the time had come. The school was to be opened only to those whose parents would pledge themselves not to bind their feet. Two years earlier such a rule would have emptied the school; but now it only checked temporarily, and in a little while all



the places were taken by children whose parents had given the desired pledge. A year later a rally was held at the Bible-woman's house. The Bible-women themselves, under guidance of Miss Fielde and Miss Norwood, agreed to set themselves against the practice. This is chiefly a woman's work. Husbands have very little influence in the matter, so a real beginning was made towards the abolition of foot-binding. At the out-stations the influence is not ascendant; but it is so here, and in due time it will be felt at all our stations.

Another problem that always comes up in new missions is that of polygamy. In some missions cases of this are frequent and troublesome. With us instances have been rare. The common opinion among us is, that, where an applicant for membership has two wives, one of them should be put away. This seems to us Scriptural. It may seem very easy to dispose of a case in this way. It is so theoretically, but practically it is more embarrassing than one would imagine. The only case of this that I have had in my own experience came up some years ago. The applicant for membership had two wives. What should he do? "Put away one of them, of course," we replied. Very well, which one should it be? "The last one, of course," was the answer. Now, it so happened that the first wife had no children, but the second one had. Was the mother to be put away, and were the children also to be put away? Was the mother to be separated from her own children, or was the father to be separated from his children? These were weighty questions. We pondered them well, and adhered to our decision. The husband must put away the second wife, and make provision for her support. The conclusion was painful; but there seemed no other way. The case was delayed a long time, waiting for him to decide before he could be baptized. At last she was put away; and we felt that we had done right, though pained at heart.

Not long after the discarded wife — *A Hi* — came to me to talk about the case. Her protestations and her arguments came from a deeply moved spirit. She had pondered the subject well, and knew how to state it from her own point of view. It is worth while to see what that point was. "But, teacher, he is my husband, and I am his wife. You say that

he ought not to have taken me, but he did take me before he knew your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that: you have no right to injure my children that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband: now I have no husband. I had a home: now I have no home. If I go and marry another man, I shall break the law. I had one to whom I could go as the father of my children: now I can go to my children's father no longer, nor may I dare to speak to him."

Could any one have heard *A Hi* as she said this, and seen how her soul was stirred with an idea that she had been wronged, he would have decided with me that cases of this kind are not so easily disposed of as may seem. One is constrained to study anew the New-Testament teaching on the case of a man who is the husband of more than one wife. If a man should marry a second wife after he becomes a church-member, the question of his exclusion would not be delayed one minute. I only hope we will not have another such case as that of *A Hi*. Perhaps the better way in a similar instance might be to decline to administer baptism. The applicant could be treated in all other respects as an honest believer. Let those who think this is an easy question to decide, ponder it well in the light of the Scripture. As for me, I should not wish ever again to listen to such pathetic upbraidings as those of poor *A Hi*.

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It is a solemn fact, that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell. — *REV. DANIEL WILSON, Mildmay Conference.*

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GOD uses not the most capable, but those nearest at hand and the most willing. Those who are watching at the gates and waiting at the posts of the doors are first to receive his orders, and to be advanced to power and influence.

## THE MANGALAH ON HPO.

BY REV. J. N. CUSHING, D.D.

AFTER the Mangalah Ap Leun, or semi-sacramental rite of bathing a child and giving it a name when it has attained the age of a month, the Mangalah On Hpo, or marriage rite, is the most important act in a Shan's life.

A young man carries on a more or less clandestine courtship with his sweetheart. When she agrees to become his wife, he secretly gives her some little presents as a pledge, on her reception of which they slap the palms of their hands together in token of the settlement of the question.

The lover then acquaints his parents with what has been done; and, if they approve of his choice, they request the parents of the girl to give her in marriage to their son. If the man has no parents to act for him, some friend performs the kindly service.

Should the girl's parents return a favorable answer, the suitor openly makes her a present of a mattress, coverlet, and mosquito-curtain, or material for making these articles. After a longer or shorter time, according to the wishes of the parties and their friends, the marriage takes place. Shortly before the occurrence of the ceremony, a second present is made to the intended bride, which consists of a head-dress, jacket, and skirt.

The day before the wedding, relatives or friends of the bride partition off a room for the bridal party, either by means of curtains or bamboo mat-work, and arrange the room for their reception. For this service a small present is generally given by the bridegroom.

On the wedding day, at a time previously appointed, all the relatives of the bridal party assemble at the bride's house, where they are plentifully supplied with the areca-nut, betel-leaf, and lime for chewing, which are indispensable, according to the laws of etiquette, on all social and festal occasions in Burmah.

The ceremony of asking for the bride then takes place. Four elderly men, chosen from among the friends of the bride, take their seats together on a mat prepared for them to *khâm khek*, i.e., "to receive visitors." Four men, previously selected by the bridegroom's friends, are assigned the duty of visiting the

house of the bride, and demanding her hand in marriage. Two of them serve as spokesmen, while the remaining two take charge of two large boxes, containing trays and surmounted by conical covers, which are the vessels commonly used for carrying offerings of food to the monasteries. These boxes contain two small bundles of salt, two bundles of pickled tea, two bunches of plantains, two small skeins of thread, and two silver bracelets. The two spokesmen lead the way to the bride's house, and are followed by the two bearers of the boxes. When the four men arrive at the house, the two spokesmen take their seats upon the mat with the four friends of the bride already mentioned, while the two box-bearers squat behind them. Should the box-bearers happen to set their boxes down at any time, custom compels them to pay a fine.

The two spokesmen prefer their request in behalf of the bridegroom; but, after some negotiation, it is not acceded to, and they go back to the bridegroom's house. This ceremony must be gone through three times, when a favorable answer is given, on the condition that Rs. 10 be paid for each of the four corners of the mat on which the representatives of the bride sit. The money must be paid at once. The messengers of the bridegroom then go away, and return a fourth time with the groom himself. Every one of the four times, young men of the neighborhood form a cordon across the road, either by joining hands or stretching a rope, and will not allow the passage of the party unless a present of money is given. The late Prince of Keng-khân was compelled to pay Rs. 800 during these ceremonies at his marriage, while a friend of mine got off with Rs. 30. The sharp bargaining which goes on between the two sides, as the friends of the bridegroom seek to satisfy their opponents with the least possible amount of money, is full of noisy fun.

After the arrival of the bridegroom at the bride's house, the elderly men appointed by the bride's friends say to him that they give



him the bride if he loves her. Thereupon the boxes are opened, and the contents placed before them. The bridegroom's mother takes a bracelet, and puts it on the bride's left wrist; while the bride's mother takes a thread of cotton, and fastens it on the bridegroom's right wrist. The bundles of salt and pickled tea are opened; and the elderly men, having mixed them, give them to the witnesses of the ceremony to taste, which is equivalent to the signing of a marriage register by a witness in Western countries. A dish of rice is then placed before the bride and bridegroom, of which they eat a little together. Sometimes the bride takes a little rice, and, having compressed it in her hand, puts it into her husband's mouth, and *vice versa*. In this eating together consists the essence of the marriage ceremony. A general feast follows, whose cost is graduated according to the poverty or wealth of the parties.

Frequently, during the ceremonies just described, parties, generally of those not invited to the feast, stone the house, and can be made to desist only by a present of money. On one such occasion, which I remember, the pertinacity of those who stoned the house, and the size of their missiles, led to remarkable alacrity in pacifying them with the demanded present.

During the feast the guests throw food and pieces of fruit at the newly married couple, and at one another, until the bride and bridegroom flee into the room prepared for them. Their withdrawal is the signal that the guests may begin to take their departure.

The Shan marriage ceremonies are less frequently carried out in all their detail than formerly. Sometimes poverty, pressing business, or disinclination lead to the observance of another custom which is regarded by the people as quite proper. The man who wishes to wed, having given the required sum of money to the woman's parents, and having sent little bundles of pickled tea to the relatives and friends with the announcement that he is unable to make a wedding, takes the woman to wife. But it is always expected that he will make a proper wedding when he shall be able to do so, although I think that it is seldom done.

A man may take more than one wife, but only princes and wealthy men can afford it as a rule. In case a second wife is taken, the first wife is always entitled to be considered the "great wife," and to take precedence of the second wife on any occasion of ceremony. In a polygamous household, there is seldom much real domestic happiness.

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### PUTTING DARKNESS FOR LIGHT.

SINCE the publication of Edwin Arnold's "Light of Asia," there has been shown a marked tendency in some quarters to exalt the Buddha into a sort of rivalry with the Christ, and to find in Buddhist legends a parallelism with the gospel narratives. Those who have had the best opportunity to know what Buddhism is by that most practical test, its fruits, have no hesitation in calling it the darkness rather than the light of Asia; while the alleged resemblances of its legends to the life of Christ are accounted for by the lateness of their origin and their plagiarism from Christian sources.

These views receive unexpected confirmation in an article in a late "Unitarian Review," from the pen of the Rev. C. H. A. Dall, whose long residence in India as a missionary, with views so "liberal" as to lead him to an-

tagonize the native religions less than orthodox missionaries are compelled to do, lend greater credibility to his statements.

Gautama offers "peace," we are told; in this, agreeing with the Christian promise of "the peace of God." But is it the peace of God? Let us see:—

"The chief end of man, says Gautama, is repose. 'The great renunciation' is the sacrifice of all things for rest. Eternal silence is the first good, first perfect, first fair. Life's joys are noisy, and disturb our rest. Have none of them; stop them: end them forever. Annihilate all pleasures, even those of heaven. Kill them. Kill love and joy for peace. Kill thought and inquiry: they disturb our peace. Kill effort, business, heroism: they involve fighting, they make life a conflict, a clash of arms, an awful war, a continual battle, a disturbance of the peace. Have none of them. . . . Personal clinging and affection are damnation. Labor is the primal curse. Beg: do not work. . . . Have nothing to do with property. The first good is the vow of poverty.



The first fair is to do nothing. If you must eat, eat from the beggar's bowl the crumbs, soiled or clean, thrown into it by pity, given by fools, that will work and earn their bread. In a word the 'four sublime' (?) truths of Buddha's gospel are: (1) Pain; (2) Kill it; (3) Caused by longing; (4) Kill it. Of this gospel Edwin Arnold says, 'It has in it the eternity of a universal hope' [of sleep?]; 'the immortality of a boundless love' [of idleness?]; an indestructible element of faith in final good' [riddance of life's joys and duties?]; 'and the proudest assertion ever made of human freedom' [from the service of a disciplining Father, from Christ's obedience to God and devotion to men]. So it comes to pass that the properly Buddhist nations are all asleep."

But where are the Buddhist nations? Very wild assertions are made on this point. Mr. Arnold ventures to say that they include a third of the human race. The properly Buddhist nations, Mr. Dall says, are not India, where the system collapsed a thousand years ago; not China, where, says Dixwell, long resident in China, "hardly one man in four has ever heard of Buddhism;" not Japan, with her sun-worship, Shintoism, "where Isabella Bird has lately seen headless masses of Buddha lying uncared for about the roads, and where the very last idea of men is to 'loathe all that exists.'" The Buddhist nations are six: Siam, Burmah, Nepal, Tibet, Tartary or Mongolia, and Ceylon; "the last not being a nation, but an island off the coast of British India, under cultivation by English coffee-planters, some of whose villagers are Buddhists." Mr. Dall grants China a hundred millions of nominal Buddhists, Japan ten millions, Siam less than five millions, Burmah

four millions; and thinly peopled Mongolia, Nepal, and Tibet, at a rough guess a million apiece, and Ceylon half a million. This is guesswork, for no census is possible; but it is at least as probable a conjecture as any that has been offered; and the result is a hundred and twenty-two, possibly a hundred and twenty-five, millions, — nearer one-tenth than one-third of the human race.

And how about the Buddha as a rival (!) of Jesus Christ? To the Christian, the blasphemy of such a suggestion is intensified by all that is known of the man whom Mr. Arnold calls "the highest, gentlest, holiest, and most beneficent, with one exception, in the history of thought;" and Dr. F. H. Hedge says that he "attained perfect holiness." The sum of what is known of him is that to the age of thirty he lived as other princes and rajahs did, in luxury and self-indulgence, until his thirtieth year, when he left his swarm of concubines, — "possibly from satiety," Mr. Dall remarks, — and retreated to the jungle. Concluding that excess even in self-denial is evil, he returned to society and became a preacher. "In the forty-five years of his preaching, he lived in three different palaces, from five to ten years at a time. In the palace of the most eminent courtesan of that day, Wethalie, he is reported to have lived nineteen years;" finding no need to bid her "Go, and sin no more." And he finally died of over-eating. What an object of worship! What a religion to commend to the reverence and charity of Christians! — *The Watchman*.

## TRAVELLING IN INDIA.

BY REV. NORMAN M. WATERBURY.

IN MADRAS, the "bandy" is the respectable means of travelling. It is drawn by one horse, who is generally a pitiful-looking beast. A man sits on top to drive; and another stands on a platform behind, calling out, "Hi! Hi-i!" to any people who may be in the way. The bandy has blinds on all sides to protect the occupant from the sun or to be opened to the breeze. Additional protection is often provided against the sun. It is necessary to use a bandy whenever one wishes to go anywhere

in Madras; for the city straggles along for about ten miles along the sea, and the distances between places are always great. The cost of a bandy is about \$1.25 per day.

The natives use a cheaper one, called a "jut-car." The jut-car is a two-wheeled bandy without springs, generally drawn by a small native pony. It carries four; but I am sure none of you would wish to be jammed in as one of the four. The next best thing to a jut-car is a similar vehicle drawn by an ox or a

little bullock. The bullock is steered by a rope through the nose, instead of bits. Next to this is a vehicle with a top arched like the top of an emigrant-wagon, and drawn by a bullock. This also carries four. I had the pleasure once of riding in one of these small bandies drawn by two white bullocks. There would be no pleasure in a second experiment, as the novelty is now gone.

Another method of travelling common in Madras is by a perambulator. This is worked precisely like a baby-carriage, except that there is a small wheel in front to steer by. It has a top like a carriage, and is pushed by one or two coolies. For short distances it is much cheaper than a bandy. I may say that a palankeen is unknown in Madras: I have seen them, indeed, but only at rare intervals. Speaking of the baby-carriage, I am reminded of another common method of travelling. Telugu and Tamil children do not use baby-carriages, nor are they carried in their parents' arms. They are always carried on the hip; and to new-comers it is quite amusing to see a little fellow sitting thus with his legs thrust apart, and clinging to his father or mother. You may find references in the Old Testament to this mode of travelling.

After we had been in Madras a month, we wished to visit Ongole. As there is no railroad nor steamship nor stage, we were obliged to try another characteristic way of travelling in India. A canal leads from Madras to Ongole, and people travel on the canal in top-boats. Accordingly we secured a top-boat, and in it began our journey to Ongole.

A top-boat is an old scow with an arched roof. If the breeze is favorable, it is propelled in that way. In our case there was no favorable breeze, and we started off propelled by poles. As this was too slow for our purpose, we hired coolies, and were drawn along by them. A coolie corresponds to a day-laborer with you. I need not tell you that our rate of progress was slow, especially when a heavy rain set in, and when our coolies stopped six hours to eat their rice.

Our speed averaged about a mile an hour. Our boat was so low that we could only sit upright in it, or lie upon the mattresses we had with us. To guard against starvation we took our cook with us, and provisions in the shape of live chickens and canned goods. I need not attempt to describe our journey.

Suffice it to say that a young monsoon poured down upon us until our boat was wet inside and out, and that the wet and the confinement made us both sick.

We decided upon a return to Madras; and, as the wind was blowing in that direction, we returned in one-fourth the time in which we went. I might tell you of an accident in a large lake on our way back, by which we were nearly wrecked; but I am unequal to a description of any thing tragic.

I might tell you also how we returned hardly too soon to bury the brave Mrs. Nichols; but you have already read of her death. I will only say that I have no love for top-boats, and that I greatly prefer a Pullman car.

My most recent experience in travelling is a journey from Madras to Ercand. We left home Wednesday afternoon in our own hired bandy, and were soon at the station. The Madras Central Station from which we started is a fine large brick building, and would not compare unfavorably with the Union Depot in New York. The cars here are not like American cars, but are made on the English plan. They are shorter than American cars, and are divided into compartments. As there were five in our party, I was able to secure a whole compartment in a second-class car.

The third-class cars are even worse than your emigrant-cars, and the natives are packed in them like cattle in one of your eastern-bound trains. Although I had five tickets I was only allowed three hundred pounds of baggage. How would that please the commercial traveller? My compartment had two seats facing each other, with doors on each side of the carriage. The seats were the hard sides of boards.

Above each of them were two shelves which could be fixed for people to sleep upon. The occupants of our compartment were Mr. and Mrs. W., their *moonshee* Rajhariah Naidu, their cook Jacob, and Mrs. W.'s *ayah* Grace.

At six P.M. we left Madras, and at four the following morning we reached Salem. Here we took a very easy ox-bandy, and started for the foot of the hills to which we were coming. The moonlight made every thing nearly as bright as day, and we were wide awake as we drove five miles between rows of margora and banyan and tamarind and mango trees. At six A.M. we reached the foot of the hill, and we were at once brought up seven miles in



chairs to Ercand. A strong pole is fastened to each side of the chair, and the occupant is borne on the shoulders of four coolies.

We have come to Ercand, on a level with Mount Sinai, with our *moonshée*, and hope to improve the next three months in study.

## THE GREAT MOUNTAIN.

I DO not shut my eyes to the obstacles with which the gospel has to contend in China. I have spoken of the opium traffic and of opium-smoking as constituting a gigantic barrier in the way of the evangelization of the Chinese. It is, however, only one of the many. There is the peculiar immobility of the Chinese as a people; their stolid conservatism; their intense reverence for antiquity and the teachings of the ancient sages; their extreme aversion to innovations of every kind; their national pride, and their supreme contempt for every thing that is not of China and purely Chinese. The Chinese thank Heaven every day that they have been born in civilized China, just as we thank God that we have been born in Christian England. This state of things is passing away: still it must be admitted that up to the present time it has constituted a main barrier to the introduction of any and every improvement.

There, again, is the paralyzed condition of the religious instinct in the Chinese mind. The absence of religious life and moral earnestness is a distinguishing characteristic of the nation as a nation. As a people they seem almost incapable of assimilating non-materialistic ideas. There does not appear to be any thing in their minds for religion to lay hold of. We have no thirsting there for the spiritual, the heavenly, and the divine; no longing for glory, immortality, and eternal life. This feature in their character makes it difficult to draw their attention to the question of religion at all, and even when secured to make them feel that it is a matter of importance. It is not an easy task to regenerate a people so thoroughly materialistic and worldly as the Chinese are.

There, again, is the worship of deceased ancestors, — the real religion of the Chinese. This is a gigantic obstacle to the progress of the gospel in China. And there, again, is the vastness of the field, the immensity of the population, and a national life which has its

roots down deep in millenniums gone by. We must not think of those hundreds of millions as so many units; but as welded together into one mighty nation, and bound by language, custom, education, religion, and government. It is not the work of a day to move that mighty people; and a wise man will not expect to see great changes taking place in their moral, religious, and social life, without many years of hard work and earnest crying to God.

These obstacles, and others such as these, rise up sometimes before my eyes like huge rocks, whose foundations are buried in the fathomless deep below, and whose summits are lost in impenetrable clouds above. How to scale them, I know not. How to compass them, I know not. How to penetrate them, I know not. But I do know that our Almighty Redeemer has said, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." I believe that; and, believing that, I feel that I can return to China, and face these gigantic barriers, and say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!" — *From "China: her Claims and Call."*  
REV. GRIFFITH JOHN.

## WILLIAM TAYLOR'S MISSION.

BROTHER TAYLOR'S mission in India is unique, having its own peculiar place and value. But it is not a mission to heathen people as such: on the contrary, it is a work chiefly among English-speaking persons, with the Eurasian element largely preponderating. The happy change in the social condition of Englishmen in India during the past thirty years, by the introduction of English ladies



into the country, has been terminating this Eurasian reproach. But the class created by the former state of things has remained a class by itself, neither English nor heathen, yet speaking both languages, and now growing into a more orderly and worthy life. They have been generally neglected by the Episcopal clergy, chiefly on account of their uncanonical condition. Into this community comes William Taylor with his warm heart and broad views; and regarding them as redeemed by Christ, and treating them kindly and without any affectation of condescension, they gather to him, and respond gladly to his proposal to organize them into congregations, and secure pastors for them.

Being more or less educated, and holding subordinate places in governmental and other offices, they are able and willing to contribute to the requisite support of the gospel. But it should be borne in mind that these people, no more than the Englishmen who joined the same congregations, are not now, and never have been, heathens: they are nominal Christians, holding to the creed of their fathers and not to that of their mothers. They were like thousands of our own fellow-citizens in the Far West, wandering as sheep without a shepherd, but glad to be called and gathered into churches by this devoted brother and those whom he sent to take charge of them. — REV. DR. BUTLER, in *Zion's Herald*.

## A MISSIONARY CREED.

BY REV. B. S. MCLAFFERTY, OREGON.

1. WE believe that for the hope we ourselves cherish as Christians, we are indebted, under God, to those missionaries of the cross who preached the gospel to our heathen forefathers, and consequently that all true religion now existent in the world is the fruit and effect of foreign missions.

2. We believe that the command of Christ, expressed in the great commission, makes our duty, by all the means at our command, to preach the gospel to the now existing heathen nations, both plain and imperative.

3. We believe that when Christians are engaged in preaching the gospel to all nations, especially those which are Pagan, they are exercising their first and highest functions.

4. We believe, that in so far as we fail, through our indifference, to make the gospel known to all men, we are guilty of denying our Lord.

5. We believe, respecting the comparative claims of the home and foreign fields, that they can never be deemed equal in their demands upon us till all upon the latter have had at least one opportunity to reject the gospel.

6. We believe every pastor ought to testify his interest in foreign missions by studying the current missionary literature, in so far as he is able to procure it, and by frequently lay-

ing before his congregation the condition and wants of the field.

7. We believe all Christians ought to testify their interest in foreign missions by an annual contribution to maintain them.

8. We believe it is impossible to be sincerely interested in, and to effectively pray for, foreign missions, when, having received of God, we give nothing for their support.

9. We believe the alleged fact, that nine-tenths of all contributions to foreign missions come from one-tenth of the membership of our churches, ought to be seriously pondered by at least 2,066,688 American Baptists.

10. We believe we need a revival of faith in the doctrines we teach and profess to believe respecting foreign missions,—a faith acting like fire with our hearts, burning with an intense desire that all men may know and obey the same truth which has saved us.

11. We believe, that, in the prosecution of the work of foreign missions, we need more of the light and power of the Holy Spirit; without which we may have spasmodic, artificial, temporary spells of activity, but can have no permanent, persevering, and successful continuance in zealous effort.

“THE question of missions to-day is a prayer question.”

## MISSIONARY CORRESPONDENCE.

## BURMAH.

*Mission to the Burmans.*

LETTER FROM REV. E. O. STEVENS.

PROME, Oct. 4, 1882.

**BAPTISMS.**—Last July and August, pastors Yan-gen and Shway Ngyo administered the ordinance of baptism to ten Burmans. Seven of these are young people who may be regarded as the fruit of mission schools in the district. This awakening is traced to a sudden outbreak of cholera in the Enma township. Children of Christian parentage were aroused from a state of apathy and indifference by the thought, "What if it should be my turn next?" They called to mind the truths they had heard, and thus were led by the Holy Spirit to take refuge in the merits of the Redeemer.

**DEATHS.**—Since my letter of July 14, three of the members of the Promé church have died,—one a turner, who by his godly walk and conversation had won his wife to Christ; the next was Moung Hpah, the missionary of the Pegu Burman Association, whose wife I baptized last March. We had hoped that he would be instrumental in raising up a church in the Shwaylay township, but God has taken him. The last to go was Ko-Kyan-thoo, a pleader and one of the members of the municipal committee. We mourn their loss, yet it is a great comfort to think that their names the Lord of glory has transferred to the rolls of the Church triumphant.

LETTER FROM MISS S. E. HASWELL.

MAULMAIN, Oct. 14, 1882.

**A REMARKABLE MEETING.**—We are having very much to encourage us in our work. A week or two ago some sixty men, many of them regarded as "elders of the people," walked into our Mopoon preaching-service one evening, and very quietly and attentively listened to a sermon full of gospel truth, and then withdrew without speaking a word. Last Sunday evening they came again, more than one hundred of them, and, after the service was over, propounded various questions, such as, "What was the origin of languages and diversities of tongues?" "What caused the diversity in religion among men?" "Why did God create evil?" "How could God be a God of infinite love, and yet punish sin?" etc. Their questions opened the way to give them answers from the word of God; but there was so much opposition

that we could not tell at first whether any thing had been gained. They asked for an appointment to be made for further conversation.

**A PRAYER-MEETING.**—Wednesday evening was agreed upon, and the assembly broken up. Tuesday evening the Christians met at our house for special prayer for wisdom to be given them to answer their adversaries, and for a rich blessing on the Wednesday-evening meeting. There were sixteen prayers, all short, but very earnest and to the point. One young man broke down and sobbed as he pleaded with the Lord to have mercy on those who were blaspheming His holy name. "O Lord, thou knowest it is because they do not know thee, that they so sin against thee," he prayed; reminding one of the Saviour's entreaty, "Father, forgive them, for they know not what they do."

**DID NOT COME.**—Wednesday evening one hundred and fifty heathen came, but none of the "elders." At last a deputation from them arrived, asking one of our Christian men to go to them. He found forty of them assembled in a house near by; and they requested that our meeting might be given up, and that the Christians would go to them. This was at once refused, but they were urged to come to us. They were not willing, and he returned without them.

**A GOOD MEETING.**—One of the lay preachers preached a capital but short sermon on Romans, ninth chapter, beginning with the fourteenth verse. Hpo-Kah followed with one of the very clearest, fullest, most winning statements of the gospel I ever listened to. Next, Ko Soot-pyoo argued from the Buddhist Scriptures to Christ,—a most excellent address. The audience sat spell-bound. At the close of his address the "elders" sent in a representative; but he was utterly unable to meet the answers of the Christians, and those who sent him were so ashamed that they called him away; and the gathering broke up after eleven o'clock.

**ANOTHER APPOINTMENT.**—After the meeting the "elders" asked for another appointment, sending several messengers. Next Sunday evening was fixed for the discussion. I hope to write more particularly of this remarkable meeting. I felt that the Lord was indeed with his people, and that he taught them what to say. Last evening we had fifty or more at our Dinewoonquin meeting; and the Christians were kept, until near midnight, talking with those whose curiosity or interest was excited by what they had heard.

**HOPEFUL CASES.**—The poor man who was ill in Mopoon has since died. He persisted to the last that he did believe in Jesus as his Saviour,

and we trust he is now safe with the Lord. The man who became interested in the truth through the Ten Commandments appears very well. His old father was buried to-day; and I trust the son will now be able to obey the Lord's command, and be baptized. He has already had to endure much for Christ's sake, and has been distinctly told, that if he enters our meetings again, he will be stoned; indeed, that has already been attempted, but the stones missed their aim. At Mopoon last Wednesday evening one stone was thrown with such force as to break the shingles on the roof.

### Mission to the Karens.

LETTER FROM REV. A. V. B. CRUMB.

TOUNGGOO, Sept. 25, 1882.

THE TOWN SCHOOL commenced on May 10, and has been in session up to the present time. We have had on the roll one hundred and one boys and twenty-five girls; and we have daily twenty-five recitations, six of them in the Bible. We study three languages, — Burman, Karen, and English. The school has done hard work, and the pupils have made good progress in all of their studies, especially the lower primary department. In this department there were a number of Red Karens, who at the beginning of the term could not read or speak a word of Sgau Karen, who are now able to read fluently and speak a little. They can also do quite well in working sums in the first three rules of arithmetic. The chief commissioner said he was surprised at the progress the ABC class had made. He gave us Rs. 100 to be used in prizes for the best scholars in the Bible classes. We have had public debates during the term on Friday evenings, and literary exercises on Saturday mornings.

AT THE QUARTERLY MEETING of the native preachers, week before last, we had a two-days' public examination of the school, and closed the week with an exhibition, which was a success. Saturday evening of the same week, several pupils were examined for admission to the church. Ten boys were accepted, and baptized the following day. We have had much less sickness in the school this year than last, and no deaths.

KARENNEE. — I have not heard any reference to the rice-crop in Central Karennee. I hope there has been a good crop there, so that we shall be able to set out early in November, and make a little advance in the work we did last year. Some Red-Karen villages we visited then have since expressed a desire to build chapels and worship God; but how much confidence we can put in their words, I do not know. I have no doubt, if we faithfully preach the gospel to them, we shall see its fruits

in due time. I am intending to send men on in advance to purchase rice, so that we shall be able to remain in Karennee until the associations in the middle of January. After the associations I hope to travel among the churches.

TO THE WEST. — I am anxious to visit the Karens on the mountains off to the west; but, as I can be in only one place at a time, I fear I shall not be able to go over there. The native preacher who has charge of the western work said last week, "If you will come and visit the people in the west this year, it will do great good. I believe several villages will build chapels and worship God." Dr. Cross is expecting to attend the association; and how much more he will feel able to do, I do not know. I wish he could visit many of the churches: it would do great good.

WORK. — We are all in good health and spirits, and have been very busy the past rains. Each one has had his own work, and then we have had the service in the English chapel to keep up. Mr. Eveleth is pastor; but the preaching we divide among us, each one preaching once in three weeks. The meetings are well attended.

### CHINA.

LETTER FROM REV. S. B. PARTRIDGE.

SWATOW, Oct. 5, 1882.

OUR FOURTH QUARTERLY MEETING for the year was held last week, closing on Sunday, Oct. 2. At this season of the year we have fine weather, and the farmers have comparative leisure; so that a larger number of people can come in from the country stations than at other times in the year. The preachers and Bible-women were in promptly, and we began work on Tuesday with our usual programme. We had preaching services, morning and afternoon during the week, with the exception of Saturday afternoon, when was held the regular church meeting. On Tuesday, Wednesday, and Thursday forenoons, there were class exercises with the native preachers in the chapel, and Miss Norwood held daily meetings with the Bible-women at the Bible-woman's house. The exercises with the preachers included a written analysis of six selected chapters in Matthew, together with exegetical study of the same. During the coming quarter they are to write an analysis of the entire Gospel of Matthew, chapter by chapter.

INTEREST AND OPPOSITION. — Friday forenoon there was a general meeting, at which the preachers and Bible-women gave brief reports of their work and experiences during the preceding three months. These were of more than usual interest, showing that there were new hearers at nearly every station, and generally an increased interest in hearing



the truth. There is continual opposition, and there are occasional instances of cruel persecution. One woman has recently been driven from her house, and does not dare to return.

CONFESSING CHRIST. — There were more than sixty applicants for baptism, who were examined as thoroughly as possible, one evening session continuing until midnight. Of these, forty-two (twenty men and twenty-two women) were accepted, and on Sunday morning were baptized by Mr. Ashmore and Po San, our ordained preacher. At the baptismal service there were more than four hundred persons, many of them strangers, assembled about our baptismal pool, which is delightfully shaded by banyans and elms. Order and quiet prevailed: a hymn was sung, and a brief explanation of the significance of the rite of baptism given; a prayer was offered, and then the forty-two candidates were baptized as Christ was baptized in Jordan. There is encouragement when so many are willing thus to confess Christ in the face of opposition and violent persecution. The woman who was driven from her home was among the number baptized.

AFTER THE BAPTISMS came the usual service of contributions; and at 10.30 the regular service of preaching, at which the chapel was crowded, and many sat under the verandas outside. At two P.M. we met for the observance of the Lord's Supper; which was administered by Mr. McKibben and Po San, after the hand of fellowship had been given to those baptized in the morning. These forty-two persons came from fourteen different out-stations. Three were from a station sixty miles to the north-east, and five from the station about the same distance to the south-west. The preachers and Bible-women have now gone forth to their work for another three months, which we hope will be months of honest and energetic work.

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LETTER FROM REV. W. ASHMORE, JUN.

SWATOW, Oct. 5, 1882.

MY STATIONS. — With regard to the stations under my care, there is nothing special to report. The work has gone on steadily and quietly, and

some new hearers are reported. A number of those baptized on Sunday were from these stations. One of them, who goes to the chapel at Hu City, walks fourteen miles and back every Sunday. At Po Kia, where a country school was opened at the beginning of the year, the people contributed thirty dollars of the fifty needed to fit up a chapel. The plan of fitting up the chapel was their own; and one of the members there gives the church the use of the place occupied for a time, with the understanding that he is to refund what has been spent whenever the church goes elsewhere. I am expecting to spend next Sunday at this station; Sunday before last I spent at Hu City, and one Sunday in August at Phau Thai.

HERE AT HOME I have been at work with my teacher, making a colloquial version of Mark. Goddard's translation in the classical or literary style has furnished the basis of my work, which I have tried to conform to the Revised Version. My work has been necessarily slow, as I have still a great deal to learn in the Chinese language; but I hope the Gospel will soon be ready to print. I am now going over it with the teacher of the boys' school, whom I find to be a very competent helper. He judges of the fitness of the Chinese expression, while I try to see that the correct idea is given. I have found the work very pleasant and helpful to myself, and I sincerely hope it may prove a blessing to many of our people.

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ACCORDING to the judgment of Heaven, the wise man is he whose world is the *universe*, and whose day is *eternity*.

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AN old man in Lucknow applied to an English official for advice concerning the best way of appropriating his fortune after his death. The officer advised him to invest it in water-works, which would benefit the people of his city after he was gone; but he decided to expend it in building a magnificent tomb for himself. Such is the teaching of heathenism, — selfishness to the end.

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## GLEANINGS FROM LETTERS.

PWO-KAREN BIBLE. — Yesterday I had the very great pleasure of reading the last galley-proof of the Old Testament, and the first part of the New Testament is now in the hands of

the compositors. It will take a few days to work off the form, but we have the pleasure of seeing the entire Old Testament in print. Before another year comes round we hope

(D. V.) to see the close of the New Testament. I have cause for the most sincere gratitude that during the three years and eight months of printing I have not lost the reading of a single proof, and at present I am well. Yet I do feel the effects of such long, close, and continuous study the past ten years. If the loving Father shall give me the very great privilege of seeing the whole Bible among the people to whom we have given our lives, it will indeed be a day of rejoicing and thanksgiving.—REV. D. L. BRAYTON, *Rangoon*, Sept. 30, 1882.

ONGOLE.—It was my privilege to baptize ten converts last Tuesday, and to preach to the church and congregation here yesterday. Candidates for baptism are coming in constantly; and it is evident that a great change has come over this entire community, and in a measure at least the Lord's name is feared

from the greatest to the least. May the future bring still greater blessings to this people and this work.—REV. E. BULLARD, Oct. 9, 1882.

THE SPIRITUAL TEMPLE.—The London Missionary Society opened its first Telugu station in 1805, but not till 1835 did it receive its first convert at that place. Patience must be allowed her perfect work; line upon line must be laid. The spiritual temple, pure, majestic, heaven-reaching, will by and by rise out of these waste places. Those who worked under ground and laid the covered foundations, and they who "bring forth the headstone thereof with shoutings of Grace, grace unto it," shall praise and worship together before the throne of Him who, not by might, nor by power, but by his Spirit, did it all.—REV. A. LOUGHRIDGE, *Hanamaconda*, Sept. 26, 1882.

## MISSIONARY OUTLOOK.

A BENGAL PAPER speaks as follows of the excellence of the Bible: "It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of this book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if anybody studies the English language with a view to gaining wisdom, there is not another book which is more worthy of being read than the Bible."

VOLUNTARY NATIVE EVANGELISTS.—Rev. A. G. Jones, missionary at Tsing Chen Fu, China, writes in "The [London] Baptist Missionary Herald," "The employment of evangelists by this mission is very limited, because many a man may do evangelistic work most effectively on a voluntary basis, who is quite unfit to be subjected to the trial of being paid; and, moreover, foreign money has a limit, and the line must be drawn somewhere. But now facts and events have themselves drawn the line. The number of converts,

learners, adherents, and stations, has itself made it impossible that we, either foreigners or foreign-paid men, could visit and control these stations; and so it had to be moved on the shoulders of the influential native members, and those who had gifts for evangelization. The result is, that, independent of the foreign mission, there are numbers of voluntary evangelists whose services are in continual demand among the new learners. They invite them once to the various villages, they provide for them while with them, and the men come back when they see fit; and so the work goes on until these become regular stations under pastor, elder, and deacon."

NATIVE HELPERS.—Again, a native can reach their hearts by like habits of thought and speech in a way which, I suspect, no European, however great an adept at the language, could ever hope to reach. In the white skin there is something at once alien, which, though it may draw attention, and to some extent respect, does not touch the heart as William's presence does. On the other hand, the superior education of the European, and his knowledge of other lands, leads him to



view his present work with a better regard to what its future development is desired to be. Combine these two elements,—the native and the European,—and you have an agency more powerful than either by itself; an agency which, I believe, the Holy Spirit will specially use and bless.—*Free Church Monthly*.

EDUCATION IN INDIA.—Out of 22 lakhs (one lakh = Rs. 100,000) spent in education in Bengal, 8 lakhs were expended on colleges and high schools, and 3 lakhs only on primary education throughout the whole province. And one of these colleges got Rs. 24,000 per year for instruction in the Hindu Vedas and Shastras,—from a government neutral, too, in religion, and which for this reason excludes the Bible from its educational system. This state of affairs has been long and persistently brought to the notice of government as in direct opposition to the celebrated despatch of 1854. Government accordingly has appointed an education commission, consisting of able men from all parts of India.—*Christian Messenger*.

CASTE IN INDIA.—Throughout the length and breadth of this glorious land, it rears in defiance its dragon head wherever the truth of Jesus is proclaimed. Thousands upon thousands of anxious souls are deterred by this, and this alone, from embracing the hope set before them in the gospel. The strange fact is, that, though those thoughtful thousands have lost all faith in caste itself, they are as truly the victims of its tyranny as those who pay to it the homage of faith. Caste, like some dread, wily creeper, spreads itself throughout all the ramifications of society: nothing escapes its grasp. You may fancy you have found a spot free from its influence, but experience soon shows that even there the rigid tendrils have penetrated. Yes, look where you will, examine any phase of Indian society you please, you will find *caste, caste*, everywhere.—*Church Missionary Intelligencer*.

AFRICAN RELIGIOUS BELIEF.—Dr. Nichols writes to "The Missionary Herald," that the religious belief of the natives in Bailunda is something as follows:—

"Suku is the great Father-Spirit, the maker of earth and heaven, beasts, birds, flowers, and trees; the parent of all men; the guide

and preserver. Such men as have lived reasonably good lives on earth are admitted into his presence at death, and dwell with him forever; but all great criminals, as murderers, are shut out, and wander in the darkness.

"Many others—I think the great majority—believe that the souls of the dead are driven into the sea, and sleep there indefinitely. With these there seems no distinction between the good and the bad, so far as we understand. All are relegated to a sort of cheerless Hades, but without a Minos, without rewards or punishments.

"I am inclined to believe that the other system, the truer and nobler, is derived from the teaching of those missionary friars who labored in the countries far to the north many generations ago. It seems plain that these partial truths will render easier the introduction of the full gospel faith in the Lord's appointed time."

KIOTO, JAPAN.—The medical school supported by the government has recently been closed on account of the bad conduct of the pupils, and it is probable that a new one will soon be opened under new and Christian auspices. It has also been intimated that the city high school would be placed in the hands of the same directors as now manage those before mentioned. A native has also offered the sum of two thousand dollars to establish a law school, if it can be under missionary control and have the benefit of their assistance. There are now in the city three organized churches with over one hundred and seventy members. Twenty members were added at the last communion. In connection with these there are stations where services are held and Christian work carried on. When Joseph Cook was in Kioto, he was invited to speak, and a place provided by the provincial assembly. His address was known to be a defence of and a powerful plea for the adoption of Christianity. The lecture was published by the natives, and a large number of copies are being circulated. There are now ten stores in the city where the Scriptures are kept on sale with a regular and encouraging demand every month.—*Bible Society Record*.

PROSPECTS OF JAPAN.—Dr. Maclay writes, "The condition and prospects of Japan seem to me better than they were at the time I left



the country on my recent furlough. The financial situation has improved; industries are developing satisfactorily; trade is increasing, and adapting its methods to international precedents and usages; the government is apparently strongly intrenched in the loyalty of the people; and it is rumored that the revision of the treaties between Japan and Western nations, at present actively going forward, is likely to settle favorably some vexed questions, and to open before the country a career of steady development and material prosperity."—*Northern Christian Advocate*.

DR. DUFF said, in 1829, as he was just leaving for India, "There was a time when I had no care or concern for the heathen. That was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In

my closet, on bended knees, I then said to God, 'O Lord! thou knowest that silver and gold to give to this cause I have none. What I have I give to thee. I offer thee myself. Wilt thou accept the gift?'" Such consecration on the part of all who love the Saviour would inaugurate a religious revolution.

FORWARD. — The new generation is before us, with its grander and possibly more difficult work, with its nobler heroism, and with its assured conquests. But one thing remains for us to do: to accept the work humbly and gratefully in all its breadth and dignity,—something better than any preceding generation has achieved or attempted, something worthy of our heritage and our trust, something commensurate to the greatness of our opportunity,—and then by the grace of God to GO FORWARD IN THE NAME OF THE GREAT COMMANDER, AND IN OBEDIENCE TO HIS WORD.—REV. E. K. ALDEN, D.D.

## OTHER SOCIETIES.

SOUTHERN BAPTIST. — The pastor of the church in Venice publishes a weekly paper, which has been "excommunicated" by the Roman-Catholic priests, but which has a good sale. Ten have recently been baptized in the city. — Three were baptized at Shanghai, Sept. 24; four have been baptized at Tsing Une, China, recently, — one at Hong Kong, and three at Canton. — The line of work from Shanghai stretches over eighty-five miles. On this line there are now five preaching places, and it is proposed to establish five more as soon as the men and means are forthcoming.

CANADIAN BAPTIST. — The Akidu Telugu field of our Canadian brethren reaches to the Kistnah River from the north, and our own Ongole field reaches the same river from the south, so that the two now join. Four have been baptized at Ongole who were found to have come from the north side of the river; but they have been advised to take letters, and unite with the Akidu church. — Chicacole station furnishes three students for the new theological seminary in Simulcotta. — Rev. I. C. Archibald, missionary of the Maritime Board to the Telugus, sailed from Liverpool for Madras, Nov. 19.

AMERICAN BOARD. — All the girls in the schools at Hadjin, Central Turkey, except one, have taken

a decided stand for Christ. — The mission work in the Gilbert Islands continues to be of great interest. On Nonouti the congregation has changed from a noisy rabble to a devout, attentive assembly, since the last visit of the missionary vessel. On Apemama three hundred have signified a desire to unite with the church in the past year. On Ponape twenty were recently received into the church, and Mr. Doane writes, "At one place it seemed as if half the population wanted to come to the Lord."

PRESBYTERIAN. — Sixty-nine additions to the mission churches are reported this month, of which twenty-five were received by the church of the Umatilla Indians, fourteen in Syria, eight in Liberia; eight by the church at Kangwe, Africa; seven at Kanazawa, Japan; and five at Chieng-Mai (Zimmay), Northern Siam. — *United*. — At the station in Alexandria, Egypt, the mission work in all its parts has been resumed, and is going on satisfactorily. Good reports have been received from other stations. All the missionaries have returned to their work.

METHODIST EPISCOPAL. — The South-American missions of William Taylor have at his own request been entirely removed from all connection with the Mission Board. This will prevent the

ordination of his laborers, and make it necessary that ordained men now connected with the mission should return to this country, or "locate," that is, withdraw from their conferences so far as the yearly appointments are concerned. Mr. Taylor will now work out his own plans entirely independent of outside control. — *North.* — The General Missionary Committee held its sixty-fourth session Nov. 6. The total receipts for the year ending Oct. 31 were \$791,666.01 for both home and foreign missions, and the treasury had a cash indebtedness of \$66,185.04. The contributions show an increase of \$66,000 over last year, and the indebtedness is reduced \$28,343. The total appropriations for foreign missions for the next year amount to \$361,878. — The work on the island of Kiusiu is promising, and there are more calls for preachers than can be supplied. Five were baptized at Nagasaki, Oct. 5. — The total appropriations of the different branches of the Women's Foreign Missionary Society are as follows: India, \$54,444; Japan, \$21,760; China, \$31,329; Mexico, \$16,437; South America, \$19,490; Bulgaria, \$2,640; Italy, \$5,300; contingent fund, \$4,626: total, \$156,027. — *South.* — \$20,000 are needed to procure grounds and buildings for the newly established educational institution at Shanghai, China. Dr. Young J. Allen says, "No scheme ever introduced to the Chinese public has met with such a hearty and unanimous, and, I might add, universal approval, as this."

**PROTESTANT EPISCOPAL.** — The board has in the foreign field 352 missionaries at 144 stations in Africa, China, Japan, Greece, Hayti, and Mexico. There are 2,304 communicants. — Bishop Penick has been compelled to leave his diocese at Cape Palmas, West Africa, on account of ill health. — The amount expended by the committee for foreign missions for the year ending Sept. 1, 1882, was \$160,420.71. — "The Spirit of Missions," the missionary publication of the church, paid a profit of \$920.94, besides paying \$3,000 towards salaries, rent, etc., of the missionary administration.

**ENGLISH BAPTIST.** — At the autumnal meetings in Liverpool five hundred pounds were subscribed to establish the proposed station at Stanley Pool on the Congo, for which the land has been secured, and which is to be called "Liverpool Station;" and also seven hundred pounds additional, to found a station in the interior beyond Stanley Pool. — The society has now four stations established in the Congo district, West Africa, — first, Wanga-Wanga or "Underhill," the river-base depot station, one hundred miles up the river from the sea; second, San Salvador, eighty miles in the interior to the south of Wanga-Wanga; third, Baynesville, seventy-five miles beyond Wanga-Wanga up the river, and also on the south bank; fourth, Manyanga, one

hundred and three miles farther up the river, and on the north. As Manyanga is now the only station on the north bank of the river, it is proposed to remove this to the south side also; and it is expected that it would not be necessary to have another station until reaching Stanley Pool. — The tidings from Bethel Station, Cameroons, West Africa, are most encouraging. "Crowds attend the various services, and a wide-spread spirit of inquiry is manifested." An experienced teacher is soon to be sent to this station, to teach the male population, and conduct a short service on Sunday in English. — The society has received an additional offer of fifty pounds a year for the support of a new missionary to Japan.

**LONDON MISSIONARY SOCIETY.** — The Urambo Mission, Central Africa, has met with a severe loss in the death of Dr. E. J. Southron, by whose efforts it has been successfully established. He died from the effects of a gunshot-wound in the left arm, caused by the accidental discharge of a gun in the hands of a native.

**CHURCHES OF SCOTLAND.** — *Established.* — A new church has been completed and dedicated at Blantyre, East Africa. — In the Kalimpong and Darjheeling districts, India, one hundred and thirty-five were baptized last year, and the baptized Christians now number three hundred and seventy-five. An effort to extend mission work over into Independent Sikhim has failed for the present, on account of the refusal of the king to permit the preaching of Christ without the consent of his chiefs, who meet but once a year. — The General Assembly first resolved to engage in foreign work in 1824, and the first year's income was ninety pounds: now it requires twenty-five thousand pounds per annum to carry on its missionary work. — *Free.* — The second convert was baptized at Livingstonia in July.

**BASEL EVANGELISCHE MISSIONSGESELLSCHAFT.** — This society has in India 63 male and 49 female missionaries, 193 native Christian helpers, 45 heathen teachers, 19 stations, 95 sub-stations, and 3,842 communicants; in Africa, 28 male and 24 female missionaries, 102 native Christian helpers, 10 stations, 44 sub-stations, and 2,026 communicants; in China, 13 male and 10 female missionaries, 49 native Christian helpers, 1 heathen teacher, 6 stations, 19 sub-stations, and 1,344 communicants: total, 104 male and 83 female missionaries, 349 native Christian helpers, 46 heathen teachers, 35 stations, 158 sub-stations, and 7,212 communicants. The income of the society for 1881 was 905,564 francs, and the expenditures were 905,246.15 francs. The year has been one of moderate prosperity in all the missions.



## CONDENSED MISSIONARY NEWS.

**GENERAL.**—At the recent convention of the Inter-Seminary Missionary Alliance, reports from thirty-eight seminaries showed that eight per cent of last year's graduates entered foreign missionary work, and thirteen per cent of those now studying were looking forward to it. —“The Missionary Review” reports a gain of 308,643 communicants in the foreign missions of the world, and an expenditure of eight and a half million dollars.

**EUROPE.**—*France.*—In Central France “Black Bands,” whose motto is “Down with religion,” have been organized, which have committed many excesses. There are indications that the infidels and socialists are about assuming a decided offensive action toward all religious bodies. —April 24, 1883, will be the fiftieth anniversary of the first assembly of the “Société Evangélique de France;” and it is proposed to celebrate the anniversary by liquidating the debt of the society, and by appropriate ceremonies. —The Salvation Army claims between two and three hundred genuine conversions since the opening of its Paris branch, eighteen months ago. —*Germany.*—A “People's Church” has been formed among the liberal members of the Prussian Church. They deny the charges that the people are irreligious, but claim that the State Church has lost its hold on the people because it has turned away from that religion which compels the free assent of conscience and produces love among neighbors. —*Switzerland.*—It is stated that the attendance on public worship has largely decreased, that atheism is outspoken and rampant, that divorce is increasing and easily procured, and that Switzerland has but doubtful claims to be called a Christian country.

**WESTERN ASIA.**—*Turkey.*—In Syria and Palestine there are 186 foreign evangelistic laborers, 581 native, 140 preaching-stations, 26 churches, and 1,693 communicants.

**INDIA.**—On the railways “zenana cars” are provided in which the native women can travel in seclusion. Frequently the missionary ladies avail themselves of these cars, and thus enjoy good opportunities for religious work. —Twenty-five missionaries are already in India, laboring on the faith principle, and more are coming. These work in a humbler manner than others, but have considerable success. —The missionaries are growing in the estimation of the general mass of the people in India. A missionary recently, travelling by third-class ticket on a railway, found that he was treated with a marked increase of respect and consideration by his fellow-travellers after it became known that he was a missionary. The missionaries are regarded as the friends of the people.

—“The Indian Christian Herald” says that the forthcoming missionary statistics for India will show a much larger ratio of increase in the number of native Christians during the past decade than for any corresponding period in the past. —“The Bengal Methodist” reports a body of five hundred natives who have applied for baptism at a Wesleyan station in the Madras Presidency.

**JAPAN.**—E. Peshine Smith of Rochester, U.S., who held an important position in the law department of the Japanese Government for several years, left a legacy of five thousand dollars to build a Christian chapel at Tokio. —Two thousand copies of the Gospels in the Korean language have been forwarded to Japan, to be sent to Corea as soon as it is safe for an agent to enter that country.

**AFRICA.**—*Northern.*—The native Christians in Egypt passed through the period of disturbance better than was feared: only a few cases of violence are reported. —The proposed Arthington Mission of the American Missionary Association is held in abeyance for a time, to await the result of the present excitement in the Soudan. —*Central.*—The construction of the missionary road between the northern end of Lake Nyassa and the southern end of Lake Tanganyika is progressing favorably without further opposition from the natives; July 18, of this year, eight miles of the road had been built. —*Southern.*—After seven years' labor one hundred and thirty converts have been gathered by Swiss missionaries among the *Maywambas*, a Kafir tribe; and now four of these wish to go out as missionaries to their own people still in paganism.

**SOUTH AMERICA.**—Rev. E. Vanorden of Rio Grande do Sul writes that he knows of no basis for the report that the Emperor of Brazil has offered to pay the expenses of missionaries coming to his country to preach the gospel, except the fact that the late cabinet contracted with some French and Italian monks to come and teach the Indians.

**ISLES OF THE SEA.**—One missionary, Rev. James Johnston of Jamaica, has charge of ten churches, two of which have more than eight hundred members each. —The distinguished missionary to the Sandwich Islands, Rev. Titus Coan, has had a stroke of paralysis, which it is feared will terminate his long and useful labors. —Of the revival which has taken place in the Sandwich Islands this last year, Mr. Forbes notes five special features: 1. It gets hold of the younger portion of the people. 2. It reaches the half-white and half-Chinese element as nothing has ever done before. 3. It awakens slumbering churches, and stimulates the zeal of churches. 4. It embraces both foreigners and natives. 5. The work goes



steadily on after the special revival meetings have closed.—Christians in Madagascar have given a million dollars for religious purposes in the last

ten years. Twenty-five years ago two thousand persons were killed in one year on the island for believing in Christ.

## DONATIONS RECEIVED IN NOVEMBER, 1882.

### MAINE, \$337.10.

Nobleboro', Rev. C. C. Tilley and wife, 5; West Gardiner, ch., 15; New Sweden, ch., 3; Kennebunk Village, ch., 1, — 25; Waterville, ch. (of wh. 55.68 is penny colls.), 226.10; Durham, friends, 2; Thomaston, ch., for miss. work, care Rev. H. Morrow, 60;

From April 1, 1882, to Dec. 1, 1882, \$1,134.27.

### NEW HAMPSHIRE, \$66.75.

North Sanbornton, ch., 1.25; Sanbornton, 2d ch., 10; Portsmouth Asso., H. C. Clement, tr., South-ampton, ch., 8; Antrim, ch. 28.50; Rumney, 1st ch. (of wh. 15 is fr. Rev. K. S. Hall and wife), 19;

From April 1, 1882, to Dec. 1, 1882, \$504.75.

### VERMONT, \$57.26.

West Wardsboro', ch., 22.37; Windsor, ch., 15; Coll. per Rev. W. S. McKenzie, Dist. Sec., St. Johnsbury, ch., 14.89; Groton, thank-offering for Telugu miss., fr. bank of Jeffie Welsh, deceased, 5;

From April 1, 1882, to Dec. 1, 1882, \$412.57.

### MASSACHUSETTS, \$641.78.

North Scituate, ch., 20; Winthrop, ch., 3.21; Stoneham, ch., miss. con. coll., 5; West Acton, ch., 9.25; Wenham, ch., 15; Northboro', ch., Mrs. Susan M. Gale, 25; Royalton, J. W. Pierce, 15; Lowell, 1st ch., 10; Jamaica Plain, S. S., for Ka-Khyen miss., 28.70; Billerica, 1st ch., G. R. Cobb, tr., 4.18; Shutesbury, Mrs. Gilbert, 3; Chelmsford, in memory of Mrs. S. Jenkins, 15; Boston, the Lord's money, 9.35; Dorchester, a friend, tow. sup. Sungiah, care Rev. D. Downie, 25; Beverly, 1st ch., 360; Leominster, ch., 13.43; Berkshire Asso., Egremont, ch., 8; Stamford, ch., 5.16; do., a friend, 5, — 18.16; Natick, ch., 62.50;

From April 1, 1882, to Dec. 1, 1882, \$7,410.76.

### RHODE ISLAND, \$160.28.

Providence, 4th ch., 44.89; a friend, 50; Union ch., G. D. Wilcox, M.D., 60; Phenix, ch., 5.39;

From April 1, 1882, to Dec. 1, 1882, \$1,769.09.

### CONNECTICUT, \$143.00.

Hartford, 1st ch., 98; Bloomfield, ch., 7; East Lyme, 2d ch., 16; Essex, a friend, 13; Norwich, 1st ch., 6; East Haddam, Central ch., 3;

From April 1, 1882, to Dec. 1, 1882, \$2,345.06.

### NEW YORK, \$1,359.07.

Worcester, ch., 12.67; Brooklyn, S. Carson, 60; Dutchess Asso., for the sup. of a new nat. pr. in the Naga Hills, care Rev. E. W. Clark, 175; Tioga Centre, S. S., tow. sup. Za bee Pau, care Rev. H. Morrow, 10; Penfield, S. S. (of wh. 23 is fr. the Band of Little Helpers for school in Perambore, care Mrs. N. M. Waterbury), 30; Chatham, Mrs. John Drew, 5; Greenwich, Botts-kill ch., 85.75; Straits' Corners, S. S., for sup. stu., care Rev. H. Morrow, 4;

Coll. per Rev. G. H. Brigham, Dist. Sec., Buffalo Asso., East Aurora, ch., per Rev. M. C. Mason, 7.42; fr. the asso. per Rev. E. E. Chivers, tr., on the Mrs. M. C. Mason memorial fund, 5; Chemung River Asso., Corning, ch., 17 00; Essex and Champlain Asso., per L. B. Rowe, tr., 4 00; Franklin Asso., Wells Bridge, ch., 4 04; Genesee Asso., Le Roy, ch., 28 00; Hudson River North Asso., per R. Sheldon, tr., 19 00; Monroe Asso., Mumford, ch., 46 00

Oneida Asso., per G. C. Law, Esq., tr., Booneville, ch., 12; Clinton, ch., 2.70; Durhamville, ch., 2.20; 1st Trenton ch., 8; Utica, Bleecker-st. ch., 39.83; Vernon, ch., 9; Dea. N. Wood, Holland Patent, 5;

Ontario Asso., Onondaga, ch.,

Oswego Asso., Hannibal, ch.,

St. Lawrence Asso., Gouverneur, ch.,

Steuben Asso., Howard, ch., 8.05; Towlesville, ch., 8;

Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N.Y. Asso., New York, 1st Ger. ch. (of wh. 50 is for work in Germany), 80; Hastings-on-Hudson, ch., 5.84;

Long Island Asso., Brooklyn, Hanson-pl. ch., 250;

Williamsburg, Central ch., 302.57;

Hudson River Central Asso., Bangall, 2d Stamford ch., P. K. Sackett,

Yorkshire Centre, Truman Cole,

From April 1, 1882, to Dec. 1, 1882, \$9,772.38.

### NEW JERSEY, \$292.32.

Stelton, ch., Cheerful Workers' Band, tow. sup. girl Nellie, care Miss E. H. Payne, 30; Bloomfield, 1st S. S., for Bible work, 50;

Coll. per Rev. R. M. Luther, Dist. Sec., West N. J. Asso., Camden, North ch.,

Coll. per Rev. A. H. Burlingham, Dist. Sec., East N. J. Asso., Plainfield, 1st ch., con. of a lady,

North N. J. Asso., Deckerton, Wantage, 1st ch.,

Paterson, Miss. Soc. of 1st ch., tow. sup. nat. pr.,

Murdoch, care Rev. J. E. Clough,

From April 1, 1882, to Dec. 1, 1882, \$1,933.76.

### PENNSYLVANIA, \$144.41.

Coll. per Rev. R. M. Luther, Dist. Sec., Abington Asso., Mill City, ch., 5.07; Newton, ch., 3.20;

Central Union Asso., Peach Bottom, ch.,

North Phila. Asso., Rev. L. G. Beck, 5; German-

town, 3d ch., addl., 23.25;

Philadelphia Asso., Bryn Mawr, ch., S. S., 30; Mrs.

Elizabeth Holt, 10; Ballingomingo, ch., 22.25;

Point Pleasant, ch., 10.38;

Reading Asso., Allentown, ch.,

From April 1, 1882, to Dec. 1, 1882, \$4,229.83.

### DISTRICT OF COLUMBIA, \$11.00.

Coll. per Rev. R. M. Luther, Dist. Sec., Wash-

ington, E-st. ch.,

From April 1, 1882, to Dec. 1, 1882, \$229.58.

### WEST VIRGINIA, \$33.50.

Coll. per Rev. Thomas Allen, Dist. Sec., Hope-

well Asso., Hinton, ch.,

Raleigh Asso., Fayetteville, ch.,

Parkersburg Asso., tow. sup. of D. Yellowmundoo,

care Rev. J. E. Clough, Goose Creek, ch., 2.50;

Long Reach, ch., 5; Parkersburg, ch., bal., 17;

From April 1, 1882, to Dec. 1, 1882, \$1,606.11.

### OHIO, \$681.97.

Cincinnati, Rev. A. S. Hobart, 10; Mrs. A. S. Hob-

art, 5; Miss Carrie Marion Hobart, 5, for Ram-

apatam building fund, — 20; Cleveland, 1st ch.,

Mrs. Rebecca E. Rouse, for miss. work, care

Rev. J. E. Clough, 100;

Coll. per Rev. Thomas Allen, Dist. Sec., Sand

Fork, ch. and S. S.,

Central Asso., Jackson, Mrs. E. Davis,

Cleveland Asso., Kirtland, Mrs. Harriett Martin-

dale,

Clinton Asso., Pleasant View, ch.,

Dayton Asso., Troy, ch. (of wh. 8.66 is fr. S. S.), 37.42; Spring Creek, ch., 6.70; Bellefountain, ch. and S. S., 5.60;  
 Huron Asso., E. Townshend, ch., 8.86; Norwalk, ch., 65.72;  
 Lorain Asso., Oberlin, ch., in pt.,  
 Miami Asso., Lockland, ch. (of wh. 75 is for sup. S. Au, and 50 for sup. Naga Pa, fr. Mr. and Mrs. Tangemann, both care Rev. A. V. Crumb), 150;  
 Lockland, S. S., 7.87; Pleasant Ridge, ch., 15;  
 Wooster Asso., Canton, ch.,  
 Zanesville Asso., Windsor, ch.,  
 From April 1, 1882, to Dec. 1, 1882, \$4,863.71.

## INDIANA, \$63.14.

Coll. per Rev. S. M. Stimson, Dist. Sec., Bethel Asso., Salem, ch.,  
 Brownstown Asso., coll.,  
 Indianapolis Asso., Franklin, ch.,  
 Monticello Asso., Rensselaer, ch.,  
 Judson Asso., Sharon, S. S., 5.33; Sharon, ch., 7.52; Young America, ch., 2.67; Camden, ch., 1; Frankfort, ch., 1.07;  
 Orleans Asso., Rev. G. C. Shirk, Mitchell,  
 Tippecanoe Asso., Grand River, ch.,  
 From April 1, 1882, to Dec. 1, 1882, \$654.16.

## ILLINOIS, \$894.25.

Decatur, ch., per Rev. C. F. Tolman,  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Edwardsville Asso., coll., 6; Upper Alton, S. S., 2.35;  
 Nine Mile Asso., coll.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Bloomington Asso., El Paso, S. S., bal. for stu. in Ongole, 12.50; Lincoln, ch., 13; Normal, ch., 2.50;  
 Chicago Asso., Chicago, Swede ch. (of wh. 5.07 is fr. S. S., bal. for sup. Dading, Garo pr., care Rev. E. G. Phillips, 24.31; Chicago, North Star ch., in pt., 12.18; Mrs. M. R. Pratt, 12; Evans-ton, 55.74; Highland Park, Miss Julia Reese, 10; German Asso., Onarga, Mrs. J. A. McMullan,  
 Ottawa Asso., Ottawa, S. S., for pupil in Ong. sch.,  
 Rock Island Asso., Geneseo, ch.,  
 Rock River Asso., Belvidere, Miss J. P. Moore, New Orleans,  
 Western Ger. Con., for sup. Rev. G. N. Thomssen, Ongole,  
 From April 1, 1882, to Dec. 1, 1882, \$3,247.00.

## IOWA, \$54.65.

Fort Atkinson, S. S.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Council Bluffs Asso., Atlantic, Danish Sisters,  
 East Grand River Asso., Leon, ch., Rev. F. Edwards,  
 East Nodaway Asso., Prescott, ch., Rev. J. G. Laird, Lenox,  
 Eden Asso., Cambria, ch., Mrs. Bullock and daughter,  
 Turkey River Asso., New Albion, Gustavus Johanson,  
 From April 1, 1882, to Dec. 1, 1882, \$1,775.43.

## MICHIGAN, \$11.20.

Grand Rapids, Dea. J. M. Edwards, 1; Norway, Scand. ch., per Rev. C. F. Tolman, 10.20;  
 From April 1, 1882, to Dec. 1, 1882, \$1,497.52.

## MINNESOTA, \$44.00.

Claremont, Laura C. Gibbons,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Minnesota Asso., Brooklyn, Centre ch., W. S. Fletcher, 5;  
 St. Paul, S. S., for preachers in Ongole, 15;  
 Western Asso., Litchfield, Rev. G. W. Fuller,  
 Zumbro Asso., Mantorville, W. F. Hillman, for sup. Rev. C. H. D. Fisher, Ongole,  
 From April 1, 1882, to Dec. 1, 1882, \$675.81.

## WISCONSIN, \$154.15.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Dorchester, Rev. S. C. Myrland, 10; Wau-paca, ch., in pt., 17.25;  
 Janesville Asso., Clinton, ch.,  
 Lake Shore Asso., Milwaukee, Grand-ave. ch., S. S., for sup. Cola Ramiah, H. M. Robert, care of Rev.

J. E. Clough, 75; Racine, 1st ch., Scandinavian Sisters, 15; Raymond, Danish ch. (of wh. 5 is fr. Sewing Soc., for nat. pr., care Rev. A. A. Newhall, 13; Union Grove, Danish ch., 3.40;  
 Walworth Asso., Burlington, ch. (of wh. 2.25 is fr. S. S.), 6.50; Delevan, Miss James, and Dorcas S. S. class, for stu. Brownson Theo. Sem., Ramapatam, 10;  
 From April 1, 1882, to Dec. 1, 1882, \$714.22.

## MISSOURI, \$22.50.

Coll. per Rev. S. M. Stimson, Dist. Sec., Carrolton, Joseph Dixon, 5; L. B. Ely, 5;  
 Tebo Asso., Clinton, ch.,  
 From April 1, 1882, to Dec. 1, 1882, \$735.89.

## KANSAS, \$58.57.

Coll. per Rev. C. F. Tolman, Dist. Sec., Fort Scott Asso., coll. at do., 11; Smoky Hill Asso., coll. at do., 2.76; Solomon Valley Asso., coll. at do., 8.81; South Concord Asso., coll. at do., 3.50; Anthony, ch., 10; Burton, Mrs. S. P. H. Hungeate, 1; Clay Centre, Rev. Wm. Reid, 5; Dry Creek, ch., Rev. A. Chartrand Elion, 2; Hiawatha, ch., 10; Salina, ch., 3; Providence, ch., 50; Mt. Crum, ch., 1;  
 From April 1, 1882, to Dec. 1, 1882, \$329.77.

## NEBRASKA, \$45.25.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central City, J. M. Hewitt, 1; Edgar, Wm. Home Miss. Soc., 10; Freemont, ch., 3; Glenville, Rev. J. E. Rockwood, 2; Industry, ch., 10; Nebraska City, ch., 4; Oakland, Scand. ch., A. G. Anderson, 10; Providence, Rev. P. Bolinger, 5; Red Cloud, 25;  
 From April 1, 1882, to Dec. 1, 1882, \$287.55.

## COLORADO, \$30.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Greeley, S. S. and Girls' Miss. Soc., for sup. Karavalla Vencutiah, Ongole,  
 From April 1, 1882, to Dec. 1, 1882, \$60.00.

## DAKOTA, \$5.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Bloom-ingdale, Scandinavian Sewing Society,  
 From April 1, 1882, to Dec. 1, 1882, \$145.70.

## OREGON, \$33.85.

Coll. per Rev. C. F. Tolman, Dist. Sec., North Pacific Con. coll., by Rev. B. S. McLafferty, Cottage Grove, H. C. Veach, per Rev. B. S. McLafferty,  
 Scio, Miss Rhoda Hudson, per Rev. B. S. McLafferty,  
 From April 1, 1882, to Dec. 1, 1882, \$163.30.

## CALIFORNIA, \$5.00.

East Oakland, ch.,  
 From April 1, 1882, to Dec. 1, 1882, \$137.45.

## LEGACIES.

11 20 Fairfax, Vt., James M. Hotchkiss, per H. S. Ufford, \$64 00  
 Beverly, Mass., Samuel Chase, proceeds of land sold, 1,011 75  
 Southbridge, Mass., John Edwards, per R. H. Cole, trustee, 27 00  
 Three Rivers, Mass., Eunice B. Durkee, 669 22  
 Newport, R.I., Rev. Henry Jackson, R. I. Bap. State Con., trustee, 30 00  
 New York, Susan W. Cauldwell, per Rev. A. H. Burlingham, 5,000 00  
 10 00 Anamosa, Ia., Spencer Alden, per Rev. C. F. Tolman, 1,250 00  
 8,051 97

Donations and legacies from April 1, 1882, to Nov. 1, 1882, 57,921 50

Donations and legacies from April 1, 1882, to Dec. 1, 1882, \$71,323 47

# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, *pro tem.*, ELISHA P. COLEMAN, Esq., to whom letters containing money for the general treasury should be addressed; also letters relating to Wills, Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

## DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — Rev. W. S. MCKENZIE, D.D., Tremont Temple, Boston, Mass.

NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N. Y.

NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N. Y.

SOUTHERN DISTRICT. — Rev. R. M. LUTHER, 1420 Chestnut Street, Philadelphia, Penn.

MIDDLE DISTRICT. — Rev. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT. — Rev. S. M. STIMSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT. — Rev. C. F. TOLMAN, 151 Wabash Ave., Chicago, Ill.

## WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston.

Mrs. ALVAH HOVEY, Corresponding Sec., Newton Centre.

Miss MARY E. CLARKE, Treasurer, Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill.

Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland.

Mrs. B. C. WRIGHT, Treasurer, San Francisco.

## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## THE BAPTIST MISSIONARY MAGAZINE.

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It contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — FEBRUARY, 1883. — No. 2.

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FINANCIAL. — If the appropriations for the last three months of the present year should be about the same as for the closing three months of the last fiscal year, it is estimated that the sum of \$130,000 will be required to meet the wants of the missions before March 31, 1883. This is about \$13,000 more than was received from donations and legacies in January, February, and March, 1882; and a corresponding increase of liberality will be required on the part of the friends of our foreign missions.

PERSONAL. — Rev. William George and wife reached Rangoon, Burmah, Nov. 6, in good health, and proceeded at once to their station at Zeegong, where they arrived in due time. — Rev. D. K. Rayl and wife, and Rev. Elbert Chute and wife, reached Madras early in November. Mr. Rayl is to be stationed at Ongole, and Mr. Chute at Secunderabad. — Rev. E. W. Kelly and wife arrived at their station, Maulmain, Burmah, Nov. 7. — Just upon going to press, intelligence is received of the death of Mrs. Dean, wife of Rev. William Dean, D.D., of Siam. Further notice of this sad event will be given next month.

RECEPTION TO MR. DENCHFIELD. — The English Baptist church, Rangoon, Burmah, gave a reception, Nov. 8, 1882, to their newly arrived pastor, Rev. L. J. Denchfield, formerly of North Adams, Mass., which was a very agreeable and enjoyable occasion. Among those who participated in the exercises were the pastors of the Methodist and Presbyterian churches of Rangoon; Rev. E. A. Stevens, D.D., of our Burman mission, who has done much for the church, having acted as pastor for many years until a few months ago; and also Rev. J. N. Cushing, D.D., who served as pastor from Dr. Stevens's resignation to the time of Mr. Denchfield's arrival. This is the first time the church has ever enjoyed the entire services of a pastor since its organization twenty-two years ago, and, it is hoped, a new era of prosperity for it has dawned. Its interests are closely allied with those of our Rangoon mission, and we wish for the church and its pastor great prosperity in the work of the Lord.

BRAHMAN OPPOSITION. — Rev. Mr. Thomssen of the Telugu mission writes to "The Journal and Messenger," that a Brahman employed as a teacher in the Ongole high school was poisoned by his fellow caste-men, because he consented to teach in a Christian school, although not a Christian himself. Several attempts have been made to poison Dr. Clough by the Brahmans; and he has recently received a warning from them to send

away a Eurasian preacher, who is doing effective work in preaching the gospel to the heathen. If he is not sent away, the Brahmans threaten to poison him, as they did the teacher.

DEATH OF MR. MOORE. — Rev. Calvin Cowan Moore, formerly missionary of the Union to Arracan, died in Ontario, Ill., Dec. 6, 1882, of heart-disease. Mr. Moore was born in Chesterfield, Mass., Dec. 26, 1818, and was graduated from Madison University in 1846, and from Hamilton Theological Seminary. He was appointed a missionary of the Union in 1847; ordained in Stillwater, N.Y., Aug. 30, 1848; and sailed from Boston for Akyab, Arracan, Oct. 21, 1848. In 1854 he was obliged to leave Arracan on account of the failure of his health, and reached the United States Aug. 18, 1855. Since 1856 he has resided on a farm at Ontario, Ill., of which place he was a leading and useful citizen. He took an earnest and active interest in the church of which he was a member, and preached the gospel to churches in the vicinity of his home as health and opportunity allowed. The church and community mourn one who was highly esteemed, and worthy of their regard. Mr. Moore was thrice married, — first, to Mrs. Laura C. Irish, who accompanied him to Arracan, and died in eight months after their arrival there. In 1851 he was united to Miss F. E. Whitehead at Calcutta, India, who died after his return to this country. Some years ago Mr. Moore was married to Mrs. Sophia Hubbell Knapp, widow of Rev. H. E. Knapp, a former missionary to Arracan. She still survives, and with his four sons mourns the loss of a devoted husband and father. Mr. Moore's oldest son is the Rev. Pitt Holland Moore, now missionary of the Union at Nowgong, Assam. To the bereaved family and friends we tender our sincere sympathies.

THE NEW FRENCH POLICY. — The policy of territorial annexation by mere force, without regard to the rights of others, which has been pursued by England for many years, has now been adopted by France. As far as might makes right, the latter country is as much justified in obtaining all the territorial possessions possible as the former; but it is to be feared that the effects of French rule in the countries annexed will not be as favorable to evangelical Christianity as those which have followed the English conquests. Friends of missions cannot but view with much concern the aggressions of France in Northern and Western Africa, among the Pacific islands, in Anam, and especially in Madagascar. By their acquiescence in the same measures when adopted by England, Christian governments have forfeited their right to protest against the usurpations of France; but we cannot but hope that the Supreme Ruler of the earth will be pleased to check a policy which seems about to open large regions of the world to the baleful influences of infidelity and Romanism, and to close them in a measure to the labors of evangelical Christian missionaries.

KÔNG-K'EO. — By the courtesy of The Century Company, we are able to present in this number of the *MAGAZINE* an illustration of the curious bridge at Kông-K'eo, China, near which is situated one of our mission chapels. The cut appeared in "The Century" for September, 1882, in connection with an interesting article by Mrs. Constance F. Gordon Cumming on "Ningpo and the Buddhist Temples." In referring to Kông-K'eo, Mrs. Cumming writes, "Toward morning we reached Kông-K'eo, about twenty miles from Ningpo, and anchored just above an extraordinary bridge supported on single upright stones. It was covered in and thatched, and had shops at either end. The

people here were extremely civil, thanks to the humanizing influence of the American mission, which has had a station here for some years, and a neat church." Dr. Barchet, who established this station, and under whose care it remained until he left China, has prepared an account of the work at Kông-K'eo, which will be found in connection with the illustration.

RUSSIA AND THE CAUCASUS. — Special attention is called to the article by Rev. P. Z. Easton in this number of the MAGAZINE. Frequent intelligence has been received concerning the Baptists in Southern Russia, but it has always been of a very fragmentary and unsatisfactory character. The consent of Mr. Easton to give the results of his personal acquaintance materially increases the information we have been able to lay before our readers concerning our brethren in this far-off and comparatively unknown country. All that can be learned of the Baptists of Russia commends them to our regard, and the article of Mr. Easton will not lessen this impression.

SPECIAL ATTENTION is also called to the reports from the German mission published among the correspondence of this issue of the MAGAZINE. In its wide-reaching influence this work is among the most important of those under the care of the Union. We have not space to give all that is received in the quarterly reports; but the specimens which are published will always be found worthy of careful attention, and will give an idea of the vigorous and successful work which is being carried on among the German-speaking peoples of Europe. The limited space in the MAGAZINE does not admit of much display to attract notice, but this is hardly necessary where all is of so much importance.

TRACTS. —The Missionary Union has on hand a good supply of the following tracts, which will be sent to pastors and others who desire to use them in promoting an interest in our foreign missions: "The Moral Equation;" "The Gain of Giving;" "Do Foreign Missions pay? A Lawyer's Answer to the Question;" "The Lone Star," a sketch of the Telugu mission; "The Great Commission, and its Fulfilment by the Church;" Dr. Strong's Sermon before the Missionary Union, May 22, 1881; and the "Handbook" of the Union for 1882-83. These will be sent gratuitously upon request. We have also sketches of each of the missions of the Union, in tract-form, at ten cents each, and "The Races of Burmah," at three cents, besides a smaller supply of several other tracts, which have been before noticed in the MAGAZINE.

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## KÔNG-K'EO.

BY S. P. BARCHET, M.D.

KÔNG-K'EO (lit., river's mouth) is a thriving market-town of fifteen thousand inhabitants. It lies twenty-three miles south-west of Ningpo, at the confines of the fertile and thickly populated Ningpo plain; and is built on both sides of a branch of the Yung River, which is here spanned by a covered bridge. This bridge to be appreciated should be seen on a market-day, when it is thronged by farmers

and small tradesmen exhibiting their goods for sale. Both sides of the bridge are lined with shops; but near the middle are placed a few of their most popular idols, and many a passer-by can be seen prostrating himself to implore the favor of his god.

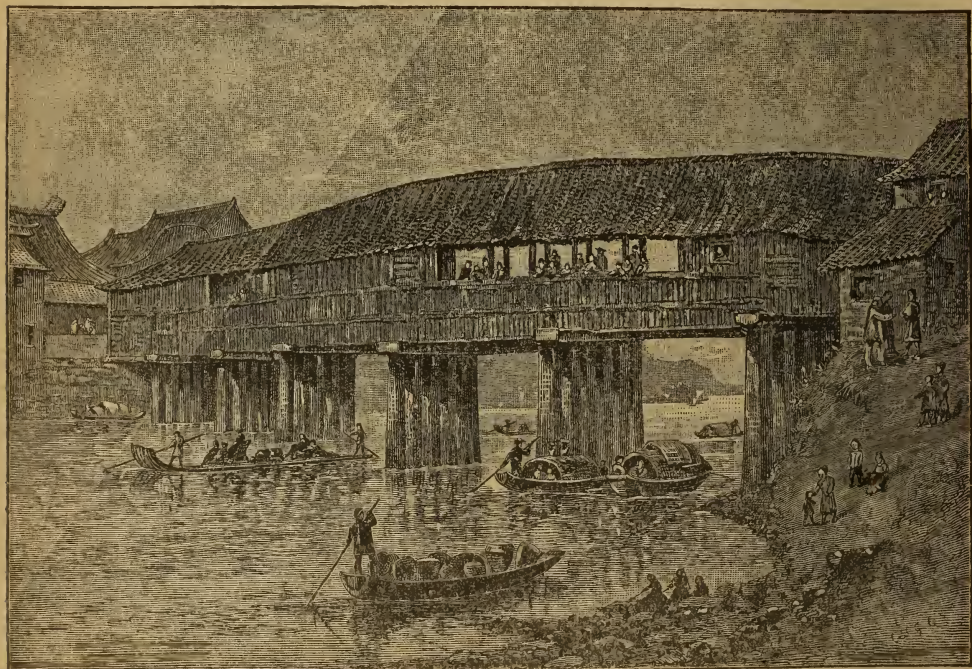
The surrounding country is beautiful; and the "Snowy Valley," but a few miles from Kông-k'eo, has more than a local reputation.



for its grand scenery and fine waterfalls. It has been visited by many Americans and Europeans.

In this town the American Baptist Missionary Union has an interesting work. The place was first visited in 1866, with a view of opening a station for the preaching of the gospel. There is now a promising little church of some twenty members. Truly a small number this, and yet encouraging when we think of the obstacles in the way, the conservative spirit of the natives, and the

they went to their geomancers to find out the cause of this conflagration. These learned men in "*fung-shway*" soon discovered the cause. What else could it be but the mason's bird on the top of the newly built house (or "*li-pa-dong*," i.e., worshipping hall)? for did not its head point towards the centipede (covered bridge)? The natives compare the bridge to a centipede, from the resemblance of the pillars to the legs of that insect. Some birds, and especially chickens, are known to eat centipedes. It was very plain that the bird swal-



BRIDGE AT K'ONG-K'EO, CHINA.

superstitious mind against which we have to battle.

Three years ago, the rooms used for preaching being too small, a house more suitable was built; in finishing which, the mason ornamented the gable of the main wall in the shape of a bird. Scarcely was it finished, when a serious fire broke out in the town, burning down its principal street. It was only by the most strenuous efforts that the covered bridge escaped being consumed by the fire. Now, the Chinese must know the why and wherefore to account for such calamities: so

lowed the centipede, and the act of swallowing was made visible by the fire. Such deep philosophy was quite satisfactory to the native mind, and caused us no little anxiety; for the people demanded that our property should be destroyed, and it would have been, but for a kind and influential neighbor, who, desirous to save us from loss, climbed during the night to the top of the house, and wrung off the bird's neck: this, he assured his friends, would be quite sufficient to prevent further mischief. This act appeased the wrath of the people, and we were not further molested.

Our property still stands, and is a centre from which gospel light is daily shed on the surrounding darkness.

Medical work has been very helpful in gaining the good-will of the people. The medical

missionary is nowhere more needed than in China. Would that the churches might send one to every principal mission station of that benighted land!

## MISSIONS, PAST AND PRESENT.

BY REV. D. F. LAMSON, HARTFORD, CONN.

A COMPARISON of the present state of the missionary enterprise with the past affords many points of encouragement.

1. The *field* of missionary operations has vastly increased within the present generation. Twenty-five years ago, only the "five ports" in China were open to foreigners, and Japan was hermetically sealed. Other countries have, within the same period, become open to the gospel. Every continent and island is now not only known to geographers, but accessible to Christian influence.

2. The *number of workers* for this object is greater than ever before; and this number is rapidly increasing every year by the enlistment of native converts as preachers and teachers in almost every mission station.

3. The *appliances and advantages of Christian civilization*, such as the press and general education, the railway and electric telegraph, are everywhere brought to the aid of missionary effort. Our mission-fields in Asia are practically nearer to us to-day, than was the Mississippi Valley at the time of the founding of our first missionary society for the evangelizing of our own continent.

4. The *sympathies of the Church at large* are now generally enlisted in the work of missions. The indifference once manifested, even by good men, toward this enterprise, is diminishing year by year. There is no such opposition to it among the churches as when Carey and his fellow-laborers laid the foundations of modern missions to the heathen. The duty of Christians to send the gospel to the unevangelized is no longer an open question. The several denominations vie with each other in their gifts to this cause, the number and extent of their organizations, and the actual results of their efforts in reclaiming the wastes of heathendom. The intelli-

gent membership of our churches is now practically a unit in its recognition of the obligation resting upon the Church of Christ to "preach the gospel to every creature."

5. The *progress made during the past half-century* not only justifies the efforts of the past, but gives most hopeful promise for the future. Much of the work as yet has been necessarily preparatory; such as the acquisition of languages, and often the reducing of barbarous dialects to a written form, the translation of the Scriptures, and the educating of a native ministry. If such results as have gladdened the hearts of God's people have followed this preparatory work, what may be expected when the work of laying foundations gives place to that of raising the superstructure? A few years ago the American Board of Commissioners for Foreign Missions withdrew its support from the missions in the Sandwich Islands, the work having reached a stage where help from abroad was no longer needed. These islands now not only almost wholly maintain their own Christian institutions, but carry on missionary work in other parts of Polynesia. Such cases as this may be expected to be more frequent in the future.

The *social, economic, and moral*, as well as spiritual advantages, conferred by missions on the heathen world, have often been stated. The following is the testimony of Sir Bartle Frere, while governor of Bombay: "I speak simply as to matters of experience and observation, and not of opinion; and I assure you that, whatever may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than any thing you or your



fathers have witnessed in modern Europe." Lord Lawrence, late viceroy of India, in a letter to "The London Times," says, "I believe, notwithstanding all that the English people have done to benefit India, *the missionaries have done more than all other agencies combined.*" Missionaries have been the pioneers of civilization in every quarter of the globe. Wherever the gospel finds a foothold, the refinements and decencies of life follow: tribes give up their savage customs; life is protected; property becomes safe; the trader and traveller can pass unmolested. Men like Carey and Judson in India, Morrison in China, Moffat and Livingstone in Africa, and Williams in the South Sea Islands, are among the truest benefactors of the race; every way worthy to rank with its Howards, its Clarksons, its Savonarolas. Missions have done more to unite the nations of the earth in the bonds of a common brotherhood; to diffuse the comforts of civilized society; to lessen war, infanticide, and slavery; to realize the dreams of a golden age, — than all the learning and diplomacy and arts and arms of the world combined.

And we must add to all this the *spiritual* results in the salvation of multitudes raised from the lowest depths of sin and degradation to holiness and heaven: for, since the beginning of the missionary enterprise, thousands have gone up to God and the Lamb, who have been saved from ruin by the gospel of Christ, who otherwise would have perished

in heathen darkness; and thousands more are now living consistent Christian lives, spreading the savor of godliness in many a pagan community, and showing the power of the gospel, in these latter days as well as in its early ages, to turn men from dumb idols to serve the living God.

Nor must we overlook the *reflex benefit of missions* upon churches and Christians at home; for it is a demonstrable fact that those churches and Christians that take the most intelligent interest in missions are most prosperous spiritually, and most to be depended upon for home work. The growth of the missionary enterprise has been the enlargement and increase of the churches; the period marked by an increase of interest in the conversion of the world being precisely the period marked by powerful revivals and large accessions to the churches in our own land.

Taking these things into account, have we not enough to encourage us, as the friends of Christ and the world, in the great work before us of making known the saving power of the gospel to "every kindred, and tongue, and people, and nation"? Shall we not redouble our efforts and prayers? and thus hasten the grand fulfilment of prophetic vision, when Messiah shall "reign from sea to sea, and from the river to the ends of the earth," and the most distant tribes and families

"Bring forth the royal diadem,  
And crown him Lord of all."

## BAPTIST WORK IN RUSSIA AND THE CAUCASUS.

BY REV. P. Z. EASTON.

FOR the last ten years I have been a foreign missionary, stationed since 1873 at Tabriz, Persia, and working in Persia and the adjoining Russian provinces of the Caucasus to the south, and also to the north of the great range which forms the dividing line between Europe and Asia. Visiting Tiflis, the capital of the Caucasus, for the first time in 1875, I there made the acquaintance of Mr. Watt, agent of the British and Foreign Bible Society for Southern Russia and the Caucasus. At that time he had already been several years in the work, and was well acquainted by travel

and inspection with all parts of Southern Russia. From him I first heard about what the Baptists were doing in those parts.

The Baptist movement in Russia, in part an offshoot of that in Germany, was as yet a work mainly among Germans, large numbers of whom are found in all parts of Russia, especially in Southern Russia. The stream was principally fed from two sources: first, the Baptist Seminary at Hamburg, from which young men were going out to all parts of Russia; and second, the writings of Mr. Spurgeon. In Southern Russia the work was entering



upon a new phase, taking hold of Russians as well as of Germans. In his Bible work Mr. Watt had been brought into direct contact with the Baptist brethren, among whom he found his best helpers as remarkable for zeal and spiritual fervor as the Lutherans generally were for their lack of these qualities. I may say here that I received the same testimony afterwards from Mr. Nicolson, agent for Northern Russia. Both thought that there was a certain narrowness in these brethren in their relations with Christians of other denominations; but both gave emphatic testimony to the purity of their lives and to their evangelistic zeal. As the British and Foreign Bible Society in Russia does not encourage evangelistic work on the part of its helpers, lest it should thereby imperil its own peculiar work of circulating the Scriptures by bringing down upon it the censure of the government, the zeal of its helpers under such circumstances does but the more strongly testify to the purity of their motives.

On a second visit to Tiflis in 1876, I heard of the arrival of a young man from Hamburg, where he had been studying to fit himself for the work of an evangelist. Born in the Caucasus, Russian by race, a Molochan or Russian dissenter,<sup>1</sup> he had been converted by the instrumentality of the Baptist brethren, and joined himself with them. I heard of his arrival when I was just about ready to leave, and did not have an opportunity at this time of making his acquaintance.

In 1877 I was invited to address the congregation. I found them gathered together in a private house in the Molochan quarter, in a room overlooking the river. There were some thirty or forty persons present, mostly Baptist Molochans. I preached from Acts ii. 26, "And the disciples were called Christians first in Antioch;" setting forth the significance of the name thus given, and exhorting them to show themselves worthy of it. On this, as on every subsequent occasion, I have always found these Russian brethren both eager to hear the Word, and scrupulous in their endeavor to conform to its precepts,—a matter which has been made an objection by some, who charge against them, that they exercise discipline upon their members for trivial

causes. There is, I think, something in this charge; and yet, nevertheless, the fault is a trivial one compared with the widely prevalent practice of too great laxness. Would that we had more of this spirit in the churches at home, and in those abroad likewise!

At this time I was on my way to St. Petersburg to see if something could be done to secure recognition, on the part of the government, of the principle of religious liberty. The need of a change in this direction had been brought home to me in 1875, when, on my return from Tiflis, I was seized by government officials for holding a religious service at Etchiniadzia, at the foot of Mount Ararat. At St. Petersburg I made the acquaintance of Mr. Kargel, pastor of the German Baptist congregation, who had also been a member of the Tiflis congregation, and, like Pawloff, had gone to Hamburg to study for the ministry. Him I found to be a man possessed in full measure of the characteristics of his brethren. Some two years ago, on account of health, he was obliged to leave St. Petersburg, and went to Bulgaria. His zeal and faithfulness in his former work had won for him such a good reputation that Col. Pashkoff, the leader of the evangelical movement in St. Petersburg, contributed to his support in his new field. There was here a flourishing congregation; but in St. Petersburg, as elsewhere, they had had much to contend with in the opposition of nominal Protestants, and also, I fear, even from those who are true Christians, but whose connection with the state blinded them to the fact that recognition by the state and recognition by the Lord are not always one and the same thing. When in 1881 I was again in St. Petersburg, the Baptist pastor there told me that he had been four times cast into prison, and every time his accusers had been pastors of another Protestant denomination.

In 1878 I was again at Tiflis. Since the return of Herr Pawloff in 1876, much had been accomplished. The Tiflis congregation was increasing. A hall had been taken in a central location, and government officials in high position were among the occasional attendants on the services. The work also had extended to the country round about. Herr Pawloff had made a tour through the Trans-Caucasus, and here and there little congregations had sprung up. At the end of his journey, at Lenkoran on the south-west coast of the Cas-

<sup>1</sup> A sort of Bible Christian, thousands of whom were driven from Russia by Nicholas because they would not conform to the traditional Christianity of the empire.

pian, he had been, indeed, arrested by the government, and brought back to Tiflis; but the work which he had done remained. In 1877 he crossed the Caucasus to Vladikar-kas, on the northern side of the range, then preached the gospel, and was put in prison two days for baptizing contrary to the Russian law, which does not recognize the right of unauthorized sects to administer religious ordinances. Both, however, at Lenkoran and at Vladikar-kas, as I have since seen with my own eyes, flourishing communities were established, marked even among their brethren for their zeal in propagating the faith. In 1877 or 1878 Herr Pawloff made another tour, this time to Southern Russia, and was greatly encouraged by the reception he there met. Towards the expenses of this expedition I had the pleasure of helping; a small sum having been given me in St. Petersburg, which I devoted to this object.

It was near the end of 1879 before I again entered the Caucasus. About this time the edict was issued, which put the Baptists on the same footing with the other denominations recognized in Russia. At length the trials and tribulations to which these servants of Christ had been subjected, involving not only pecuniary loss and imprisonment, but, in one case at least, death by starvation, had borne their fruit. The government had no desire to persecute, and the popular feeling was in favor of the persecuted. Now it seemed as though a wide door of entrance was opened for the proclamation of the gospel. The brethren at Tiflis were rejoicing in their newly found liberty; but about this time other difficulties arose, which have done more to cripple the work in that particular quarter than the former opposition of the government. The pastor had relied for his support largely upon the aid which he received from his father; but he, having lost considerable by the burning of his household goods, was no longer able to help him as before. When I saw Herr Pawloff this last May, instead of being able to devote his time to the work at Tiflis, much less to going out into the country round about, he was obliged to give part of his time to earning his support. Nor was this all. Owing to an effort on the part of a man of means to control the congregation, there had been a division, which had spread to other places, weakening their hands in the work; and, as I

myself saw in my tour last year, the little congregations which Herr Pawloff had planted were suffering for lack of proper superintendence.

When I was in England in 1880, I laid the case before Mr. Wilkins, the editor of "The German Baptist Reporter," and again when I was there this year. I am glad of an opportunity now of bringing it before American Christians. As a missionary, called to labor for the up-building of Christ's kingdom, it is from no sectarian standpoint, but from the standpoint of that kingdom, that I would plead. I can clearly see that my Baptist brethren both in the Caucasus, in Southern and also in Northern Russia, are doing a good work as the servants of the Lord Jesus Christ, both in overcoming infidelity in the only way in which it can be overcome, — by a living demonstration of the truth, — and in settling the dissenters on the firm foundation of the truth of God. It is not enough to confess that the Scriptures are the word of God: we must also know and appropriate the truths contained therein; and what I have seen, especially during the last two years in the Caucasus, has led me to the conclusion that unless the dissenters, such as the Molochani, are better rooted and grounded in the faith, they will go backward rather than forward, and their last end will be worse than the first. At the present time a small pecuniary aid is urgently needed. The cost of two sealskin cloaks would free brother Pawloff from his pecuniary difficulties, and leave something besides for the work of evangelization.

WEST HOBOKEN, N.J., Jan. 5, 1883.

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"THERE is no surer way to help ourselves than by helping others."

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I CANNOT despair of the ultimate conversion of the heathen, when I remember the power of the gospel upon myself. — JOHN NEWTON.

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BROTHER SIMMONS from China writes, "I would not change my position as a humble missionary to the Chinese for the proudest position in the gift of the American people; not to be pastor of the grandest church in any American city." — *Foreign Mission Journal*.

## EDUCATION IN INDIA.

BY REV. W. R. MANLEY.

PERHAPS in nothing is the beneficial result of European influences in this country more plainly manifest than in the matter of education. In the modern Hindu schools two or three books were memorized, and a little reading and arithmetic were taught, the grand total of five years' work: but in matters of science they were totally deficient, or, worse still, absolutely false; so that the best educated believed in the most preposterous and absurd nonsense in regard to the simplest facts of every-day life. It is true, an English education does not wholly remove this; but it is the only thing that ever can. They will continue to believe in charms, incantations, and magic, until they can be made to comprehend the fact that every *result* must have a proper and adequate *cause*.

Another inestimable benefit of the new state of affairs is, that education is now put within the reach of all classes. And not only so, the rights and demands of women in this respect are beginning to be acknowledged, even by the heathen; and in some of the large cities Hindu girls' schools are maintained by the subscriptions of wealthy Brahmans and others. It is encouraging to see that the girls who are educated are respected. There are plenty of heathen men who would be glad of a chance to marry our Christian girls educated in the mission schools.

The English Government has taken the educational work of this country directly under its own supervision; introducing English systems and text-books, building schoolhouses, and employing teachers at government expense in all the more important towns, unless some mission has the work in hand, and is attending to it satisfactorily. In that case, upon application, financial help may be obtained from the government for such enterprises. In all cases, however, the examinations are arranged and conducted by government officers appointed for that purpose.

The government has established a university in Madras. This is neither an institution of learning, like some American universities,

nor an affair for manufacturing bogus diplomas, like some others; but a board of officers with power to prescribe examinations and confer degrees throughout the whole presidency. Educational work is divided into the purely vernacular and the Anglo-vernacular departments. In the former there are different "grades" or standards with an examination for each, and a certificate from the government examiner to those who pass. In the latter there are two examinations,—first, the "middle school" for those who have completed half the high-school course; and second, the "matriculation" for those who have finished the whole.

Besides these there are the F.A. (First in Arts) examination, for those who study up to a certain standard after matriculating; the B.A. and M.A. examinations, for those who complete the prescribed course in some college. A student can take his course wherever he likes, under a private tutor if he prefers and can afford it; but the examinations are all set by the university, and his degree, if he gets one, is conferred by that institution. These examinations are thorough, and the position to which any young man is eligible in any of the departments of the government depends entirely upon the examinations he has passed: consequently the mission schools must all conform to government regulations if they hope to fit any of their students for government employ. And that is about the acme of ambition to most native young men, as it offers the only opening to regular employment, with advancement upon merit, and a pension at the end.

This system has its drawbacks, it is true; but it secures a degree of uniformity to which the American system of education has never been able to attain. In those places where the work is all carried on by native teachers, it is the only one that would insure satisfactory results at all.

I have spoken of the high schools. These teach up to the matriculation examination, and correspond in many respects to the English schools, such as Rugby and Eton and



Harow, which fit boys for college. They are all organized upon the same plan; and the course of instruction is divided into seven classes, each of which represents a year's work. For the first three years the instruction is all in the vernacular, after that it is in English; but the latter is commenced the first year, and the former is continued to the end of the course. By this arrangement the boys acquire a thorough knowledge of the grammar of their own language, and its prose and poetical literature; and also of the grammar and literature of the English language. This they learn, not as American boys do French and German, but so that they can speak and read and write it fluently and correctly, and are able to prepare and recite all their lessons in it. In addition to their studies in the languages, they are taught geography and history, arithmetic, algebra, and geometry, and are started in natural philosophy and chemistry.

Some over-sanguine people expect to see English the vernacular of this country; but that is rather visionary, though it would be difficult to say what the future may bring about. It is certain that a great many young men here speak English readily; and you will be accosted with "Good evening, sir," from the most unexpected sources as you walk through the bazaar. Often you will be made to smile as some fourth-class boy, anxious to air his English, gravely salutes you with, "Good morning, sir," when you are out for your evening walk. One very great advantage of the plan of teaching English is that it opens up to the educated Hindu the whole English literature with its boundless resources of philosophy, science, and religion.

The translation of such books is very difficult on account of the lack of any vocabulary to express such ideas. During the past year

I have been teaching natural philosophy to the matriculation class in our high school, using as a text-book Balfour Stewart's Science Primer, and giving them verbatim some of the notes which I received from Professor Eaton at William Jewell. Some curious things arise, however, in the course of such teaching. For instance, I find it nearly impossible to get them to form any idea of ice and snow, especially the latter. Some few have seen artificial ice, but none have ever seen snow. Again, it seems very strange to have to stop and explain that a *stove* is an iron box in which a fire is built, and having a long pipe or flue for the escape of the smoke; but they never saw such a thing, and the word *stove* is as unintelligible to them as their word *Koomparte* is to the readers of this. Sometimes amusing blunders arise from their misapprehension of the meaning of some word or construction.

Seven years is a considerable time to give to the preparatory work of an education: but, long or short, most of the young men here are too poor to continue their studies any further, and so the high school is the limit of their education; and the title of *Matriculate* is almost as much of a degree as A.B. is in America. There are at present a good many government high schools, but more in the hands of the various missions, with whom, indeed, the idea of such schools originated. The Free Church of Scotland Mission has a fine school at Nellore, and a college at Madras. The Lutheran Mission has a school at Guntoor, and other missions have schools in other places. Our mission has only a school here at Ongole, organized a year or more than a year ago. The present number of boys is about a hundred and twenty, and five will be candidates for matriculation in December. — *Central Baptist*.

## ASSOCIATION MEETING AT ZAO-HYING.

BY REV. GEORGE L. MASON, NINGPO, CHINA.

THE ten churches of the Missionary Union in Che-kiang Province are united in association with three churches of the Southern Baptist Convention, two of which are in the adjoining

province of Kiangsu, and one at Teng-si six hundred miles north in Shantung Province. There was a three-days session in October at Zao-hying. All of our little mission con-

at Ningpo attended, and were pleasantly entertained by Mr. Jenkins. All regretted that the missionaries of the Southern Board were unable to be present. Owing to the great distance, few natives attend except the preachers. Rev. Mr. U of Ningpo was moderator. Business was transacted according to parliamentary rules with creditable thoroughness and despatch, very unlike the uproar with which Chinamen usually discuss and settle affairs. There were papers and discussions on practical subjects. Rev. Mr. Li gave an able account of the many funeral customs of this region, distinguishing between the idolatrous and the harmless. Mr. Ting treated betrothal and marriage customs in the same way. Mr. Tong's paper was concerning the Lord's Day, and how to secure its regular observance. It is to be regretted that some members who usually attend the bi-monthly communion make little effort to be present other Sundays.

TEMPERANCE. — Mr. Kwu, whom Mr. Jenkins is about to station in the new chapel at Hang-Chow, made a biblical plea for total abstinence from strong drink. Only one preacher attempted any apology for moderate drinking, while many spoke boldly and convincingly in favor of abstinence for the sake of others. There has been a marked increase of right sentiment on this subject since the meeting a few years ago, when the introduction of the temperance question caused no small commotion. Considering the fact that Chinese malt liquors are usually less intoxicating than those of Western nations, and that all the natives drink, while only a small percentage drink to excess, for any of the Christians to occupy voluntarily the high Pauline ground of self-denial for the sake of others is as commendable as it is difficult.

STATISTICS. — Chapels, owned or rented, 23; preachers, 25; Bible-women, 11; died, 13; excluded, 12; baptized, 33; present number of members, 509; native contributions for church expenses and boarding-school, \$435.22. The amount contributed is much increased by the large gifts of one native in the Shanghai church. The native members in the Eastern China Mission contribute this year an average of only thirty-eight cents per member. But this is not discouraging, considering the low rate of wages in this region. For example, a carpenter earns daily on an average seventeen

cents; a mason, the same; a blacksmith, twenty-three cents; a farm-hand, seventeen cents and board; a tailor, twelve cents and board; our preachers, from twenty to thirty cents; our Bible-women, from seven to ten cents.

## SUNDAY SCHOOL AT ONGOLE.

BY REV. GEORGE N. THOMSSSEN.

THE Sunday school begins promptly at half-past seven in the morning. We will take our seats at the eastern entrance of the chapel, and listen to the singing. The melody is strange; but I assure you these people love their songs as much as we do ours. Now Ezra, the superintendent, is reading the lesson in Mark iii. 20-35, one of the International Series of lessons: only we are half a year behind you in America. What an earnest prayer Ezra is sending up to the throne of grace! Although you do not understand the words, I know you understand the spirit of it. Now, while the teachers are teaching the lesson, let us walk through the large chapel, and take a look at the classes.

This class at our left, of fifteen bright Telugu boys, is taught by Mr. Kelley, an Eurasian, Mr. Manley's first assistant teacher at the high school. He is teaching in English, for the boys know something of it; but what they do not understand, Mr. Kelley explains in Telugu. Then comes another class of boys, who know a little English, but are taught by Mr. Manley in Telugu. Here is Miss Kelley's class of girls, with their bright smiling faces. The next is a class of young women: you see they have brought their babies along with them. There is a class of old women, their heads gray and their forms bent; but still they are not too old to come to Sunday school. They are all sitting on the floor, Hindu fashion, and the chapel is so crowded that if we are not careful we shall step on their feet; but then they don't mind that much, for they have no corns. But you haven't seen all the school yet. Come outside, on the large veranda running around the church. Here you see several classes of old men, there are some infant-classes, and again we come to classes of young men.

But the bell is ringing, and we will go in and take our seats. After singing, Ezra is

reading the report. I will translate it to you: "Number of scholars present, 478; number of teachers present, 28; number of Bible-verses committed to memory, 770." Isn't that a fine record? After singing, Mr. Clough addresses the school in his inimitable manner, and all enjoy his short, sprightly talk. Again they sing, the bell rings, and the school is closed.

## DIVISION OF LABOR IN INDIA.

BY MRS. J. F. BÜRDITT, NELLORE.

ANOTHER phase of Indian life that immediately attracts attention is the numerous divisions of labor. "Jacks of all trades" are practically unknown, unless, indeed, through the training favored individuals may have received in mission compounds. As a rule, each person does one thing, and one only. Consequently the foreign resident, physically dependent, by reason of the climate, on the aid of others, finds himself obliged to employ not one servant, but a small regiment. One will, for the equivalent of a few cents a day, pull the all-essential punkah. Another, for a

similar amount, will wash your clothes. Another, keep your clothes in repair and replenish the stock. Another will cook your food. Another, sweep and dust. Another will bring water to drink and for purposes of ablution. Another can take care of your horse, if you have one; for which, however, another individual must bring the grass, as this is quite a distinct business. The horsekeeper, however, will have nothing to do with your cow: so this useful animal, if you are fortunate enough to possess one, must be consigned to the care of another. Yet the wages of the whole number would probably be outweighed by the board, wages, and waste of a single "Bridget" at home. Outside of household employees the same minute division of labor is observed. Every man does one thing, and, in most cases, would even break his caste if he took other employment. Yet he does that one thing well; and you have only to give the artisan a pattern of the article you want, and, though he has never seen any thing of the kind before, he will produce an exact copy of the original. Their genius for imitation worthily emulates the Western genius for invention. — *Christian Visitor*.

## MISSIONARY CORRESPONDENCE.

BURMAH.

*Mission to the Karens.*

LETTER FROM REV. A. BUNKER.

TOUNGOO, Oct. 17, 1882.

PROGRESS. — I can report progress, — all the progress I could reasonably expect. We have our work now fairly well organized with jungle schools, middle schools, and town school; good working committees for middle schools, a government inspector for *all* schools, and a good working committee of thirteen Karens for the association. They are fairly well interested in their work, and are bearing some responsibility. Our native pastors are good men in the main. Our aim is to have the work well organized, and good men at work; and then we have only to wait for the part of the work belonging to the Holy Spirit.

BAPTISMS have increased this year. The efficiency of our schools has increased as well as the numbers. The governmental examination of the schools has begun. The first school examined — a middle school — received in rewards Rs. 80;

the second, a small school of which I expected nothing, Rs. 10. The town school, in a recent examination, received Rs. 800 in grants from the government for actual results in scholarship. Fifteen were recently baptized from one Catholic village, two of the number being formerly teachers under the Roman Catholics. I hear of a still greater movement in this direction. We are still working on the discipline of our churches, and trying to work up to a higher plane. A recent vote of the associational committee declared any teacher or native pastor, who had no school in his village, undeserving of aid. The missionary spirit among our people is good. We are doing all we can to introduce the monthly concert for prayer into all our churches. Some are touched with anti-mission, "heathen-enough-at-home" heresy, but we are gaining. The town school has been and is very prosperous in every branch.

THE CHIEF COMMISSIONER recently carefully examined our whole establishment, and spoke well of us, and left Rs. 100 for books, etc., for scholars in school. We are planning largely for the new year, and hope to advance.



## ASSAM.

*Mission to the Assamese.*

LETTER FROM REV. P. H. MOORE.

NOWGONG, Oct. 20, 1882.

ENCOURAGING.—There have been more inquirers about the Christian religion during the past few weeks than at any time since I have been here. The inquiries, coming as they do from different classes of people and from different parts of the field, are very encouraging. I take them to be indications of dissatisfaction with the present religion, and a longing for something better. On Sunday, the 1st of this month, our lately ordained pastor, Tun, administered the ordinance of baptism for the first time. The first candidate whom he baptized was Anundi, the second daughter of our late pastor Charles. The other candidates were five young men from our mission normal school. The cases of two of these young men have been of rather more than usual interest. Both of the young men heard the truth years ago, and for a long time a struggle has been going on in their hearts between the power of habit and evil associations, and the drawing of the Spirit. Both are now rejoicing in the Spirit's victory.

STRUGGLE AND VICTORY.—I wish that Christians at home could better understand the thralldom of caste. These young men have literally forsaken father and mother, brothers and sisters, houses and lands, for Christ's sake. One is the only son of an aged widowed mother who looked to him for support in her declining years. She used entreaties, tears, and threats to dissuade her son from forsaking the religion of his fathers. Every artifice that a mother's love could devise to save her son from destruction was brought into requisition. For months the struggle went on in the young man's heart,—filial love and duty and all the ties of early associations on one side, and on the other the conviction that Jesus is the only Saviour of sinners. If he became a Christian, he would be shut away from mother and sister and all his early associates. If that mother were dying of hunger and thirst, caste would not allow her to take a particle of food or a drop of water from her son's hand. Strictly he could not even enter her house. To her he is worse than dead. In becoming a Christian he becomes an outcast, a vagabond, an abomination. But the Spirit and the truth gained the victory, and he has come out and forsaken *all* for Christ. In his face we see the peace and joy which Christ gives to those who trust in him.

LOST AND FOUND.—The other young man first heard the gospel in one of our mission village schools. He became interested, and whenever our preachers went that way he sought them out, and desired to be taught by them. His father and

brothers opposed him in his desire to become a Christian. Some time ago he left his home, and came to us by a long circuitous journey. He was taken into the normal school. He eagerly learned the Scriptures, and after some time was received as a candidate for baptism. His father and older brother heard that he was here, and came to rescue him from becoming a Christian. They reached here in the afternoon, after he had been baptized in the morning. They were too late to save him. He was baptized: his caste was broken. To them he was lost,—lost beyond the hope of recovery. David lamenting over a rebellious son, pierced through the heart by the darts of Joab, is not more touching than this father weeping over his son who has become a Christian. Nor was Absalom, when cast into the pit and covered with a great heap of stones, more lost to David than this Christian young man to his father and all his idolatrous relatives.

Such is the power and tyranny of caste. May God hasten the day when the chains of such superstition shall be broken, and this people shall rejoice in the liberty of the gospel of Christ!

## INDIA.

*Mission to the Telugus.*

LETTER FROM REV. F. E. MORGAN.

KURNOOL, Nov. 7, 1882.

HARDENING THEIR HEARTS.—When I wrote you in July, I had occasion to say that the church had found it necessary to exclude quite a large number of persons from its membership. While we felt compelled to take this step, we did not despair of some of them repenting. I wrote to the pastor at Atmakoor, giving him in Telugu the text, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The preacher took it as the text of a special exhortation to a large number of persons in one village who had formerly been members of the church, but he was pained to report that they seemed to have no desire to return to God. Early in September, while on a tour to Atmakoor and vicinity, I visited this village, but without apparent fruits.

WORK AND RESULTS.—I baptized two young men at Atmakoor, Sept. 3. I spent four days with the Atmakoor Christians, and with the others who had come from the villages to meet me. It gave me great pleasure to talk with little companies of Christians in my tent, to encourage them by explaining passages of Scripture setting forth God's grace to us in Christ, and to engage with them in prayer. We succeeded in selling a few portions of Scripture; and, with a view to distribute them more generally, I have placed a few copies of

Scripture portions and some tracts in the hands of several of the Christians in different villages.

**STREET PREACHING.**—The preacher stationed here at Kurnool preaches daily in the streets. I accompany him on Sunday afternoons, and at some other times, and we find interested listeners. We have a small Sabbath school using lesson-leaves. The scholars are regularly well prepared with their lessons. We have recently begun to learn and recite verses of Scripture from little tickets. I shall try to introduce these tickets among the Christians and others who will gather on the Sabbath in different villages.

### SIAM.

#### *Mission to the Chinese.*

LETTER FROM REV. WILLIAM DEAN, D.D.

BANGKOK, Nov. 4, 1882.

THE KING OF THE LAOS country is here by invitation of the King of Siam. This Laos king, or high prince, from Chiangmai (Zimmay), is about fifty-five or sixty years old, and is said to be friendly to the missionaries; but from some others under him come influences hostile to the interest of the missions. I am sending some Chinese Bibles to Laos to meet the caravans of Chinese from Yunnan.

**SALEM WITCHES.**—The people there seem to have borrowed, or had born among them, the old Salem persecution of witches, which subjects persons charged with this possession to fines and imprisonment, and confiscation to the government of their houses and rice-fields. Christian disciples, in common with others, suffer from this barbarous persecution. The missionaries also suffer an inconvenience in not being able to buy land for dwelling-houses and chapels. And recently a card from the officials has been sent to all the surrounding temples, warning the people to have nothing to do with the missionaries. This card is said to have originated since the king left Chiangmai for Bangkok.

**THE KAREN MISSION.**—We are told that all the native preachers who went to the Karens in Northern Siam have become homesick, and returned to Burmah; leaving the impression, that, if any permanent good is to be done by the natives to that people, they must have the counsel and company of some European or American missionary. This is not surprising, when the oldest missions in the East fail without the presence of some foreign superintendent. We have yet to learn of an example among the missions, long established, where the native disciples have shouldered the responsibility of devising plans and raising funds and doing the work of missions successfully without the aid of a foreign superintendency. There may be fault

in those who have marshalled the forces, and drilled the soldiers, and opened the campaign; but we have yet to see an army fight a battle and gain the victory without commanding officers. And I know not where the man is to be found, who would say he is ready to commit the churches he has organized, and the schools he has founded, and the mission he has started or labored to promote among the heathen, to a native superintendency, or where it could now be done with safety.

### CHINA.

LETTER FROM MISS S. A. NORWOOD.

HUE SUA, Oct. 8, 1882.

**CRUEL PERSECUTION.**—The Catholics are hemming our little band of disciples on every side, there being no less than five chapels and two native catechists of the Catholic Church within a radius of three miles. Members of our Christian families are being led astray; and three of the oldest sisters in the church have left us, and united with the Catholics. Near here is the village of sister Kan, some of whose persecutions have been narrated in "The Helping Hand." She is a widow, who, for refusing to provide offerings for the worship at her husband's grave, has been beaten, has had her grove of bamboos cut down, her fields destroyed, her house entered by a hired thief, and a plot laid to take her life. Having been warned in time, she escaped, and sought refuge at the Kui-Su chapel, until I invited her to the women's house, where she is now studying with the class. Since her escape her husband's brothers have possessed themselves of her house and fields, have given to one of their wives her son,—a lad of ten,—and the little wife whom she was bringing up for him; and they are now seeking to crown their cruel treatment by marrying her out of the family, a design, which, if accomplished, will bring upon her lasting disgrace.

The hearts of the brethren and sisters are greatly stirred in her behalf, and they are most anxious to obtain for her, through the missionaries, consular help; for, though her treatment has been wholly contrary to Chinese law, the native officials will do nothing for her because she is a Christian. Unfortunately the American consular agent is also opposed to Christianity: hence it is quite impossible to obtain help for her from this source. *All* that we can do for her is to allow her to stay at the women's house, where she is for the present personally safe. It is not strange that her heart is very sorrowful. The wonder is that she remains so steadfast to her new faith; but, as she herself says, the Lord Jesus helps her.

**PROSPERITY.**—Notwithstanding this case of persecution, and the fear of the Catholics, our interest here is more prosperous than it has been for years.



The presence of our energetic preacher, Tui-pek, seems to have infused new life into the church. We can no longer call it our "church of old women." Many young women are to be seen at chapel, and a goodly number of brethren attend the Sunday services. In all there are about forty believers. Many others who were becoming interested are waiting to see what is to be the outcome of sister Kan's trouble, saying that if she is helped they will become Christians. May it not be that God is using her as a means of sifting the wheat from the chaff? Our church in South China has no place for those whose faith is not strong enough to enable them to endure persecution.

Ko Koi, Oct. 11.—Yesterday morning we reached this village, where, little over two years ago, there was but one baptized believer. Now there is a neat little chapel with thirty-two church-members, and over fifty worshippers. This number includes a family of over thirty persons, all of whom are believers. The patriarch of the family is *Hau-lau*, who was one of the first to declare himself a Christian. Now he rejoices in knowing that his five daughters-in-law, three of his sons, and three grandsons are church-members. The good people here are showing their faith by their works. They contributed towards the chapel a hundred and twenty-six dollars,—nearly two-thirds of the whole cost; and they are now sustaining their Sunday services themselves, and meeting all the expenses involved.

Naturally, my interest is centred in the sisters. It was with them that Miss Daniells and I spent a week last year, giving them a start in learning to read. On this visit I find, that, of the twelve who have united with the church, eleven have made good progress in learning to read the hymn-book,—four having finished it, and read the catechism beside,—and are ready to begin Matthew. Considering that all have large families with little children to care for, their progress is most commendable. It is very important that these disciples should be carefully instructed in gospel truth, for they are in the midst of the grossest darkness. To say nothing of the villages clustering thickly on every side, their own village of twelve hundred inhabitants offers ample room for any amount of Christian effort. But this is equally true of every village throughout China. It is rare that we find one with so large a proportion of Christians as we have here in Ko-Koi. Indeed, that there should be even one, is the exception.

THIS VISIT has given me a still deeper insight into the depths of heathenism. This is the month especially devoted to the worship of wandering spirits. Old brooms, old baskets, old shoes, and even old ragged jackets, are supposed to furnish a home for them, and accordingly become annually, at this time of the year, objects of worship. There

seems to be no end to the silly superstitions of this people. In this village they also worship the produce of their fields.

INFANTICIDE is so common that mothers do not hesitate to speak openly of their having committed it. This afternoon, in conversation with a group of women in the presence of a crowd of men and boys, a woman told me she had killed two little girl-babies, and asked if she had "done wickedly." No surprise was manifested at this open confession. The only wonder seemed to be that the foreign lady should consider it wrong.

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LETTER FROM MISS M. E. THOMPSON.

SWATOW, Oct. 5, 1882.

THE INTEREST AT MNG KEN LIANG, if genuine, is wonderful. The people are most accessible, and really welcome the missionary to their region. I was often asked if I would not come and live there, and if *Mak Sien Len* (Mr. McKibben) would not come, and bring his wife and children, and live there too: they would be glad if we would. Their kindness really seemed genuine; and, unless we are greatly mistaken, the time has come for us to make an advance among the Hakkas. Not a murmur of dissent has been heard against the building that has been done there this summer, and the purchase of the ground. Mr. McKibben has enlarged the chapel until it will hold more than three hundred; and the last Sunday I was there, it was almost filled by an orderly and interested audience, some of them having come from villages from twenty to twenty-five miles away; some of them desiring baptism, as they thought Mr. McKibben would be there.

IT WAS SO DIFFERENT from the usual noisy, clattering, curious crowds that gather at our farthest out-stations chiefly to see the foreigner, that I was greatly impressed. Either the Hakkas are essentially different from the Hoklos in character and custom, or else there is a real work of the Holy Spirit in progress in that region. I cannot but feel that it is the latter; for so many say they worship God, or they want to worship God if they only knew how. This is especially so with many of the women. They nearly always say, "Yes, I want to know about the gospel, but I do not understand it yet. We cannot go to the chapel, for there is no woman there to receive us."

THE MORNING AND EVENING WORSHIP was nearly always well attended: sometimes in the evening there were more than sixty present. Kim Khak, the preacher, is awake and alive at every point. He seemed to have few leisure moments; for, the chapel being on the main public road, a great many passers-by found their way into it, and he had always a welcome and an explanation of the gospel for them. I was pleased with the



chapel, it is so large and roomy and so well situated. The first Sunday I was there, more than one hundred and fifty attended service, and the last nearly three hundred; and this in a region where four years ago they had probably never heard of the gospel.

PEH THAH (White Pagoda) has been the instrumentality through which the gospel has reached this region, and through Dr. Ashmore's and Miss Fielde's wise dealings with those who first came to them. The first believers had, as is often the case, some *sii* (affair) on hand, and came to the missionaries to have it straightened out. They refused to act as magistrates, but gave them the sound doctrine through preacher and Bible-woman, and encouraged them to build their own chapel, and do what they could for themselves. With this self-help and self-reliance came a more earnest desire to know more. So the work has grown, not so much like a foreign implantation as like something natural and indigenous.

### JAPAN.

LETTER FROM MISS CLARA A. SANDS.

YOKOHAMA, Nov. 28, 1882.

WAITING FOR A BLESSING.—Last week Mrs. Poate and I returned from a five-weeks tour in the country. Before Mr. Poate went north, and Mrs. Poate and I to the country, we united with some of our foreign fellow-workers in asking for a *special* blessing on our work, and for more power and boldness in preaching and teaching. We met daily, for more than a week, from eight to nine in the morning, and one day had an all-day meeting. On the eleventh morning the assurance came just like the falling of a feather; and we all thanked the Lord, and went to our work full of hope. Our friends whose work is among the foreigners here, and the sailors who come to this port, have had a great blessing. In some of their meetings eight and eleven have been converted in one night; and the work is still going on,—a conversion nearly every night. Many of these men are from the British and American men-of-war, now lying in this harbor. It is the greatest time of refreshing ever known in Yokohama.

AN AWAKENING.—When Mrs. Poate and I went to the country, we spent the first week at Chogo. There were three Bible-women there then; and those with Oribe San the native male evangelist and one of the deacons of the church, and Nishiyama the other deacon, and our landlord, the clerk of the church, came daily for instruction. Besides the training in singing by Mrs. Poate, and the Bible-readings and private talks we were having with them, we had a daily prayer-meeting for several days; and one day nearly all of the members of the church were present,—as many as we

could expect to attend, some of them live so far away. Confessing the sins of the church, we prayed that a special blessing might rest upon it, that every member might depart from sin, and that the preachers might go forth with new strength, power, and boldness. I have never before, among our people, seen such a desire to put aside *every* weight, and live wholly to the Lord. I never saw such an interest among them before.

A NEW INTEREST.—From Chogo we went to Atsugi, a large town of about three thousand inhabitants, or, as the Japanese would say, five hundred homes. Oribe San had been preaching at this place every other week to not more than eight or ten hearers. We staid four nights, and our room was crowded every night: the last night we had more than a hundred people, after sending home twenty-five children. There seemed to be a new interest awakened; and they asked to have a Bible-woman sent there, and begged that we would come again and often. Oribe San has been since, and had thirty listeners. I have arranged to send one of the Bible-women there, and hope to go again myself.

LARGE CROWDS.—We visited another large town, Haramachida, about nine miles from Chogo; stopping at a hotel where we had a fine large room,—four rooms made into one by removing the paper partitions. The first night we had nearly two hundred people; the second, not so many, on account of a rain, but four or five men were inquiring, keeping Oribe San up until after twelve o'clock, then coming to us through the next day for further instruction. The third day at this place happened to be a monthly market-day, and we spoke to the people from the upper veranda of our hotel. Our Bible-seller put up his booth of white cloth, got out his white flag, and spread his Bibles for sale in front of the hotel. From the upper veranda we sang hymns to fix the attention of the crowd, and then addressed them by turns, with hymns between, from one till four o'clock; and, whenever we stopped, they called for more *hana-shi* (preaching). There were about five hundred people listening the most of the time we were speaking.

LARGE SALE OF SCRIPTURES.—In about an hour and a half, in the intervals between the hymns and the addresses, the Bible-seller from his booth, and Oribe San from the upper veranda, sold three hundred and fifty copies of the Gospels. Oribe handed, or rather tossed, his to the purchasers; and the landlord took the money, standing on a table in the crowd. Besides, we fluttered down from the veranda, as gifts, two hundred copies of the Ten Commandments, four hundred copies of the first chapter of Genesis, and copies of the Parables without number. The sale that day was the largest ever known in Japan in so short a

space of time. The purchasers were nearly all farmers and strangers who had come to the market, so there was a great scattering of seed that day. Scores of old women who could not read pressed forward, and bought copies of the Gospels for their children who can read.

## GERMANY.

### REPORTS FROM THE MISSION.

WIESBADEN. — Brother E. S. Scheve gives an interesting report of his work. He writes, "Wiesbaden is known all over the world as a famous health resort, and is yearly visited by great numbers from all countries who come seeking health and strength in the mineral baths and fresh air. About seventy thousand strangers and foreigners visit Wiesbaden each year. The town has fifty-four thousand inhabitants, belonging chiefly to the State Church; and four years ago not a single member of our denomination was to be found here; nor were there any efforts made by other denominations to spread the gospel tidings in this important place.

"*The first meeting* which I held four years ago was attended by five women, and was held in a small room in a retired house. This was a very small beginning; but, although none of the women came again, it was the beginning of a blessed mission here. Two and a half years ago, after much prayer and deliberation, I followed what I thought to be the Lord's call, and removed from Cologne, and settled here.

"*Our church*, which has been founded since then, now numbers one hundred members; and with few exceptions all have been converted and baptized here during this short time. The services on Sundays as well as on week-days are very well attended by members and strangers. Our first meeting-place soon became too small; and the hall which we now occupy (our third) has not sufficient accommodation, as it will hold only one hundred and twenty. Although the members belong to the poorer classes, — being mostly mechanics, servant-girls, and laundresses, — we have always been able to pay our regular expenses.

"*Our Sunday school* has sixty children, who are instructed by six members of the church. The sewing-circle for the benefit of missionary interests, the young men's and the young women's association, and our choir, are all active and flourishing. Three brethren are colporters, distributing the Bible and other Christian books in Wiesbaden and the neighboring towns and villages. Besides Wiesbaden we have three other stations at St. Goar, St. Goarshausen, and Henschhausen. There is a good opportunity for doing a great work here, if we only had more means and men; but we trust

in the Lord. He will give us what we want, and he will help our efforts in his vineyard."

BARTENSTEIN (EAST PRUSSIA). — Brother Schirrmann reports, "Eight times during the last quarter have we been able to administer the ordinance of baptism, and more than fifty members have been added to the church. There are also several more applying for baptism. The mission-field extends more and more. More places where our members reside have been added to our out-stations, and there should properly be three churches on this field at Albrechtisdorf, Bartenstein, and Friedland; but that is impossible, as not one of them would be able to support itself. May the Lord show us a way out of such difficulties!"

FREIBURG, SILESIA. — Brother Knappe writes, "After the conference at Altona, I had the joy of visiting many churches on my way back. I also visited those members of our church living at our far-off stations in Bohemia. They gathered quickly when they heard that I was come, and I preached to them in German; while brother Meeris translated for those knowing only Bohemian, and also gave an address in that language. In Neustadt, Upper Silesia, I had the joy of baptizing two before many witnesses. At another place I baptized a young woman from Bohemia, and when I got home I received the glad tidings of souls seeking the Lord. Thus the Lord fills the breaches which emigration to America has made. From one station fourteen have left us for America since last year."

ST. PETERSBURG, RUSSIA. — Brother Schieve, pastor of the church, writes, "Although our services in general are not well attended during the summer months, I have the joy of reporting that we have celebrated the ordinance of baptism four times, and twenty-five converts have been added to the church. The last occasion, when I baptized fourteen persons, seemed to make a great impression on all present. We gathered in a private bathing-house; and the magistrate had sent at my request two policemen to protect us against possible disturbances, but nothing of that kind took place. Not quite six years ago, five brethren and myself were expelled from the German colony in Wolhynien (South Russia), on the false accusation of having baptized members of the State Church; and now I can baptize freely and openly in the centre of the Russian Empire. Then brother Ondra and I were transported by policemen: now the police protected our baptism.

*A New Church.* — "Among the twenty-five baptized are twenty Swedes, who will form a Swedish Baptist church, as here and in Kronstadt there are Swedish colonies of about seven thousand, most of whom do not understand German. In August I visited Moscow, as seven of our members live there. I staid a week, strengthening the brethren and sisters."



ALTONA. — Brother Haupt, formerly pastor in Cologne, has been engaged by brethren Braun and sons to work as an evangelist in our churches. He has begun his work this winter in the Grand Duchy of Oldenburg and Schleswig-Holstein. All reports from those places speak of the great success of brother Haupt. Great multitudes were gathered by announcements in the papers, and large halls filled with attentive audiences. He has recently been addressing large gatherings in the Altona church, which holds about one thousand, but was too small to seat the multitudes thronging to these meetings. Great masses of people have been brought by this means to listen to the gospel message; and the letters from those who have been awakened by his addresses prove that he has not labored in vain.

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#### SPAIN.

LETTER FROM REV. E. LUND.

BARCELONA, Nov. 24, 1882.

NEW PLACE OF WORSHIP. — On the 12th instant we opened the hall for Spaniards. According to the law of this country, we gave the governor forty-eight hours' notice of our meeting. I had no time to invite the people, so but few persons were present; but at another meeting, held after

I had invited the people, we had the house full. It was formerly a gaming-house; but we have had it painted, so that I dare say it is the finest hall opened for the purpose in Barcelona. The entrance is from a large street; and a splendid American harmonium, which my wife plays, does good service as a church-bell to draw the people in. The hall is in a very good place in a working district, near the university. I hope the Christian people in America will ask God's blessing to rest upon the work in this place.

"A STRANGERS' REST." — On the 1st of November we opened our "Strangers' Rest" in Barcelona. Our meetings there are well attended. The little hall is almost full of eager listeners twice a week, the great part of the congregation being captains and pilots. I believe God will bless this work to the salvation of many souls.

THE WORK. — I have my hands full of work already. On Sundays I have to travel many miles, preach three times, and take charge of a Sunday school; but I am expecting a brother from Sweden, who will take the greatest part of the work among the foreign sailors, while he is studying Spanish. He has been pastor of a Baptist church in Sweden for some years. I believe he will be a valuable help in this mission.

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### GLEANINGS FROM LETTERS.

A CHINESE COLLECTION. — We find the small room answering for a chapel filled with our own people, and others who have come out of curiosity. The Christians here greatly need a more commodious chapel, but they are wretchedly poor. Still we have persistently refused to do any thing for them until such time as they show a willingness to do something themselves. This afternoon preachers Hong-an and Tui are present, and it is made the occasion of a special appeal. A subscription-list is started. Several old sisters promise, out of their poverty, half a dollar each. One very poor but zealous sister pledges a dollar, and at once begins to devise ways and means to earn it. A Bible-woman puts her name down for two and a half dollars, and her son donates a table which he has hitherto loaned. And thus, little by little, eleven dollars are subscribed; and it is hoped that, when, all have been solicited, the whole sum will amount to fifteen dollars. Now we missionaries will begin to consider how much we will be able to help them; and perhaps the church

from their general fund will do something, for this is a very important centre. Already two stations — Ko-koi and Ke-kan — are offshoots from this one at Toa Po, and still the original number does not seem to have decreased very much. There are here thirty believers, representing more than ten villages. — Miss S. A. NORWOOD, Oct. 16, 1882.

SELF-SUPPORT. — A great deal is said and written in these days about missions being taught to depend on themselves. The doctrine of self-support is one I believe in as something to be aimed at; and in the case of the Karens of Burmah I hope it will become an accomplished fact in the not very distant future. A glance at what the Karens have done in my own field during the three years I have been in Maooben, will show what foundation I have for the hope above expressed. During these three years there has passed through my hands about 5,600 rupees for school purposes alone. This sum has been derived from three sources: the British Gov-



ernment, Rs. 1,300; the Missionary Union, Rs. 1,800; the Karens, Rs. 2,500. Thus it will be seen that the Karens have borne nearly half the whole expenses of the school work.

But some may say they should have borne the whole; they ought to pay for the education of their own children. They ought to do so, and will in time. But a child learns to walk slowly, and has to be cared for meantime. The time of absolute babyhood has passed for the Karens of this district, and they are now putting forth efforts to help themselves. But the time to take away all help from the child is not when he is making his first efforts to walk, or you may cripple him for life. The Karens are learning to walk, while all around them is a heathen world actively engaged in striving to trip them up. — REV. W. BUSHELL, *Maobon*, Oct. 17, 1882.

BHAMO. — The medical work is increasing. Mrs. Freiday and myself prescribed for more than fifteen hundred people during the year ending Sept. 30, 1882. The money spent in that work is well spent. Much good seed has been sown. Tender hearts have been moved. I hope you will keep the Chinese Shans in mind. They are a very needy people: nothing has yet been done for them. They are numerous and very interesting. Our hope for Bhamo, and "the regions beyond," is in the declared good purposes of God; and I expect he will execute those purposes partly through American Baptists. The prospects here, like the prospects elsewhere, are as good as the promises of God. — REV. J. A. FREIDAY, Oct. 28, 1882.

CHINESE SINGING. — In our Chinese service at Bangkok we manage to get through a hymn in common or long metre or sevens, but

never go beyond that; unless the natives are left to themselves, when they sometimes swing off into regions of melody undefined by measure, reminding one of the old fugue tunes we used to hear from our grandparents in the days of our boyhood. The Chinese like to sing; and, when they read a book, it is with a sort of sing-song tone. We trust the voices of some of them will be tuned to harmony in heaven. — REV. WILLIAM DEAN, D.D.

CHURCH DEDICATED. — On the 17th our little church was dedicated at Chogo. It has cost more than three hundred *yen*, — less than three hundred dollars. The native Christians have given about one-third: the rest, with the exception of thirty-seven dollars, was given by friends here. It is a perfect little gem of a house, foreign style, stained to represent stone. It is a striking contrast to their temples, and is a great object of attraction. The day of the dedication was in the midst of their harvest, but more than one hundred and fifty people were present. On Sunday, the 19th, after the dedication, two men were baptized, making in all thirty-five living members. — MISS CLARA A. SANDS, *Yokohama, Japan*, Nov. 28, 1882.

SCRIPTURE DISTRIBUTION. — If I had abundant means, I would occasionally like to give away a whole New Testament. Many times I would like to sell New Testaments at a merely nominal price, say a quarter of their cost; but very rarely would I think it wise to give a whole New Testament to the class of people we have here. The probability is that they would be either thrown away, or laid away for the insects to consume. — REV. P. H. MOORE, *Nowgong*, Oct. 20, 1882.

## MISSIONARY OUTLOOK.

EVANGELIZATION OF CHINA. — I have spoken of the call to evangelize China, as it is pressed upon us within our own limited area. But when we look beyond, and reflect upon the greatness of this empire, on the startling way in which its people are spreading

themselves abroad in so many lands, and taking a foremost place wherever they go; and, above all, when we take into view the incalculable energies that are still lying dormant within the bounds of the eighteen provinces, and which cannot continue inactive very

much longer, — surely it is enough to stir our hearts with an ardent ambition to make known to such a people the one cure for all their ills, the one hope for all their future in time and in eternity. — *English Presbyterian Messenger.*

FUTURE OF THE CHINESE. — That the Chinese have a great history before them, as well as a long history behind them, no one that knows them can doubt. When set free from their narrow traditional system of education, and brought into contact with Western thought, they are inferior to none in intellectual vigor. Their commercial activity and enterprise are thrust upon your notice wherever you travel in the Far East. A missionary from Siam told me the other day that the Siamese regard them as quite a superior race to themselves. And the manner of those Chinese whom I saw in Japan indicated most clearly their own consciousness of superiority in comparison with their neighbors of that interesting country, and I don't think they were far wrong. There is no Oriental race that can compare with the Chinese for energy of character. Dr. Murdoch of the Religious Tract Society, who has spent many years of his life in India, writes, after a visit to China, "For many reasons, the evangelization of China is the greatest enterprise before the Christian Church." To say this, is not to disparage the other great fields of missionary labor; but we ought to realize more vividly the urgency and supreme importance of the largest piece of work that God has committed to his servants in these days. — *English Presbyterian Messenger.*

CHINESE INQUIRERS. — With regard to the character of the inquirers, I could not say that they show generally any deep sense of sin, or have any great knowledge of spiritual truth. Among ignorant people, who have just begun to emerge from the thick darkness of idolatry, I do not think such things are to be expected, unless in exceptional cases; but they are all convinced of the folly and sin of idolatry, of the truth that there is but one supreme and living God, and they all profess to be seeking salvation through the redeeming work of Christ. Not a few of them have thrown off evil habits, like gambling and opium-smoking, in obedience to the gospel call to repent;

and, by the testimony of those who live beside them, many have become more gentle and peaceable neighbors, even bearing insult and wrong without retaliation. — *English Presbyterian Messenger.*

WOMEN IN CHINA. — The condition of women in China is not one of absolute degradation: it is midway between that of women in a Mohammedan and in a Christian country. High honor is paid to the mother of a family, and higher still to the grandmother. It is the mothers who perpetuate idolatry in China. They take the young children to the temples, and make them bow again and again before the great gilded images. When the mothers can be taught the love of the Saviour, China will be brought to Christ. They cannot be reached by the male missionaries: their own sex must go among them, and teach them. We should have missionaries to visit them in their homes. For this work a knowledge of medicine is an important qualification. — REV. E. H. THOMPSON, *Shanghai, China.*

CHINESE LIBERALITY. — I cannot say it is easy to teach them the principles of Christian giving, and it is only the truth to say that in the main the people are very poor; but I think we may feel that our efforts are not without hope. Liberality is not unknown among them. For example, among the subscriptions to the preaching fund which was established last year, and which is additional to other contributions, I find the following: two men giving ten dollars each, whose annual income is between seventy and eighty dollars; one giving six dollars out of forty-eight dollars a year; one, seven dollars out of fifty-four dollars; two, five dollars each out of sixty dollars; and one, six dollars out of thirty-six dollars. — *English Presbyterian Messenger.*

TIBET. — Of this country, in which they have recently been able to establish a mission, the Moravian missionaries say, "In the border-land in which our two stations are situated, the Hinduism of India meets the Buddhism of Tibet; and the two systems have intermingled, especially as regards their social aspect. This is strikingly apparent in the observance of caste distinctions, which has made way among the Buddhists. Until recently both Spitti and Ladak were purely

Buddhist in religion and customs; but the latter especially has of late fallen more and more under the influence of Hinduism. The tolerance, or rather indifference, of Buddhism, although in theory opposed to the exclusive caste system of Brahmanism, is yet linked with it; and the union of these two religions has placed a fresh hinderance in the way of the gospel."

**BUDDHISM IN TIBET.**—Buddhism has converted the savage Tibetan into an apparently harmless, but in reality utterly false and hypocritical being, whose true character rarely comes to light. From the fact that the Lamas, who are more particularly under its influence, far excel the common people in hypocrisy and low intrigue, one cannot but conclude that this untruthful tendency is not so much a national failing as a direct result of the Buddhist religion. To proclaim the word of truth among such a people is especially difficult; and the fruits of our labors are but scanty. This is not to be wondered at, partly because here, more than elsewhere, heathenism bears the mark of the Father of lies; partly, too, because the missionary, with difficulty distinguishing sham from reality, is apt to become distrustful and discouraged. This dissimulation also makes it impossible to form a correct estimate of the result of our itinerating labors. There is seldom any lack of people to visit the missionary's tent on his journey, and subsequent visits have led to the conviction that the scattered seed is beginning to take root.—*Moravian Missionary Report.*

**HOSPITAL SERVICES.**—All the native clergymen say that the daily services held in the large waiting-room of the [Shanghai] hospital are attended by a larger number of persons than are to be found at any of the chapels; and that these persons are of all ranks, from the mandarin and the very rich man, to the poorest of the poor. Men, women, and children go there day after day, and some for weeks. There they have the gospel preached to them at a time when pain, sorrow, and illness render their minds peculiarly open to religious impressions; and they are feeling grateful to that religion which offers them relief for both mind and body "without money and without price."—*Spirit of Missions (Protestant Episcopal).*

**BRAHMO SOMAJ.**—*What is the prospect of the movement under Chunder Sen?*

It is hopeful on the whole. I consider Chunder Sen an honest man. A Quaker theist, I call him. He calls himself a Unitarian. He does not believe in Rev. Mr. Dall, the Unitarian missionary from this country, who applied for admission to the Brahmo Somaj, but says he has made Unitarianism ridiculous. Chunder Sen studies much, but prays more. I do not wish he would pray less, but that he would study more. He believes that he has an infallible inner light by which he is directed. He is progressing slowly towards Christianity.—**JOSEPH COOK.**

**MISSIONS** exemplify and demonstrate the truth of the gospel. They utter the loudest protest against the world's tendency to count Christ's kingdom less a kingdom of righteousness than one of meat and drink. Missions have always flourished precisely in proportion as they have exhibited the Church as holding up and imitating the example of Christ, the crucified for others. This has transformed the world far more than arguments. Xavier said, when in imminent danger, "If I should die by the hands of these pagans, perhaps it will be for the best; for always the blood of martyrs yields more for the Church than lives of toil." A conquering faith must be a suffering faith. Self-denial and sacrifice among God's people, even to death, is still a condition, not only of missionary but of all Christian success. Christian missions, more forcibly than any thing else, teach this principle to a selfish and indulgent age; and if, as many think, our missions are poor, mean, and unsatisfactory, it is because the Church has not yet learned that it must suffer with Christ if it would reign with him.—**BISHOP LITTLEJOHN.**

**AN OUTLOOK.**—As I look abroad over the vast fields opening more and more to the gospel and its messengers, as I study the missionary movements that are being attempted and projected by the great evangelical denominations of Christendom, it seems to me that I am unquestionably and abundantly justified in affirming that the missionary outlook is to-day brighter, more encouraging and inspiring, than ever before.—**REV. W. S. MCKENZIE, D.D.**



## OTHER SOCIETIES.

## SOUTHERN BAPTIST BOARD.

BAHIA, BRAZIL,  
Caixa 84, Nov. 24, 1882.

I SEE in your October number a statement that there are only two Baptist churches in Brazil. Recently another has been organized in this city, consisting of the four missionaries and one Brazilian,—an ex-padre. Bahia is now the headquarters of the young Southern Baptist Mission. It has about two hundred thousand inhabitants, and is the ecclesiastical capital of the empire. Rio is a larger city, but it has four Protestant denominations; while this has only one,—the Presbyterians. We have secured, in the heart of the city, a large building for our mission purposes, and hope to begin active work by January, 1883. We have now ready for the press our "Confession of Faith," a catechism, and tract on baptism; hope to finish the translation of Hiscox's Baptist Church Directory into this language within three months. We have also other Baptist literature in process of translation. The outlook is encouraging, though the blight of Catholicism is seen on every hand. This is the city of *padres* and *crosses*,—where Henry Martyn, stopping on his way to the Orient, uttered these memorable words: "When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance; but when shall the doctrine of the cross be held up?" The rays of God's presence are beginning to shine, "o'er the gloomy hills of darkness," upon these people.—Z. C. TAYLOR.

CANADIAN BAPTIST.—The Ontario and Quebec Board has published detailed estimates of the needs of its missions for the coming year, that all the contributors may know exactly how much is needed. The totals for each station are as follows: Coconada, \$2,510; Tuni, \$1,590; Akidu, \$2,500; Samulcotta Theological Seminary, \$2,880; salary of lady missionary not yet arrived on the field, \$500; deficit from last year, \$900; interest and cost of administration, \$700; total, \$11,580.—During the last year 40 were baptized at Coconada, and the church now has 162 members. At Tuni 15 were baptized, and there are 27 members. On the Akidu field, 238 were baptized, and there are 725 members. Total, 292 baptisms and 914 members.—A new mission-boat for the Akidu field has been constructed at a cost of \$750. It is to be named "T. S. Shenston" in honor of the president of the home society.—In the Telugu field covered by the missions of the Ontario and Quebec, and the Maritime Boards, there were 312 baptisms last year. The church-members now number about 1,000.

AMERICAN BOARD.—The intelligence from the Bihe mission, West-Central Africa, is most favorable. All the missionaries were in good health, and hard at work.—The church in Annaka, Japan, the birthplace of Mr. Neesima, was organized several years ago, and has been self-supporting from the start. It has now more than seventy members, some of them being influential men in the region.—The principal part of the population about the Melur station in the Madura mission is made up of the "thief caste," who are very hard to reach. After twenty-five years of faithful preaching of the gospel among them, only one has been converted, and he was placed in the mission-school when young. The next largest class around this station is the "Chettie," or merchant caste, who are many of them money-lenders. But one convert has been received from among them also. It would seem that the same influence opposes the spread of the gospel in each class,—excessive love of this world's goods.—The physician connected with the new Shantung mission, North China, prescribed for more than one thousand patients from July 1 to Sept. 8. All the patients hear the gospel; two have been baptized, and the missionaries have met with a warm reception from the people generally.—Five new church-buildings are being erected by the churches of the European-Turkey Mission.

AMERICAN MISSIONARY ASSOCIATION.—This society proposes to withdraw from all foreign missionary work. The Mendi mission is to be transferred to the care of the United Brethren, who are to receive the income of funds given for its support, and also the moneys given for building the steamer "John Brown," to be used in connection with the Mendi mission. All the rest of its foreign interests are to be turned over to the American Board.

PRESBYTERIAN.—*North*.—Five additions to the church in Oroomiah are reported.—A new station has been opened at Osaka, Japan, a city of 400,000 inhabitants.—Several of the largest churches in the denomination show a falling-off in their contributions to foreign missions during the past few years.—The Syrian Protestant College of Beirut has 168 students in all departments,—the largest number ever known in the history of the college. The Beirut Female Seminary has 46 boarding pupils,—an increase from last year. There is an increased demand for the publications of the Beirut Press.—Rev. A. A. Fulton returned in October last from a six-months'

evangelistic tour in the interior of China. The most of the time was spent in Hunan Province, which has 15,000,000 inhabitants and not a single resident missionary. For five months Mr. Fulton did not hear a word of English. — *United*. — The missionaries in Egypt are encouraged to find that the recent outbreak there has had but little effect to check permanently their missionary work. At Tanta, where 140 nominal Christians were brutally murdered by the Moslems, the native members of the church nearly all were preserved unharmed; and the attendance on the preaching-services is larger than ever before. — The foreign missionary income for 1882 was \$77,872.13, — a gain of \$12,464.16 over 1881. The Board has missions in Egypt and India, with 8 stations, 69 out-stations, 42 male and female missionaries, 8 ordained natives, 189 other native helpers, 16 native churches, 1,565 communicants, — a gain of 192 over the year before. — *Reformed*. — The income of this church for foreign missions last year was \$15,223.52, — a gain of \$3,013.75 over the previous year. In the foreign work it has 10 American missionaries, 44 native helpers, and 114 communicants. — A new mission is about to be opened at Tarsus, in Asia Minor.

**CANADIAN PRESBYTERIAN.** — Foreign mission income, \$63,564, — a gain of \$17,651.54; 15 ordained missionaries; 2 lay missionaries; 4 female missionaries; 99 native helpers; 800 communicants. — The increase in interest in foreign mission work in this church is very great, as is well shown by the increased contributions.

**METHODIST EPISCOPAL.** — It is claimed that the Methodist missionaries in Calcutta bring themselves into closer and more sympathetic relations to the Hindus than others, and that this is having an effect upon the people. — The Foochow College is such a success, that the Chinese now wish to have a similar institution where their girls can learn English and the higher branches. The mission will further the project. — One of the missionaries says, "During all the years I have been engaged in this work I have never been more encouraged to hope for great things for this vast empire of idolatry." Another writes, "The fruit of all the work in this field appears not so much in the number of baptisms, as in the multiplied inquiries among the people, the friendliness among all classes for our work, the willingness to attend Christian services, and the abatement of fear and superstition."

**PROTESTANT EPISCOPAL.** — The amount appropriated for the foreign missions of this church for the current year is \$174,354.62, as follows: For buildings, \$12,852.40; for mission in Greece,

\$2,800; in Africa, \$21,115; in China, \$51,365.10; in Japan, \$30,816.12; for aid to the Haitien Church, \$5,545; to the Mexican Church, \$31,500; to disabled missionaries, \$2,622; for central expenses and cost of diffusing information, \$15,739, or about nine per cent of the whole amount of the appropriations, which is larger than ever before. \$8,021.78 are also required to meet outstanding drafts. — As late as the last general convention, representations were made that the Church of England would be glad to co-operate with the American Church in sustaining missions in Burmah; but the proposal was declined. — The church in Monrovia has sixty-four members, of whom only three are natives of Africa.

**REFORMED CHURCHES.** — *Dutch*. — The income for foreign missions last year was \$58,184.71; and the Church has 40 missionaries, 13 ordained natives, 146 native helpers, and 2,625 communicants on the foreign field. — *German*. — Income for foreign missions, \$3,561.32; missionaries, 6; native helpers, 7; communicants, 147.

**AMERICAN LUTHERAN.** — This body has a mission among the Telugus, with headquarters at Guntoor and Patnah, more than one hundred miles north and north-west of Ongole. The number of communicants at the end of 1880 was 5,423, the mission having shared in the revival which added so many to the Ongole church. There are 3 ordained missionaries on the two fields, and 159 native workers. In the two years succeeding the famine, there were 1,700 baptized; and in the last five years there have been as many as 601 backsliders. The list of the losses in these five years illustrates in an interesting manner the causes which lead native converts away from the Church, and is as follows: Dismissed to other missions, 55; immersed, and joined the Baptists, 86; joined the Roman Catholics, 35; died, 185; polygamists baptized by mistake, 4; excommunicated, 94; backsliders, 601. These last are accounted for as follows: From cessation of the famine-relief fund, 335; caste prejudice, 158; other causes, 108. Many of these influences are the same as those against which our own missionaries have to contend among the Telugus.

**ENGLISH BAPTIST.** — Nine men were baptized among the Garos, Aug. 1. Others desired to be baptized, but had not obtained the consent of their wives, — the wives being the heads of the house in Garoland. The Garo women are not favorably disposed toward Christianity. — The mission work in Naples is in an encouraging condition. Three were baptized during the quarter ending Sept. 30. The work is in its lowest state during the summer, owing to the heat. — The steam-

launch "Peace," in charge of the missionaries Grenfell and Doke, was to leave Liverpool in the steamship "Mandingo," Dec. 9. The launch is now packed in parcels of not more than sixty-four pounds each, to admit of transportation by carriers to Stanley Pool. — The Belgian Society had granted land and very desirable privileges at Stanley Pool for the proposed "Liverpool" station. — Oct. 29, twelve natives were baptized at Simla; and six at Delhi, Nov. 12.

CHURCH OF ENGLAND. — Since the last call of the Church Missionary Society for laborers, two more vacancies have occurred; making seventeen missionaries now called for, whose support is already provided. Besides these, several other fields are urgently calling for help, which will be sent as soon as men and means are supplied.

ENGLISH PRESBYTERIAN. — Mr. Barbour of Bonskeid, Scotland, has provided for the salaries of two additional missionaries to the Hakkas of

China, and one, a medical missionary, is already appointed; and a clergyman will be sent out as soon as a suitable man can be found. — Mr. John M. Douglass has undertaken to furnish £500 for the erection of a sanitarium on Double Island, at the mouth of Swatow Harbor, China. As a memorial of his brother, it is to be called "The Douglass Sanitarium." — Through the preaching of a converted leper, twenty or thirty persons in a village between Swatow and Amoy have been brought to a knowledge of the truth, and several have already been baptized. By this means, the line of stations between Swatow and Amoy has been completed, — a project that has long been the aim of the missionaries. — The native Church in China is doing better year by year toward self-support; but the new openings for labor are so numerous and promising, that the Church at home is called upon for increased contributions to meet the new demands. — Three more natives have been ordained as pastors of churches, — two in the Amoy, and one in the Swatow district.

## CONDENSED MISSIONARY NEWS.

GENERAL. — Not long since the director of a mission in London advertised for a helper, and received more than two thousand applications; and the Wesleyan Conference of England was obliged to reject more than seventy applicants for appointments, because there were no places for them: yet China has but one gospel missionary to every 500,000 of its population. — The Roman-Catholic Church expended the past year for foreign missions \$1,500,000, and Protestant churches nearly \$8,000,000.

EUROPE. — *France.* — Mr. McAll has established seven new stations the past year in Paris and its suburbs. — The meetings held by Messrs. Moody and Sankey in Paris have had a good effect in arousing and bringing together the evangelical workers of that city. Mr. McAll closed all his meetings for the time, and the Church of the Oratoire was full at all of Mr. Moody's meetings. It accommodates 1,500. Pastor Theodore Monod interpreted for Mr. Moody, and the message lost none of its effect in coming through him. — *Turkey.* — A coffee-house has been opened in Constantinople as a centre of gospel work. On its outer walls is printed in Arabic, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." It has a lady director who speaks four languages. Within two months it has sold more than a hundred Bibles, Testaments, and Psalms.

WESTERN ASIA. — *Turkey.* — "The Foreign Missionary," in giving a table of the general evangelistic and educational work in Syria and Palestine for the year 1881, reports a total of 81 male and 110 female foreign laborers, 581 native helpers (of whom only 7 are ordained), 140 preaching-stations, 26 churches, 1,693 communicants, 209 accessions in 1881, 302 schools, and 14,625 pupils. There are 30 different societies and agencies engaged. — The American Friends have established a new training-home for girls on Mount Lebanon, which opened with fifteen pupils. The funds were collected in this country by Eli Jones of China, Me., who has gone out to superintend the opening of the institution. — "The Missionary Herald" says, "Were it not for the political and financial burdens now weighing down upon the people of Turkey, the outlook for our missions in that empire would be most hopeful." — At the dedication of a new church in Smyrna, parts of the services were in five different languages, — English, American, Greek, Turkish, and Spanish; the latter for the benefit of the Jews of the congregation.

INDIA. — "There are still thousands of square miles, and millions of people, in India, without a missionary." — The Disciples, the body to which President Garfield belonged, has resolved to open a mission in India in some unoccupied field. — According to the late census, one hundred and



thirty-two distinct languages are spoken within the British Empire of India. — The Salvation Army in India say that they propose to make their work in India independent of any European aid whatever. — In the Krishnagar district of North India, the Mohammedans seem to be moving toward Christianity. The missionaries of the Church Missionary Society have adopted the policy of advising the converts to remain in their homes after baptism, instead of employing them as agents of the Society. This subjects them to great persecutions; but the movement is thriving in spite of that, and the policy of self-denial and steadfast endurance of trials is doing more to spread Christianity than taking the converts under the protection of the mission. — The Salvation Army, which was forbidden to parade the streets in Bombay, has been received in Calcutta with great cordiality, crowds attending its demonstrations.

CHINA. — Several hundred women in Amoy have pledged themselves not to bind their daughters' feet, and to marry their sons only to girls whose feet are unbound. — Three reasons are given why sixty per cent of the women of China smoke opium: 1. The husband persuades or forces the wife to smoke, in order to insure peace over his own pipe. 2. To relieve pain. 3. In cases of bereavement, etc., to forget sorrow. — Chang Kum Sing, a native of Canton, China, converted and baptized in the Trinity Baptist Church, New York City, is about to return to his native city to engage in missionary labors.

JAPAN. — A large convocation of priests has been held in the famous temple of Koyasan, in the

Province of Ku, to abolish the ancient rules forbidding priests to marry, or to eat flesh-meat. — "The Japan Mail" says, that, in the Province of Noto, Christianity is considered an infectious disease, so that any one who even steps in the footprints of the foreigner will be tainted with his belief. The people of this community have compelled the missionary to leave the region.

AFRICA. — *Northern*. — It is the opinion of missionaries in Egypt, that, although the hatred of Moslems for Christianity has been intensified by recent events in that country, yet fanaticism has received a blow from which it cannot recover if the ascendancy of England in Egyptian affairs is maintained. — Mr. McAll is about to open evangelistic stations in Algiers. — Capt. Richard Burton says it will be a generation before the hatred of the Egyptians for foreigners can be much softened so that it will be safe for them to travel and reside in the retired parts of the country without armed protection. — The false "Prophet of the Soudan" has been defeated in several battles, and it is no longer feared that he will molest Lower Egypt. — The common dangers of the late war have drawn the Coptic and Protestant Christians together, and modified the bitterness between them.

ISLES OF THE SEA. — Pastor Engh, of the Norwegian mission in Madagascar, writes that in their mission district of Betafo more than two hundred persons have been baptized between January and June of last year, and that he has lately received into his schools three thousand new pupils. — Rev. Titus Coan, the veteran missionary to the Sandwich Islands, died Dec. 2 at Hilo.

## DONATIONS RECEIVED IN DECEMBER, 1882.

### MAINE, \$123.99.

Damariscotta, ch., mon. con. coll., 22.35; Damariscotta Mills, ch., 1.65; Nobleboro', ch., 2.60; Thomaston, Mrs. E. K. Calley, avails of gold beads sold, 3.94; Livermore Falls, ch., 14; Waldo Asso., coll., 7; E. Sumner, ch., 8.70; West Sumner, ch., 4.30; Mercer Village, Mrs. Eliza Fogg, 9; Gardiner, J. N. Bates, .90; Hancock Asso., coll., 27.25; Waterville, S. S., tow. sup. Hendura, care P. H. Moore, 20; Fairfield, ch., 2.30; 45 29

From April 1, 1882, to Jan. 1, 1883, \$1,258.26.

### NEW HAMPSHIRE, \$45.52.

Newport Asso., Lebanon, ch., 15; Milford, 1st ch., 16.52; Franklin Falls, ch., 10; Antrim, Rev. W. Hurlin, 4; 45 29

From April 1, 1882, to Jan. 1, 1883, \$550.27.

### VERMONT, \$66.37.

West Wardsboro', ch., bal., 2; Essex, ch., 4; Brattleboro', 1st ch., 50.37; Wilmington, the late

Mrs. Origin Smith, for Telugu miss., per Rev. W. S. McKenzie, 10; 45 29

From April 1, 1882, to Jan. 1, 1883, \$478.94.

### MASSACHUSETTS, \$888.19.

Everett, S. S., boys in primary class, for Rev. H. H. Rhee's miss. work, .42; Norwood, Mrs. H. F. Morse, .75; Worcester, 1st ch., 284.40; Stoneham, ch., 6.50; Hudson, ch., 25; Bridgewater, Clarissa Hayward, 10; Shelburne Falls, a friend, 5; North Attleboro', E. French, 2.80; Boston, Harvard-st. ch., Geo. J. C. Clifford, tr., 9.02; Sutton, 1st ch., 5; Fitchburg, 1st ch., 19.80; Raynham, ch. and S. S., 30; Groton, 1st ch., 25; Clinton, 1st ch., tow. sup. S. Vencutiah, care Rev. J. E. Clough, 29.45; Wakefield, a friend, for girl in Miss E. L. Upham's school, Tougoo, 25; Weston, ch., 8.19; Brookline, ch., C. H. James, tr., 119.67; West Acton, ch., 7; North Marshfield, S. S., penny colls., 5; W. Dedham, S. S., 10; Littleton, Abel S. Flagg, 5; Boston, Geo. D. Edmonds, for new Ramapatam Seminary buildings, care Rev. R. R. Williams, 100; Worcester, J. H. Walker, for do., 100; Springfield, 1st ch., 49.19; Billerica, G. N. Wilson, 6; 888 19

From April 1, 1882, to Jan. 1, 1883, \$8,298.95.

## RHODE ISLAND, \$169.45.

Providence, Prof. Wm. Gannell, 100; Narragansett Pier, Mrs. J. K. Brown, 2; Pawtucket, 1st ch., 57.45; Natick, ch., 10;  
From April 1, 1882, to Jan. 1, 1883, \$1,938.54.

\$169 45

## CONNECTICUT, \$203.24.

Middletown, 1st ch., for miss. work, care Rev. A. V. Crumb, 21; a friend, 5; Waterbury, S. S., Miss. Soc., for sup. Mouning Win, nat. pr., care Miss S. E. Haswell, 37.50; Rockville, Mrs. Wm. Butler, tow. sup. Gertrude and Louise, two girls, care Mrs. E. B. Cross, 68; New Haven, 1st ch., 71.74;  
From April 1, 1882, to Jan. 1, 1883, \$2,548.30.

203 24

## NEW YORK, \$2,171.13.

Buffalo, Cedar-st. ch., tow. sup. Poncha, a stu. in Rev. E. G. Phillips's school, 25; Brooklyn, A. N. C., in memory of Rev. S. T. Goodell, for Telugu Theol. Sem., care Rev. R. R. Williams, 5; Lyons, ch., 28.59; Newburg, F. D. Pierson, 4 90; Ballston Spa, M. M. Ingham, 5; D. A. L. Ingham, 2—7; Shusham, Mrs. L. T. Dobbin, 2; Troy, ch., 19.74; New York, James E. Colgate, for the new Ramapatam Seminary buildings, care Rev. R. R. Williams, 1,000; Penfield, S. S. (of wh. 2 is fr. Band of Little Helpers), for Perambore school, care Mrs. Waterbury, 20;  
Coll. per Rev. G. H. Brigham, Dist. Sec., Black River Asso., Philadelphia, ch., 4 24  
Broome and Tioga Asso., Whitney's Point, ch., 15 41  
Buffalo Asso., Sardinia, ch., 14; West China, ch., 4; 18 00  
Cayuga Asso., Moravia, ch., 5 58  
Chemung River Asso., Havana, ch., 25 50  
Chenango Asso., Triangle, ch., 8 77  
Cortland Asso., McLean, ch., 7 50  
Lake George Asso., Warrensburg, ch., 5; asso., permanent fund, 3; 8 00  
Orleans Asso., Holley, ch., 40 40  
Seneca Asso., Ithaca, 1st ch., 70 56  
Mrs. E. A. Brigham, 4; a friend, 13; 4 13  
Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., New York, Memorial ch., in pt., 60; Robert Colgate, 300; New Rochelle, Mr. and Mrs. Pfrein Smith, 55; Mt. Vernon, ch., 90;  
Long Island Asso., Brooklyn, Willoughby-ave. ch., E. A. Fitter, 25 00  
Hudson River Central Asso., Rondout, ch., 150 00  
Dutchess Asso., South Dover, ch., 19 26  
Albany, Miss F. S. Patten, per sup. nat. pr., care Mrs. M. B. Ingalls, per Rev. O. Dodge, 200 00  
Springfield Centre, S. S., 6 00  
From April 1, 1882, to Jan. 1, 1883, \$11,943.51.

1,112 23

## NEW JERSEY, \$477.82.

Coll. per Rev. R. M. Luther, Dist. Sec., Central Asso., New Brunswick, 1st ch., 473 00  
Coll. per Rev. A. H. Burlingham, Dist. Sec., North N. J. Asso., Livingston, ch., 3.47; Milton, ch., 1.35;  
From April 1, 1882, to Jan. 1, 1883, \$2,411.58.

4 82

## PENNSYLVANIA, \$240.74.

West Philadelphia, S. S. of 1st ch., 50; Eaton, Mrs. S. Harding, 2;  
Coll. per Rev. R. M. Luther, Dist. Sec., Mrs. Whitcraft, 10 00  
Bridgewater Asso., Rush, ch., 5; Auburn, ch., 5; Gibson and Jackson, ch., 6; Bridgewater, ch., 17.50;  
Central Union Asso., Norristown, ch., 32.65; Pottstown, S. S., 20;  
Philadelphia Asso., Ballingomingo, ch., add'l, 75; Mantua, S. S., 10.54; Beth Eden, ch., 77.50;  
Welsh Asso., Parsons, ch., 3 80  
From April 1, 1882, to Jan. 1, 1883, \$4,470.57.

## MARYLAND, \$10.00.

Baltimore, Chas. A. Keyser, 10 00  
From April 1, 1882, to Jan. 1, 1883, \$93.00.

## WEST VIRGINIA, \$36.00.

Coll. per Rev. Thomas Allen, Dist. Sec., Parkersburg, S. S., for sup. lad in Dr. Cross's school,  
From April 1, 1882, to Jan. 1, 1883, \$1,636.11.

\$30 00

## OHIO, \$253.58.

Mansfield, Market-st. ch., 25 00  
Coll. per Rev. Thomas Allen, Dist. Sec., Ashtabula Asso., Perry, ch., 18 48  
Auglaize Asso., Pleasant Grove, ch., 9 00  
Cleveland Asso., Cleveland, 1st ch., 46 00  
Coshocton Asso., Riley Chapel, ch., 11 71  
Dayton Asso., Dayton, Central Miss'n, of wh. 50 is for sup. Yohah, nat. pr., care Dr. Cross, 50 50  
Huron Asso., Auburn, ch., in pt., 14 79  
Lorain Asso., Oberlin, ch., bal., 21 60  
Toledo Asso., Defiance, ch., 2 65  
Trumbull Asso., Warren, ch., 53 85  
From April 1, 1882, to Jan. 1, 1883, \$5,117.29.

## INDIANA, \$122.13.

Coll. per Rev. S. M. Stimson, Dist. Sec., Logansport Asso., coll., 7 10  
Freedom Asso., Prairie, ch., 6; Brown's Valley, ch., 8; Friendly Grove, ch., 4; Goshen, ch., 3; 21 00  
Laughery Asso., Ebenezer, ch., 3 00  
Perry Co. Asso., coll., 6; Gilead, ch., 5.50; Deer Creek, ch., 2.50; 14 00  
Tippecanoe Asso., Newtown, S. S., 2 50  
Fort Wayne Asso., Fort Wayne, ch., 29.50; Warsaw, ch., 8.03; Columbia City, Rev. D. M. Sanders, 1; 38 53  
North-Eastern Ind. Asso., Kendallville, Mrs. W. M. Bassett, 1; Wolcottville, ch., 35;  
From April 1, 1882, to Jan. 1, 1883, \$776.29.

## ILLINOIS, \$165.38.

Charleston, Mrs. O. L. Osgood, 40; Greenfield, N. Dickerman, per Rev. C. F. Tolman, 5.25; 5 65  
Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora Asso., Pavilion, ch., 17.51; Shabbona, ch., 22; 39 51  
Bloomington Asso., Mason City (of wh. 25 is fr. S. S.), 75 00  
Chicago Asso., 1st Swedish ch. sisters, for helper at Ongole, per Miss Wilson, 25; Chicago, 2d Swedish ch., for Telugu pr., 5; 30 00  
Ottawa Asso., Mendota, S. S., 7.56; Walnut, ch., 5.06; 12 62  
Peoria Asso., Canton, ch., Miss S. J. Spencer, 2 00  
Rock Island Asso., Geneseo, ch., bal., 60  
From April 1, 1882, to Jan. 1, 1883, \$3,412.38.

## IOWA, \$37.51.

Ashawa, Samuel Brainard, 10 00  
Coll. per Rev. C. F. Tolman, Dist. Sec., Turkey River Asso., Decorah, D. Giddings, 5 00  
Upper Des Moines Asso., Ames, ch., 5.26; Kelley, ch., 1; 6 26  
Washington Asso., Ainsworth, ch., 16 25  
From April 1, 1882, to Jan. 1, 1883, \$1,812.94.

## MICHIGAN, \$112.20.

Allegan, Mr. J. C. Willis, 1 50  
Coll. per Rev. S. M. Stimson, Dist. Sec., Huron Asso., Greenleaf and Austin, ch., 2 84  
Grand Rapids Asso., Belding, ch., 7 71  
Kalamazoo Asso., Kalamazoo, 1st ch., 60 00  
Wayne Asso., Walled Lake, S. S., 2 00  
Flint River Asso., Oxford, ch., 12 00  
Saginaw Valley Asso., Bay City, ch., 26 15  
From April 1, 1882, to Jan. 1, 1883, \$1,609.74.

## MINNESOTA, \$37.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Owatonna (of wh. 25 is fr. J. A. Cransdall, for mission work, and 12.50 fr. Cheerful Workers, for sup. of Amsi, care Rev. P. H. Moore),  
From April 1, 1882, to Jan. 1, 1883, \$713.31.

37 50

## WISCONSIN, \$61.00.

Sheboygan Falls, J. F. Kuhn,  
Coll. per Rev. C. F. Tolman, Dist. Sec., Dodge  
Asso., Lowell, Mrs. E. L. Shephard, 1; La  
Crosse Asso., Ontario, ch., 40;  
From April 1, 1882, to Jan. 1, 1883, \$775.22.

## MISSOURI, \$25.00.

Carrolton, Ladies' Mission Soc., tow. sup. Maljong,  
in Mr. Phillips's care,  
Coll. per Rev. S. M. Stimson, Dist. Sec., Rural Dale,  
ch., 5.25; Liberty, ch., 5; Shelburn, ch., 2.25;  
From April 1, 1882, to Jan. 1, 1883, \$760.89.

## KANSAS, \$21.10.

Coll. per Rev. C. F. Tolman, Dist. Sec., Fort Scott,  
A. P. Foster, for stu. in Ongole, 15; Labette, ch.,  
6.10;  
From April 1, 1882, to Jan. 1, 1883, \$350.87.

## NEBRASKA, \$44.40.

Coll. per Rev. C. F. Tolman, Dist. Sec., Mt. Zion,  
S. S., 3.60; Nemaha Asso., coll. fr. do., 6; Oma-  
ha (of wh. 10 is fr. Mrs. T. E. Kendrick and 10  
fr. S. S.), 32.80; Salem, ch., 2;  
From April 1, 1882, to Jan. 1, 1883, \$331.95.

## COLORADO, \$96.41.

Coll. per Rev. C. F. Tolman, Dist. Sec., Boulder  
(of wh. 5 is fr. J. H. Crawford), 5.50; Golden,  
for sup. Rev. A. A. Bennett, 20.75; Greeley, ch.,  
70.16;  
From April 1, 1882, to Jan. 1, 1883, \$156.41.

## CALIFORNIA, \$3.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Santa Bar-  
bara, ch.,  
From April 1, 1882, to Jan. 1, 1883, \$140.95.

## MONTANA, \$8.00.

Miles City, ch.,  
Coll. per Rev. C. F. Tolman, Dist. Sec., Crow  
Agency, J. N. Tolman,  
From April 1, 1882, to Jan. 1, 1883, \$8.00.

## FRANCE, \$1,857.63.

St. Etienne, ch., 150.25 frs.; Lyons, ch., 262.05 frs.;  
Chaunay, ch., 600.25 frs.; La Pèrre, ch., 583.90 frs.;  
St. Sauveur, ch., 743.50 frs.; Tourcoing, ch.,  
74 frs.; Montbelliard, ch., 420.80 frs.; Denain,  
ch., 1,302.40 frs.; interest on a legacy, 1,024.70  
frs.; Paris, ch., 3,948.16 frs.; from other sources,  
515.05 frs., — or 9,625.06 frs., per acct. A. Dez;  
From April 1, 1882, to Jan. 1, 1883, \$1,857.63.

## SPAIN, \$6.50.

Alcoy and Alicante, chs., 130 reals, per acct. G. S.  
Benoliel,  
From April 1, 1882, to Jan. 1, 1883, \$6.50.

## GREECE, \$15.00.

Athens, ch., per Rev. D. Z. Sakellarios,  
From April 1, 1882, to Jan. 1, 1883, \$15.00.

## SWEDEN, \$7.78.

Olmstad, Rev. P. A. Petersson,  
From April 1, 1882, to Jan. 1, 1883, \$7.78.

## DENMARK, \$278.95.

Copenhagen, Bap. S., children's mission band,  
for articles sold, 78.95; from the Baptists of Den-  
mark, 200;  
From April 1, 1882, to Jan. 1, 1883, \$292.33,

## BURMAH, \$1,977.57.

\$20 00 Bassein, Albion, N.Y., ch., Rs. 100-11-0; Burman  
ch., Rs. 2-8-0; per acct. J. T. Elwell, \$46.74;  
41 00 Maulmain, W. H. S. Hascall, per acct. S. B.  
Barrows, Rs. 20; or \$8.26; Shwaygyeen, colls.  
fr. the Karens, Rs. 716-8-0; fr. Burman ch., Rs.  
4-2-9; fr. South ch., Milwaukee, Miss. Band, Rs.  
24-7-1; per acct. W. I. Price, \$308.53; Zeegong,  
fr. Pegu Asso., Rs. 78-8-3; fr. three chs., Rs.  
69-12-0; per acct. H. W. Hancock, \$61.27; Maoon-  
ben, P. Bickell, Germany, Rs. 117-13-4; a Karen,  
Rs. 10; Henry Buckle, Esq., Rs. 75; Russell  
Fund, Rs. 100; Bur. Bap. Con., Rs. 90; Karens,  
Rs. 885-5-9; per acct. W. Bushell, \$528.17;  
12 50 Toungoo, Karen chs. and friends, Rs. 56-8-3;  
12 50 Bur. Bap. Con., 562-8-3; or Rs. 619-0-6; per acct.  
A. V. Crumb, \$255.79; fr. friends, for Bghai Ka-  
ren school, Rs. 19-3-0; fr. Pai-thoo, Rs. 50; or Rs.  
69-3-0; per acct. A. Bunker, \$28.59; Rangoon,  
Burman ch., Rs. 207-13-6; a Christian Bur. wom.,  
Rs. 50; per acct. E. A. Stevens, \$106.54; coll.  
21 10 from anna-a-member soc., Rs. 1,013-13-0; fr.  
Seminary ch., Rs. 10; fr. missionaries, Rs. 300-  
4-0; Capt. and Mrs. Wells, Rs. 50; fr. friends,  
Rs. 60; fr. Karens, Rs. 99-8-0; or Rs. 1,533-9-0;  
per acct. D. A. W. Smith, \$633.68. \$1,977 57  
From April 1, 1882, to Jan. 1, 1883, \$1,977.57.

## ASSAM, \$213.29.

44 40 Gowahati, fr. the native chs., Rs. 252-2-9, per acct.  
Rev. Kandura, 104.21; Tura, Major J. H. Peet,  
tow. sup. school, Rs. 100; Rev. R. Bion, for sup.  
Garó boy in school, Rs. 152; K. G. Luscar, for  
sup. boy in school, Rs. 12; or Rs. 264; per acct.  
E. G. Phillips, 109 08; 213 29  
From April 1, 1882, to Jan. 1, 1883, \$213.29.

## INDIA, \$115.63.

96 41 Ongole, Eld. J. F. Foley, for high school, Rs. 71-  
11-5; Mrs. F. M. McConnell, for nat. prs., Rs. 31-  
12-10; per acct. Rev. J. E. Clough, 42.76; Ha-  
namaconda, ch., Rs. 15-6-4; Secunderabad, ch.,  
Rs. 55-6-6; per acct. A. Loughridge, 29.26;  
3 50 Ramapatam, per acct. Rev. W. B. Boggs, Rs. 45-  
15-8, \$19.01; Madras, fr. nat. chs., Rs. 36; Mrs.  
Waterbury, 23-8; per acct. Mrs. Jewett, 24.60;  
115 63 From April 1, 1882, to Jan. 1, 1883, \$115.63.

## CHINA, \$632.64.

5 00 Ningpo, betrothment fund, 60.50; Mrs. Freeman,  
30; fr. Sweden, 28.60; Miss. Circle of Columbia,  
Mo., 34.43; or 153.53 mex, per acct. F. B. Light-  
foot, — \$142.16; G. L. Mason, 25; Fall River,  
ch., 21.08; natives, 3.53; or 49.61 mex; per acct.  
G. L. Mason, 45.93; friends in England, 85.05  
mex, per acct. E. C. Lord, 78.75; Zao-hying, Mrs.  
Freeman, 148 mex; Zongpa, ch., 10; or 158 mex,  
per acct. H. Jenkins, 146.30; Swatow, colls. per  
acct. S. B. Partridge, 161.46 mex, \$149.50;  
colls. per acct. W. K. McKibben, 75.60 mex, or  
70; 632 64  
From April 1, 1882, to Jan. 1, 1883, \$632.64.

## LEGACIES.

\$10,519 15  
Boston, Mass., Samuel C. Davis, by hand  
of John F. Davis, \$10,000 00  
6 50 Newark, N.J., C. R. Cowell, per C. E.  
Cowell, ex't, 100 53  
Montrose, Penn., Jackson S. Baldwin,  
per Rev. R. M. Luther, 3,150 00  
15 00 Anamosa, Ia., Spencer Alden, per Rev.  
C. F. Tolman, 1,000 00  
Le Claire, Ia., James Turner, per Rev.  
C. F. Tolman, 150 00  
14,400 53  
7 78 Donations and legacies from April 1, 1882, to Dec.  
1, 1882, 71,323 47  
Donations and legacies from April 1, 1882, to Jan.  
1, 1883, \$96,243 15  
DONATIONS IN GOODS.  
278 95 Medicines from D. Jayne & Son, for the Toungoo  
Mission, \$156 00



# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, *pro tem.*, ELISHA P. COLEMAN, Esq., to whom letters containing money for the general treasury should be addressed; also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

## DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — Rev. W. S. MCKENZIE, D.D., Tremont Temple, Boston, Mass.  
NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N.Y.  
NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N.Y.  
SOUTHERN DISTRICT. — Rev. R. M. LUTHER, 1420 Chestnut Street, Philadelphia, Penn.  
MIDDLE DISTRICT. — Rev. THOMAS ALLEN, Dayton, O.  
LAKE DISTRICT. — Rev. S. M. STIMSON, D.D., Terre Haute, Ind.  
NORTH-WESTERN DISTRICT. — Rev. C. F. TOLMAN, 151 Wabash Ave., Chicago, Ill.

## WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston.

Mrs. ALVAH HOVEY, Corresponding Sec., Newton Centre.

Miss MARY E. CLARKE, Treasurer, Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill.

Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland.

Mrs. B. C. WRIGHT, Treasurer, San Francisco.

## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## THE BAPTIST MISSIONARY MAGAZINE.

The MAGAZINE is the only periodical published exclusively in the interests of the A. B. M. Union, the MACEDONIAN being surrendered to the Woman's Society.

It contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

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LETTER FROM DR. WARREN. — “I have read with care and with unutterable emotions of exultation another number of the BAPTIST MISSIONARY MAGAZINE, — that for February. It is full of reports from all lands of the most marvellous displays of sovereign grace. These displays have been on the increase for years past in both the European and Asiatic missions ; but now they break forth with a new power and glory ! The accounts read like the Acts of the Apostles, and make me long for a part in the work to the end of time.

“Do our people know what God is doing? Do our pastors as a whole know what God is doing? Do those of them who fail to read and study this record of God’s wonders know what *cruel robbery* they are committing on themselves? Do they know that by such neglect they are shutting their people out of the very greenest pastures of modern times?

“I am grieved to read of Mrs. Dean’s death, — grieved not for her sake, but for her husband and children.

“Yours with wonder, love, and praise,

“J. G. WARREN.”

FINANCIAL. — The receipts of the Union in donations and legacies to Jan. 31 amounted to \$113,713.49. Last month it was announced that \$130,000 would be needed to close the fiscal year without a debt ; but the appropriations have been so much increased that, in addition to what is expected from other sources, \$125,000 is still estimated as the sum which will be needed to carry the Union through the year. This seems a large amount ; but it is less than the Union received from donations and legacies in the month of March, 1880. We *can* raise as much now as then. If the people say so, it *will* be done. If all will help, it *shall* be done.

PERSONAL. — Miss Emma Rauschenbusch reached Madras, India, Nov. 30, in good health. — The friends of Dr. and Mrs. Ashmore will be pleased to learn that they have returned to Swatow, from their stay in Japan, in improved health, although the doctor has not yet regained the full use of his eyes. — Rev. W. F. Thomas of Henthada, Burmah, was married to Miss Emma L. Upham of Toungoo, Dec. 25, 1882. We heartily congratulate our brother, and send him and his newly wedded wife all manner of good wishes. — Rev. F. S. Dobbins, formerly of the Japanese mission, has received a call to the pastorate of the Baptist church in the pleasant city of Allentown, Penn. ; and

it is supposed he will accept, as the state of his health forbids his residence in missionary lands. May he find the blessing of the Lord with him in his labors !

THE OLD AND THE YOUNG. — The following is an extract from a letter received by the publisher of the *MAGAZINE*, which speaks for itself : —

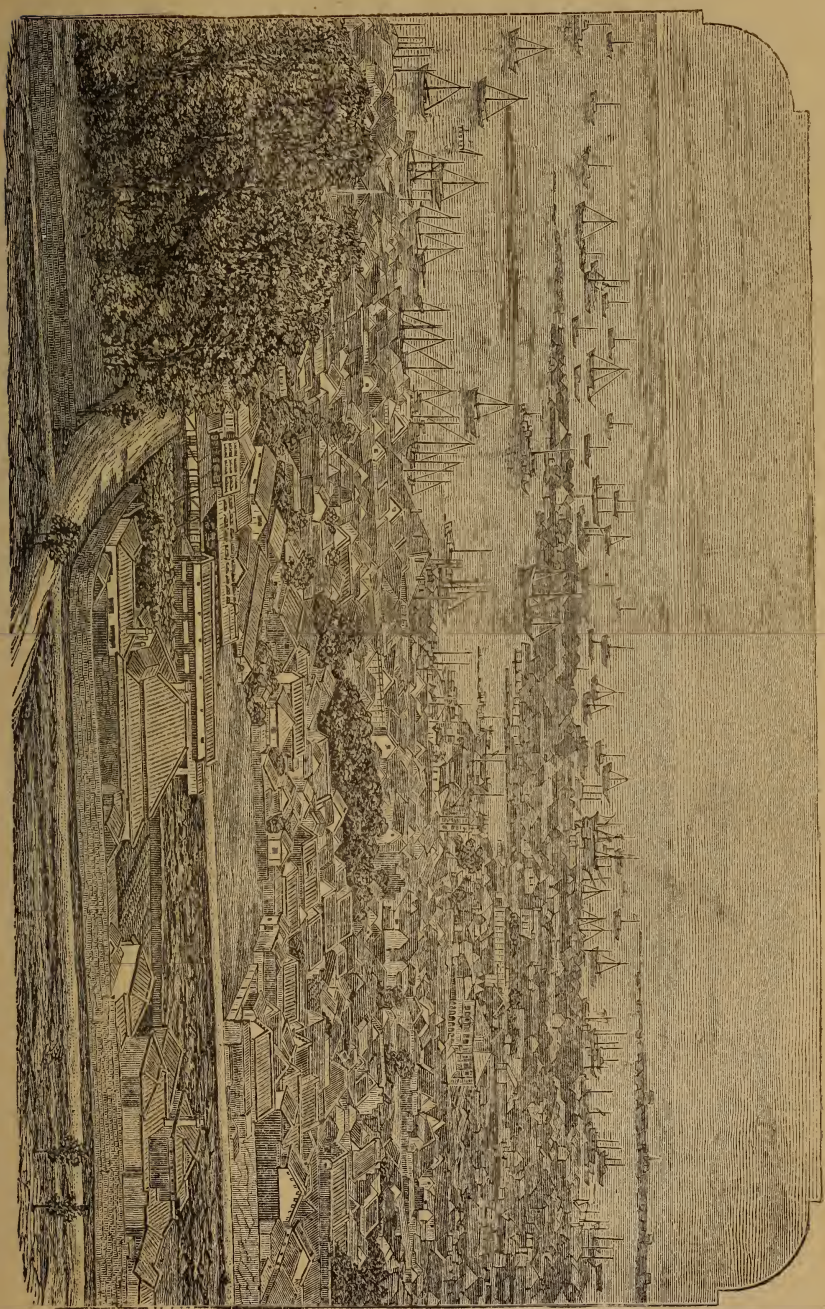
"On receiving my January *MAGAZINE*, and reading the last club-rates, I felt moved to make an effort to disseminate information among us on the glorious missionary cause. Although a helpless cripple since 1874, and now in my eighty-fourth year, unable to be active as once in the work, and deprived of the privilege of 'going up to His courts,' yet I would use my trembling hands, and urge friends to seek and improve the opportunity for themselves and the promotion of Zion's cause among us. I have obtained ten names, and expect to hear from more to whom I have written."

In connection with this the fact is suggested, which has been noticed, that, among the older members of our churches, there often appears a deeper and more self-denying devotion to the cause of spreading the gospel throughout the world than among the young. The peculiar unction of letters received from the former is very remarkable. Attention has formerly been called to the fact that the donations to the Missionary Union have not increased in the last ten years, while the legacies are much larger than in the past. We have also been reminded that the circulation of the *MAGAZINE* is now smaller by several thousands than formerly. Do these facts indicate that the best friends of our foreign missions are to be found among those who are fast passing from the Church militant to the Church triumphant? It seems hardly possible that this can be the case ; but may it not be that the multiplied forms of Christian activity at the present time are drawing some attention from the great work of winning the world for Christ? This work is now going on with a success never before known, but the greater prosperity demands greater interest and devotion on the part of Christians everywhere. Let not the zeal of the fathers and mothers of our Israel put to shame that of their successors ! Let the people of the Lord be willing in the day of his power !

KOBE, JAPAN. — This is our most recently established missionary station in Japan, Rev. H. H. Rhees and his wife having removed there from Tokio in the autumn of 1881. Kobe is the foreign settlement of the city of Hiogo, on the "Inland Sea." It has one of the best harbors in Japan, and is the centre of much commercial activity. The imports of Hiogo are said to amount to seven million dollars annually. The principal export is tea. The streets of Hiogo are wide and well kept, and lighted at night ; the government is efficient, and the lives and property of the citizens secure. Besides the little church in Kobe, Mr. Rhees has established another at Tokushima, on the island of Sikok, across the "Sea."

GERMAN BAPTIST SEMI-CENTENNIAL. — In 1884 it will be fifty years since the Rev. Dr. Sears baptized Pastor Oncken and six others in the river Elbe, and thus founded the Baptist Church in Hamburg, and started the modern Baptist movement in Germany. There are now more than fifteen hundred preaching-stations, connected with the German Baptist Union, scattered over Germany, Austria, Russia, Poland, etc. ; and it is proposed to celebrate the semi-centennial of this great work by raising a fund for the relief of sick, aged, and infirm preachers, most of whom receive exceedingly small salaries. Another interesting item from Germany is that Rev. Joseph Lehmann is soon to assume charge of the Baptist Theological School in Hamburg. Mr. Lehmann is the son of the late G. W. Leh-





THE CITY OF KOBE, JAPAN.

mann, pastor of the Berlin church, and one of the seven Baptist pioneers referred to above. He was his father's assistant and successor in the pastorate of the Berlin church, and has now been called by his brethren to this more important service. The school has now eight students in the regular course.

BAPTIST MISSIONS IN INDIA. — "The Indian Baptist," published at Calcutta, has made up from the Decennial Missionary Tables a statement of the Baptist missions in India, which shows that, in the last ten years, the number of stations has increased from 44 to 57; male missionaries, from 51 to 80; female, from 40 to 62; native ordained preachers, from 20 to 135; and both ordained and unordained, from 190 to 461; native female helpers, from 81 to 259; churches, from 141 to 218; and church-members, from 5,463 to 30,245. The chief increase has been in the Telugu mission of the Missionary Union, which has grown from 2,478 to 22,509, the present number of members. The other Baptist missions report members as follows: Free, 612; English, 3,120; General Baptist, 1,104. "There has been marked progress all along the line, and we may well 'thank God and take courage' in regard to the great work in which we are engaged."

A MISSIONARY ALMANAC has been issued by the publisher of "The Gospel in All Lands," which will be found very useful to all who desire ready information concerning the missionary work of the world. Beside the usual calendar information, it contains statistics of the population and missions of different countries, lists of missionary publications, of the various missionary societies, maps and illustrations of missionary lands, and other useful information. Price twenty-five cents. Address E. R. Smith, 74 Bible House, New York, N.Y.

THE POPULATION OF THE WORLD is now estimated by Behm and Wagner at 1,433,387,500, or 22,035,500 less than their last estimate. The population of China is given at 379,500,000, — a reduction of 55,400,000; which leaves a general increase of 33,364,500, much of it running back for ten years. Asia has a population of 795,591,000; Africa, 205,823,200; Europe, 327,793,400; America, 100,415,400; Australia and Polynesia, 4,232,000; polar regions, 82,500. As to religion, the people of the earth are divided as follows: Christians, 440,000,000; Buddhists, 400,000,000; Hindus, 160,000,000; Moslems, 175,000,000; Jews, 8,000,000; Pagans, 250,000,000.

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#### MRS. MARIA MAINE DEAN.

ONCE more the ranks of our workers have been broken, and one who has wrought long and faithfully for the Master has been summoned home to rest from her labors. Mrs. Dean, the wife of our veteran missionary in Bangkok, while preparing to return to her husband and her field of labor, after a sojourn in this land for the restoration of her health, was stricken with fatal disease, and, after a few days of suffering, peacefully fell asleep at the home of her son in Boston, Jan. 16, 1883.

Mrs. Dean was born in Norwich, N.Y., Oct. 3, 1818. She early became the subject of renewing grace, and was baptized by Elder Jabez Swan at the age of thirteen. In 1838 she was united in marriage with Rev. C. H. Slafter, with whom she went out as a missionary to Bangkok, where he fell a victim to climate-disease not many months after



their arrival. She afterwards married Capt. Daniel Brown, commander and part owner of a ship plying between Liverpool and Bangkok, at which place she continued to reside until his death in 1849, when she returned to her home in New York. On the 9th of May, 1854, she was married to Dr. Dean, who had recently returned, after long service in Siam and China, so broken in health as to afford little hope of resuming his labors abroad. A long residence in this country, however, so recruited his strength that he was able to accept an appointment in 1864 to Bangkok, where he continues to labor at the present time. During all these years, with the exception of a short visit to this country in 1870, Mrs. Dean has stood beside him, giving him the aid of her cheerful companionship and loving sympathy in the domestic circle, as well as most efficient assistance in various departments of mission work, especially in the superintendence of schools, and in labor among the women. Her death is a severe blow to the mission, no less than an unspeakable loss to her husband and family.

A letter from an intimate and highly esteemed friend of the family contains a tribute to the memory of Mrs. Dean so beautiful and appropriate that we must crave the indulgence of the writer for giving some extracts to the public eye : —

“No ordinary words,” he writes, “can do justice to her character and to her work. Few persons whom I have met have impressed me as she did. Such womanly grace, such refinement, such culture, such dignity, such force, such sweetness, such spiritual elevation, combined in her character, that she seemed almost to realize the ideal of Christian womanhood. The great work to which she had consecrated her life gave a lofty tone to her thought and conversation which lifted her quite above ordinary women. When I think of how much she gave, when she gave herself to Christ in the ministry of his grace to her lowly sisters in dark Siam, I gain a new conception of the Saviour’s estimate of the worth of human souls, and of his love for them. In his view, who gave himself for our redemption, nothing is too precious for this service; and can we who have seen the results of her long years of toil be tempted to ask the sceptical question, ‘To what purpose is this waste?’ The frail casket broken at last, she has poured forth her life at the Saviour’s feet. The fragrance of it fills all the paths through which her fragile form has passed, and this which she has done shall always be told as a memorial of her; not by human tongues only, but by the lips of her immortal Lord. What unending influences she has set in motion! How many of her own sex will be inspired by her example to travel in her steps! And so she will prolong her loved work through the coming years.”

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## THE “GENERAL SURVEY.”

BY REV. W. N. CLARKE, D.D., MONTREAL.

THE general survey of the work of the Missionary Union, published in the *MAGAZINE* for January, reveals some suggestive facts. The Asiatic work alone is reported in detail, and of that I speak.

1. It is the old story of an insufficient working force. There are reported as actually on the field sixty-two men sent out from

America, forty-four of whom are accompanied by their wives. There are also thirty-nine women, a few of whom are widows of missionaries, supported almost entirely by the women’s societies. Of the sixty-two men, several, at least twelve, have so recently arrived that they cannot yet be in possession of the languages in which they are to work. These laborers



are to oversee a Christian community of forty-six thousand converts, to direct the work of six hundred and sixty-four native preachers, and to preach the gospel to the heathen in six countries. The force is too small, and the work cannot fail to be embarrassed everywhere.

2. Yet it is a force well placed. There are thirty-four stations, so divided as to make fifty-four departments, — some stations having two departments, some more, some only one. Of these fifty-four stations or departments, there are only five in which no American is laboring, and one of these is efficiently cared for by a native. Of the remaining forty-nine, there are six in which the ground is held by women; and two of these are departments that properly belong to woman's work. That is to say, sixty-two men are so placed among fifty-four stations or departments, that forty-three of them are occupied by men; and there are at least twelve men in the United States who have been compelled, not long since, to retire from service, most of them to return in due time. It is true that this tells the sad story of lonely labor at many a point, for there are only fourteen stations out of the thirty-four that have more than one man apiece. But, considering the necessity of larger numbers at the largest stations, it seems a remarkably good distribution of an inadequate working force; and it tells of wise and patient planning at the Missionary Rooms. There ought to be laborers at the stations at which there are none; but the existing force is certainly made to cover as much ground as could possibly be expected.

3. The debt of the missions to the women's societies is very evident. Women not missionaries' wives are at work in fifteen of the thirty-four stations, and in twenty-two of the fifty-four departments, performing service that without them could scarcely be performed at all. In four stations or departments they are at present working alone. The work that these societies proposed at first, — the work of supplementing and completing the general work of missions, — they certainly are doing.

4. The number of church-members in the Asiatic field is a little less than the number of Baptist-church members in Massachusetts; and the increase is far more rapid in Asia than at home. The proportion baptized within the year in the missions is almost exactly one-eleventh of the whole, — a larger proportion of gain than any denomination at home, probably, is showing now. The importance of the Master's call is not to be judged by the returns that are given to labor in this field or in that, but by the sight of good returns we may be permitted to re-assure our hearts.

5. If any report could only show the real results! — the awakening, the enlightenment, the quickening of personal virtue, the elevating of family life, the suppression of vices, the development of graces, the growth of Christ-like character, the spreading of good influences, the undermining of evil, the preparing of the way of the Lord. No figures can possibly show the full value of what our messengers and representatives are accomplishing in Asia; but the future will reveal it. God speed the day!

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## PROPORTIONATE GIVING.

*Prize Essay.*

BY REV. F. A. HORTON, CLEVELAND, O.

It is assumed that we speak to beginners. To all such, it may be helpful to know that many Christians are now practising proportionate giving. Especially is this true among the clergy. Many Christians have followed the practice for years, with increasing joy and assurance of the divine approbation, and could not be induced to abandon it. This number is increasing. Nevertheless the great ma-

jority follow the hap-hazard, hand-to-mouth, thoughtless method. These rules are commended to the careful attention and better judgment of all such. They have not a grain of theory in them. They aim at no novelties. They have been discussed over and over again in ministerial gatherings, church-assemblies, and in print. They represent the very few tried and proven principles upon which all

agree, with every thing carefully pruned away that has been found to awaken opposition. Even these are not cast-iron, but flexible; not magisterial, but ministerial; not a sheriff, but a guide.

**RULE I.** — Consecrate yourself perfectly to the Lord, with all you have and hope for.

*Instruction.* — This rule stands first in order, and also in importance. Without it, nothing. It is the root of the whole matter. What the Decalogue is to all law, what the Lord's Prayer is to all prayer, this rule is to all beneficence. For true beneficence is not the result of outward suction, but of inward impulse. Here is the motive power. This rule will secure a cool head, a fervid heart, and an honest administration. As we are about to do business with God, we must, above all things, be honest. Stop right here, then, until you see clearly the import of this rule, and obey it.

**RULE II.** — Reckon yourself to be only a steward of the manifold grace of God.

*Instruction.* — Christian stewardship is the outcome of consecration. The great end of life now is to glorify God. I am God's: then I must live to his glory. My time is God's: I must spend it to his glory. My money is God's: I must hold and use it to his glory. What is his will in me and mine? must be my attitude. Selfishness rebels; imperfect consecration quibbles. Stop right here, then, and decide this point, whether you hold your property in fee simple, and so are independent of God, or whether you are simply and solely the steward of the bounties that fill your hand, and must give account of them to him.

**RULE III.** — Find out your net income in cash or its equivalent.

*Instruction.* — As the steward of God, you have no right to remain in ignorance on this point. Here your consecration will find its first test. A man's income is his increase in worldly goods. His net income is that increase less the cost of producing it. We shall give instances sufficient to illustrate this rule, although its simplicity is transparent. The laboring-man, skilled or unskilled, measures his gross income by his day's wages, as a general rule. If there are other sources of income, they must be considered by themselves. He may deduct the cost of his tools, his carfare to and from work, and whatever expense is made necessary by his calling. The balance will be his net income. So also with the

salaried men, clerks, book-keepers, and the like. The mail-carrier whose route demands a horse and gig, the country clergyman whose parish requires horse and buggy, may deduct the interest on the investment annually from his gross income, as also cost of keeping and repairs. Sanctified common-sense honesty will decide in all these matters. So, too, a professional man's books or instruments, or whatever he buys because of his profession, are to him what the plane is to the carpenter, and may be deducted from his gross income for the year when purchased. The same rule is of easy application to whoever derives his income from fees, perquisites, and the like. But in all these is ample opportunity to figure down one's net income until it is a mere shadow. Hence the value of Rules I. and II. The merchant will of course deduct store-rent, clerk-hire, and so forth, — all legitimate expenses. But increase allowed to remain in the business to augment capital, or enlarge buildings, may not be deducted. If he owns his store, he may not deduct rent from his gross income, for the interest on the money thus invested, if it had been otherwise placed, and which would then have been so much income, equals the estimated rental. Therefore no account may be made of either. The capitalist may be very rich, and yet have no cash income. His property may be tied up in unproductive real estate, so that he may have to borrow ordinary fortunes to pay his taxes. Yet the growth of the city makes him a richer man every day. His cash income is nothing; his increase is princely. Debt is a barrier behind which he may hide from all benevolent calls, saying, "I am too good a business man to borrow money to give away." Literally it is the truth; really it is subterfuge. The same is true of the farmer, who no sooner pays the debt off from one farm, than he buys another. These glintings and glancings illustrate the rule, and show how impossible it is to find two cases precisely alike, or any one case precisely the same in any two years. A consecrated man, who thinks and prays for guidance, will not go far astray.

**RULE IV.** — Fix upon some definite percentage of your net income that shall be devoted to the Lord for the current year.

*Instruction.* — Many go back to Abraham, and hold that the tenth of income and the seventh of time belong to God, as the mini-

mum in both cases. Others, who fail to see that the tenth of income is binding upon the New-Testament Church, do yet see in it something so venerable, and so largely present in the word of God, that they make it binding upon themselves, from year to year, as their voluntary percentage. Perhaps far more use this fraction than any other. Still the tenth for one man might be a hundred times more in proportion than the tenth for another. And so the seventh of time may be a far greater sacrifice to an industrious poor man than to a rich idler. Yet it has its compensations in other ways. So here it is remarkable with what unanimity those who have long practised giving one-tenth of net income, declare that God has blessed them in it in temporal things. But some percentage should be adopted, both to regulate our giving, and also to restrain prodigality in giving; for we may go astray on both sides.

RULE V. — Conduct all these matters in a business-like way.

*Instruction.* — Provide yourself with an account-book. As a suitable opening of the

account, write down your pledge, stating the percentage you intend to give during the year. Then provide some purse, or box, or place of deposit, for the tithes as they accrue. This is best, because if it is simply charged up, and no money actually laid aside, we may be caught with empty hands and a pressing charity presented, with no ability to respond. Men with bank-accounts, of course, can check off at will to the Lord's agents; but all men do not have deposits in bank. Keep the account neatly, refer to it often, and study its contents. Know thyself.

RULE VI. — Take pains to inform yourself upon all the great works to which the Church has set its hand.

*Instruction.* — Distribution needs to be conducted wisely, or the fruits of consecration may be wasted. Knowledge, too, will deepen interest, and this will enlarge one's sympathies; and this will open one's eyes as to ability. For, what we are very much interested in, we will try and compass in some way.

— *Journal and Messenger.*

## RELATION OF CONVERTS TO GOVERNMENT.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA.

THE relation of native converts to their own government is one now under adjustment. The treaties with foreign nations guarantee toleration to Christianity. They, furthermore, stipulate for exemption from exactions of money for support of heathen worship. In other words, the converts are not to be taxed to support a state heathenism, or a local village heathenism. This treaty provision is wise and just; yet, in its application, it is liable to misconstruction. First of all, consular officials from countries where there is a state religion, and everybody is taxed to support it, cannot see why these exactions should be taken off here. In principle, heathen China has advanced beyond Protestant Germany, Catholic France, and Christian Britain. Second, many of the Chinese people themselves misinterpret the treaty provision, and think that foreign governments promise a protection for something

more than freedom of religious opinion. And, third, the mandarins, many of them, get an impression that the toleration articles of the treaty are intended to establish an empire within an empire, and thus hostility is aroused.

It must be said that there is nothing in the text of the treaty which favors these misconceptions; yet the conduct of those appealing to the treaty stipulations has sometimes been neither correct nor judicious. The French Romanists are largely given to the protection of their converts in *secular* affairs, as well as religious. They take up the quarrels and litigations of their converts in many instances where religion has not the least to do with it in any way. This is not true of all Catholic priests. I know of some who are very chary of taking up a case unless they know it to be one of religious persecution; but, so far as my own reading and observation go, these are the exceptions. In various instances of



which I know, either the priests or their chief assistants have gone to the Yamen, and rudely assailed the magistrates with opprobrious language, and made arrogant demands which could not be conceded without a loss of self-respect. Three or four years ago some men who did this were seized by the magistrate, and flogged for their impudence. So many cases of intermeddling occur, that it is not strange that the magistrates come to look upon Catholics as officious mischief-makers, who wish to denationalize their converts, and put them under the protection of France. Yet, in justice to the Catholics, it must be said that the heathen magistrates are often in the wrong, and oftentimes refuse a hearing in a secular matter to a man who is a Catholic. Naturally the latter falls back upon the priest, and so the complication increases.

And how about Protestant missionaries and their converts? I wish I could say that Protestant missionaries were always wise and judicious. Sometimes they are not. A few Protestant missionaries are ready—too ready, we think—to take up every sort of grievance brought to them by a convert, and are not always judicial enough to probe the affair to the bottom, to see whether any religious persecution is involved in it. In the main, the Protestant missionaries, while recognizing the wisdom and justice of treaty protection for converts, are disinclined to appeal to it except in special emergencies. The reason for this is not in the too common aversion of consular officials to help the converts; but it is not expedient for Christianity itself. If we would listen to applications for help, we should soon be crowded with false-hearted hearers of the doctrine. We tell the converts they must bear afflictions and persecutions for Christ's sake. They must overcome through faith, and the arm of God; and not through the arm of consular power. Many a bitter persecution, therefore, is borne by them in silence. We tell our converts that when converted they are to remain Chinese still. They are to go to their own Yamens for protection, and press their claims there, even when refused a first, and a second, and a third time. They must present their complaints in the ordinary way, pay the usual fees, and submit to the many little annoyances attendant upon all cases at the Yamen. They must plead for justice, not because of the treaty stipulation,

but because they are upright, well-behaved subjects of the government, and have a right to a hearing the same as other well-behaved Chinese. They must not introduce the name of the Church nor of the missionary as allies, nor threaten an appeal to the treaty or the consul.

This often seems hard to them, and sometimes it is hard to ourselves to decline to aid them; but it is the only safe and sure way. It is a sifting requirement. Mere seekers of loaves and of soft raiment soon turn away. Those who have the root of the matter in them will still press on. Our better informed church-members soon come to see the propriety of such a course, and acquiesce.

In the earlier history of our mission here, we were much troubled with applications for help. We are not free from them now,—far from it; but the great battle has been fought and won. An incident that occurred ten years ago is still remembered with painful interest. At a distant out-station some four or five of our church-members organized themselves into a little trading company. They hoisted a little flag with the name of the “Loi-pai-tug,” or “Worship-temple,” on it; thus implying that they were under the protection of the missionary. Some other abuses were sheltered in the same way. As soon as I heard of this, I sent a messenger ordering them to remove the flag, as they were using the missionary's name for a shield in business. They did not do so. Then came a messenger from the tax-collectors, asking if the flag was carried with my sanction. I told him, No: on the contrary, I had forbidden it, and refused to protect them if they continued. I sent another messenger to the offending members again, ordering them to discontinue using the name of the mission, and warning them of the danger that threatened them from the tax-collectors. There was ample time for them to have withdrawn from their false position. Still they evaded, and the storm burst upon them. One of them was seized, and carried to the Yamen for evading the taxes. Another one connected with them, but one who I am glad to say was not a church-member, though professing to be a believer, went to the Yamen, and with impudence demanded the release of his comrade, using our name as authority for the use of the flag. The officials knew from myself that this was not true

The applicant was seized and flogged, and the other man also. Then came deputation after deputation to me, begging me to assume the responsibility of the flag, and ask for the men's release. I refused, telling them the church must not be used as a sheltering-place for violators of law. The wife and the mother of one of the men came out weeping and wailing, begging me to interpose. I told them it was too late: they had disregarded my warnings, and now the case could not be taken up without dishonor to the church. The wife and the mother went away to work upon the sympathies of the church-members. In a couple of days they came back, some thirty or forty, filling the lower room, and with tears and entreaties begging me to assume the responsibility of the use of the flag. I told them, No: it would be false to the truth and false to the church. For two hours the siege was kept up. They begged, and entreated, and murmured, and complained bitterly. Some of them even threatened that they would be compelled to leave the church if these men were not rescued. I explained to them the wrong they had done. I reminded them of the warnings I had given. I showed them that what they now asked

could only be granted by a sacrifice of truth and loyalty to Christ. At last the stormy interview ended; and they went away dejected as they came, but with much clearer conceptions of the enormity of the misconduct of the men.

It was a sad case. I was sorry for the men, and sorry for their friends. But the purity and good name of the church had to be maintained inviolate. The men were afterwards banished, not because of the offence of the flag, but for their impudence at the Yamen. We heard from the church-member during his exile. He admitted his misconduct, and gave evidence of sincere repentance. When his term of exile was over, he returned to his home, and has since lived like a Christian in an exemplary manner. The other church-members, who had espoused his cause, with scarcely an exception came to see and to admit that the missionary could be true and faithful only by refusing all participation in the misconduct of the men. The effect of that struggle remains to this day. We have less difficulty in preventing abuses from outside persons who are willing to make use of the good name of the church for selfish ends.

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## WOMAN'S WORK IN MISSIONS.

BY MRS. M. F. CRAWFORD, TUNG-CHOW, CHINA.

I CANNOT but look with concern upon the rapidly increasing tendency to a separation of the sexes in religious work. Of course it must be separate to some extent, but it is going to extremes. There is work which only women can do well, and other which only men can do; but it ought to be done in concert. Women's work should not be confined to women, nor men's to men: each needs the influence of the other. The members of our mission have ever considered it one of the most important parts of our work to teach the women to go to church and worship with the assembly of God's people. This is more Christianizing than many times the labor spent in private teaching while leaving the church-going out. It is a mistake, too, to suppose that men cannot teach women in China, and women men.

The English Baptists of Shan-tung had a church containing quite a good proportion of women, where the missionaries were both single men. One of their native assistants, whom I know well, was in the habit of making village tours, teaching both men and women at their homes, and examining them in Bible lessons, no one deeming it improper.

One sex cannot be Christianized without the other. We wish a great many schools for girls, but we do not wish to see these girls married to men without Christian education. We must therefore have schools for boys; and missionary women, as a rule, must take the school department for both sexes. Moreover, men often come to missionary ladies for religious instruction, and women to missionary men. In short, the men and women of a mission must co-operate and make such division

of labor as shall seem best according to circumstances.

Then single ladies going out must be sent to an established mission where they can have a home, suitable protection, and companionship. Our main great work is to evangelize the heathen nations by organizing and training Christian churches. Ladies as well as gentlemen should work in connection with a church, or with reference to one in the near future. We want men for our pastors, and we want churches composed of men and women. One of my life-long battles has been to break down the prejudices which keep women shut out, by insisting that it is proper and a duty for women to go to church where there are men, be instructed and baptized by a man.

Continuously, slowly, I have proceeded, but the battle has not been unsuccessful. If a woman says to me, "I will be baptized if you will baptize me: I cannot have a man do it," I know she is not yet a thorough Christian. When truly converted she becomes willing to be God's in God's appointed way. We go out to teach them to observe whatsoever Christ has commanded, and not to indorse heathen ideas or perpetuate heathen customs where they conflict with Christianity. Then is this the best idea for the societies, only looking at the work here at home? Pressure should not be made upon the board to send out too large a proportion of ladies. — *Heathen Helper.*

### PROGRESS OF MISSIONS IN INDIA.

FROM a Calcutta exchange "The Independent" gives an abstract of the statistical tables prepared for the Decennial Missionary Conference, from which we make the following extracts:—

#### "COMMUNICANTS."

	1851.	1861.	1871.	1881.
India . . .	14,661	24,976	52,816	113,325
Burmah, No returns		18,439	20,514	24,929
Ceylon . . .	2,645	3,859	5,164	6,843
Total . . .	17,306	47,274	78,494	145,097

"In the first of these decades, the ratio of increase was 53 per cent; in the second, 61 per cent; in the last, 86 per cent. In Ceylon the percentage of increase the past ten years is 70, while in India it is 100. None of the European or American churches can exhibit such an increase. The promise for the future is very bright. There is every reason to believe that this rate of increase will be exceeded in the next ten years. . . . The old heathen customs and systems are constantly giving way before the advance of Christianity and European civilization.

"It is encouraging to be assured that there has been in the last decade an amazing development of indigenous workers. Of native female agents there are now 1,944, against 947 in 1871. Beside these, there are 541 European and Eurasian women engaged in missionary effort. Ten years ago there were 31,580 (zenana) pupils, now there are 65,671."

The distribution of (nominal) Christians among the provinces of India, and the rate of increase, are shown by the following table:—

		PER CENT.
Madras . . . . .	299,742	86
Bengal . . . . .	83,583	67
Burmah . . . . .	75,510	27
Ceylon . . . . .	35,708	Not given
Bombay . . . . .	11,691	180
North-west Provinces . . . . .	10,390	64
Central India . . . . .	4,885	92
Punjab . . . . .	4,672	155
Oudh . . . . .	1,329	111

If the figures given in the first table are correct, "The Independent" is mistaken in stating the increase of communicants: the growth being in India 133 per cent; in Ceylon, 32 per cent; and in Burmah, 21 per cent. Remembering that the figures for Burmah refer chiefly to our American Baptist missions, which are almost the only missions in that country, we might be disappointed to find the rate of increase so low, did we not remember that they passed many years ago the period of development in which the most successful (numerically) of the missions in India proper now are. We may also call to mind the fact that it is the marvellous growth of our Telugu mission, which has had no small share in making up the wonderfully encouraging figures given for the Madras Presidency. In every respect the outlook encourages the expectation of "The Indian Witness," that "there are many



persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard."

### THE CHINGPOS.

IN our journey from Sayang in Yunnan to Bhamo in Burmah we became acquainted with a race of mountaineers who are called Kacheen (Ka-Khyen) by the Burmese, but who call themselves Chingpos (Singphos). They are a small, delicate people, whose brightly beaming eyes contrast strongly with their reserved behavior. The faces of the men as well as of the women cannot be called unhandsome. The head is oval and well shaped, the eyes are horizontal, the nose is strong and straight, the ruddy lips are finely cut, and the teeth are blackened with betel-juice.

All the hard work among the Kacheen is done by the women and girls, who are up in the morning at their household duties while the men are still in bed.

The woman does not venture to raise her eyes when she speaks to her husband or her employer. She has no concern about the

business or enterprises that he is engaged in, but considers every thing good and unquestionable that he orders; and the subjection of the women goes to the extent that the death of one is lamented as a pecuniary loss, because the laboring force is diminished by it; and a family that has several daughters is for that reason considered rich. The women are all the time at work, — cutting down trees, splitting wood and bringing it to the house, cutting roads through the thickets, driving the cattle to pasture, cleaning the house, getting the meals, and weaving cloth. The men perform no manual labor; or, at most, will once in a while go out into the field, and show the women in a rough way how the tillage ought to be done. Their principal business is to visit their neighbors, to drink *sheru* (a sweet drink made from rice), and smoke opium. Only in case of pressing need will they take their mules and their women, and go to Bhamo, and get loads of goods to take to China. Marriages among the lower classes are mere business affairs, in which the dowry and physical strength of the bride are the first considerations. Among the higher classes, weddings are regarded as important events, and are distinguished by particular usages and ceremonies. — LIEUT. G. KREITLER.

### SELF-SUPPORT IN MISSIONS.

THE question of self-support in missions is attracting increasing attention, both among missionaries on the various fields, and the friends of missions at home. Some in both classes are firmly convinced that the people in heathen lands ought to sustain all their religious institutions of every kind, and would send evangelists forth among the heathen on the same plan that Christ sent his disciples among the towns and villages of their own Galilee, — without purse or scrip. Others see that missions among strange peoples and in unhealthful climates present conditions widely differing from the work of the early disciples in their own land, or even of Paul in the civilized and healthful countries on the borders of the Mediterranean Sea; yet they would go no further than sending missionaries to heathen lands, and supporting them as they go throughout the countries preaching the gospel, leaving the natives to make such use of the truth received as they may choose.

On the other hand is the practice of those who would furnish the heathen every inducement to embrace Christianity, spiritual and temporal, including not only the support of preachers of the gospel, schools for their children, but also employment for themselves, and even, in some cases, payment for losses sustained in adopting the worship of

the true God. So far has this policy been carried in some missions, that nearly all the converts are taken into the service of the mission, they are paid for the loss of time in keeping the Sabbath, and the children are paid for attending the Sunday school.

Between these two extremes are by far the larger proportion of the friends of missions in all lands, who advocate and practise the support of missions in various degrees, and of obtaining what is wanting of the expenditures from the native Christians. Many of these have by no means arrived at a final decision of this question, and are still seeking for further information and enlightenment. The missionaries on the field will be able to watch the development of this problem under their own eyes, and to adjust their opinions in accordance with the teachings of their experience. But there are many in home lands who are as deeply interested in missionary work as any who may be actively engaged in it. To afford to such more information on the question of self-support, the following questions were addressed to missionaries representing the different fields occupied by the Missionary Union; and the answers received are presented as the best contribution that could be given toward a settlement of this question of such deep interest and importance at the present time:—

#### QUESTIONS.

1. How much does the ordinary heathen pay for the purposes of his false religion?
2. Does the converted man pay as much for Christian purposes as he did for heathen religious purposes before his conversion?
3. If not, is there any good reason why he should not?

BY REV. M. C. MASON, TURA, ASSAM.

The questions asked seem to be questions of general interest, and the efforts to gather information from the several fields will be appreciated. While questions about native liberality seem very often to be asked from unworthy motives, correct answers to the questions can but prove beneficial to the cause at home and abroad.

Of course, it is known that the Garo mission is yet in its infancy, and that but a small part of the Scriptures are as yet translated into the Garo language. The people are still quite ignorant of many Scripture-teachings. In liberality they come short of, doing what they ought for the extension of Christ's kingdom; and yet I feel confident that they give much more liberally than the majority of American Baptist churches.

Any statement of how much the ordinary heathen pays for the purpose of his false religion can be but a rough estimate. Occasional sacrifices are made to protect from evil, and to secure prosperity. Such consist mainly of a handful of unthreshed rice, a few pods of cotton, a few egg-shells, etc. But the Garos as a rule make no religious outlay, except in

times of illness or trouble; and then the amount is gauged by the severity and continuance of the distress. The offering is usually a chicken, less frequently a pig or a puppy, occasionally a larger animal; and a few years ago, in extreme general distress, a child would be offered. The offering of these domestic animals as a religious donation is reduced to almost nothing by the fact that only the blood, a few feathers, and some of the entrails are given to the demons. The edible parts are cooked and eaten by the parties themselves, so that the desire for a good meal is likely to encourage an offering. I feel safe in estimating the average actual expenditure for demon-worship at less than five cents per annum. And yet a man with a large family and a great deal of sickness may sacrifice himself into debt or even bondage. But such cases are exceptions, and might be regarded as we would a large bill for medical attendance.

As to the Garo Christians' donations, I think there is little room for doubt but that they pay several times more to the cause of Christ than they did for their demonology. The average donation per member of all of

our Garo churches, for the last four years, for purely mission work beyond their own vicinity, has been about ten cents per annum,—twice my estimate of their former offerings. Besides these donations and the incidental expenses of worship, several new meeting-houses were built; and the houses thus built are, as a rule, larger and better built than any other native-built houses in the Garo Hills.

While comparing their present offerings with those formerly made, we should include expenses which are the result of their Christianity. Decency requires additional expense for clothes. Most of the Christians buy Scriptures and other religious reading. The poor are also remembered, as they were not before. Some of the churches have a treasury, or storehouse, especially for the poor of their number. Education also is to the Garo a Christian institution, and its expenses are included by them under the expenses of the new religion. And yet in one village an endowment has been raised sufficient to begin an English school with the interest.

When visiting the churches, I have sometimes been present when they were taking their *regular monthly* collection for missions, and have noticed that not a person failed to contribute something. And I believe it to be a general practice for every one to give at least a trifle. On one such occasion a single donation of Rs. 25 was given. This I learned was from an absent member, and was prob-

ably intended as an annual contribution, as it was one full month's salary. One pastor, who spends his whole time at mission work, and has a salary of eight dollars per month, in trying to get the churches to give more freely, pledged himself to support two lay-preachers at work among the surrounding heathen, if his church would not.

One church of quite recently converted members, being considerably scattered, in spite of much opposition and some persecution, built two large meeting-houses, entertained our annual associational gathering, appointed and contributed to the support of one of their members as a lay-preacher, and contributed also to the support of the general associational missionary.

I repeat, therefore, my belief that the Garo Christians give two or three times as much on account of their Christian faith, as they formerly did on account of their demonology. Nevertheless they as well as the American churches ought to give more of what they have; but, should the Garo give his all, it would be but small. The wealthiest Christian Garo is not worth a thousand dollars. The second wealthiest estimates himself worth about four hundred dollars. They ought to be taught how to make money for the Lord. And I believe the American Baptists owe the converted heathen, in places at least, a duty in this respect, which they have not yet attempted.

BY REV. KANDURA (*native*), GOWAHATI, ASSAM.

In reply to your questions, I beg to state that the payment made by the ordinary heathen people for the purpose of their false religion has no limit and certainty. It depends upon their will and means. In some special cases, however, such as in their festivals, subscriptions are raised among themselves according to their circumstances, which none of them can escape. But, considering the matter as it stands, it is almost a compulsory act to those who are unable and unwilling to make the payment, forasmuch as they are threatened with excommunication on their non-payment: consequently they are compelled to pay what is demanded of them. But such custom is of course quite unjust.

Again they have their *gurus* (religious instructors), whom they are accustomed to pay for their homage yearly, according to their

will and means. On the other hand, had the heathen people had a sufficient education, they would not at all agree to pay the demands referred to. For instance, those that have acquired a thorough education neither pay for these purposes, nor are they asked for the payments. In fact, they are a set of free-will people.

With regard to the converts' payment for their Christian religion, I am happy to state that what they give, they give it with their cheerful hearts, according to their means. Were the converts well off, like many of their heathen neighbors, their contributions for the cause would be comparatively surpassing those of the heathen peoples, without a regular demand or compulsion as the heathen do. It is a great pity that almost all our native Christians are needy, and in a miserable state



Most of them can hardly earn their food and clothing; being unable to pay the government land-tax, and purchase cattle to help them cultivate their land, or to carry on any sort of trade for want of funds. In spite of all this, they do not forget that it is their duty to serve their Master with their hearts and means. They have every year contributed what they can most willingly, and with cheerful hearts.

May the kind providence of God permit the needy native Christians of Assam to possess abundantly both means and hearts to help in the cause of our Lord Jesus Christ, is our earnest prayer to him; and we ask humbly, also, the God's people in America to kindly join with us in this.

BY REV. E. O. STEVENS, PROME, BURMAH.

In answer to the first question, it is very difficult to say; for there is a great deal of difference between different heathen men in respect to the amount that they are willing to pay for the purpose of their false religion. Some Buddhists and *nat*-worshippers are generous, while others are close-fisted. Besides, at their festivals much goes to having theatricals and having a good time, which was given under the name of religion.

2. I believe that some converted men pay more for Christian purposes than they did for heathen religious purposes. There is a very healthy sentiment among the missionaries in Burmah on the subject of Christian giving; but some missionaries have more tact and perseverance in leading in this direction than some others.

BY REV. C. H. CARPENTER, BASSEIN, BURMAH.

In times of trouble, as in sickness, death, threatened loss of crops or cattle, the heathen Karen is fleeced without mercy by doctors, soothsayers, and priests. His superstitious fears also cost him a great deal. He will abandon his house forever, and no one, unless it be a reckless missionary, will ever occupy it again if a white paddy-bird has lighted upon it. He will abandon the crop of the year on his threshing-floor if a neighbor's cart-wheel accidentally passes over a sheaf or two of the grain. With great toil he may have cut and dragged a set of valuable house-posts from the distant forest; but if, in hewing them, a hidden knot-hole is uncovered in one of them, he dares not use it, lest death should visit his family or himself. In choosing a site for a village, they will often build in the muddy, shadeless plain, lest the *nat* of the breezy hill should be offended by their presence. By these and innumerable other senseless superstitions they are greatly impoverished and degraded; but they themselves could not begin to estimate the amount of the exactions and losses to which their so-called religion subjects them.

I do not believe that the most liberal of the Bassein Christians give more for the support of Christianity and Christian institutions than

they would have to give or lose in the heathen state. Probably the majority do not give as much, nor do I think it best they should be over-urged to do so. At the same time they give liberally. The average per member for men, women, and children ranges in Bassein from two to five dollars a year, in cash or its equivalent. This, considering their comparative poverty, is very high,—considerably higher, probably, than the average of Christians in America. But God blesses them; and thoughtful men among themselves often acknowledge, that, the more they give, the more they receive from the bountiful Giver above.

I believe that the duty of supporting their own pastors and primary schools, and of contributing to give the gospel to the heathen in their own and in more distant lands, cannot be too strongly and kindly urged upon the native churches. It is just at this point that missionary leadership is needed. Wise and faithful effort to this end *in this generation* will do much, with the divine blessing, to make the native churches perpetual and self-perpetuating. If deferred to an indefinite future, spiritual poverty, decadence, and death may be anticipated.

BY REV. A. LOUGHRIDGE, HANAMACONDA, INDIA.

(EXTRACTS FROM LETTERS.)

I have no hesitation in saying that a pastor here with Rs. 10 a month, considering the fact that he has been gratuitously educated, is relatively just as well off as are American pastors who have a parsonage and \$600 or \$800 a year. I need not remark that probably not less than half the ordained white Baptist pastors in the United States are not better off than that. Now, if we allow here, as is generally done at home, three church-members to a family, and five souls to each family as per Madras census report, we have some facts to meditate over. Forty families would give us a church of 120 members, and a community of 200 souls.

I do not think one average family can be found among our Telugu Christians that did not spend as much as Rs. 5 a year on heathen worship, to say nothing of feasts, weddings, etc. In this part there is probably not an average pariah family within twenty miles of here that does not spend an anna a day for drink, whenever there is work to be had with which to earn the money. Suppose we make no effort to do more than get the people to give this average Rs. 5 a year. Our hypothetical church of forty families would thus raise Rs. 200. Allow the pastor Rs. 120, and free his wife from teaching, letting her and his children be free to earn a little here and there towards the family support. In the six New England States in 1879 the average length of the school-year was seven months. If this will do for American boys and girls, it ought to do for India. Give these forty families two school-teachers at Rs. 5-8 a month each, and the remaining Rs. 80 will

serve for the two schools seven months. There, then, we have a self-supporting church, whose pastor and two school-teachers receive, relatively as much as village pastors and lady teachers in America; yet we have called upon them to give only the minimum average paid for idol-worship before. But what an aggregate have we! Our 22,000 Christians, representing 7,300 families, and giving Rs. 36,000 a year, without feeling the loss!

These families do not consume daily less than an average of three pice in tobacco, which makes over Rs. 40,000 more. Will any one say that these 22,000 Telugu Christians are not able to pay the Rs. 40,000, or a little over, which their schools and preachers cost last year, and spend at least Rs. 10,000 in sending the gospel to the non-evangelized parts? But the Telugu Christians do not give Rs. 1,000 in money to help the mission work.

If Burman and Telugu Christians would just lay hold of the work to the very limited extent I have named, there would be at once Rs. 80,000 or more set free for support of new missionaries; and the society could at once double its force, or nearly do so.

I believe with all my being that our religion is adapted to the needs of every creature. If so, then there is not a people on the globe so poor that they are not able to meet all the necessary expenses of supporting the gospel in a manner commensurate with their present condition. More than this, *Christianity must become indigenous to India, or it must fail.* There is not money or force enough in England and America to support the tree forever.

BY REV. S. B. PARTRIDGE, SWATOW, CHINA.

1. I know that large sums are given; but in many cases a kind of pressure is brought to bear besides the force of custom. Many of the people would not give as much as they do if they could avoid it. 2. The Christians do not give as much for the gospel's sake as they gave for idolatrous purposes, — just as, at

home, converted drunkards and converted smokers do not give as much for gospel purposes as they used to spend for whiskey and tobacco. 3. We think they ought to, and we are continually urging them to do more; and in this respect our work is just like yours.

BY A MISSIONARY IN CANTON.<sup>1</sup>

What do they [the heathen] think it worth while to spend in their idolatrous worship? I

refer especially to the idolaters in China. We know that they spend *large sums*: we know how incense is offered daily in every shop, and every dwelling, and every boat; we know how

<sup>1</sup> Rev. H. V. Noyes, in Chinese Recorder and Missionary Journal, vol. xii., No. 4, July-August, 1881, pp. 278, 279.

taxes are gathered from every family and every shop for idolatrous worship; we know how universally money is spent in idolatrous feasts; we know how it is not a very rare thing for ten thousand or even twenty thousand dollars to be spent in repairing a single temple. I had it in mind to endeavor to find out as nearly as possible what is the average annual expenditure for idolatrous purposes by heathen families in Canton; but, in looking over the volumes of "The Chinese Recorder," I found that an investigation of this kind had, ten years ago, been made by "a missionary," who does not state his locality. So far as I can judge from inquiry made, the people here spend as much as those he refers to. The manner in which the writer collected these statistics leaves no doubt as to their accuracy. He gives them partly in cash and partly in dollars: I have reduced all to dollars. Of the ten cases he gives, I have thrown out one, because he was a man who had lost all faith in idols, and only

gave in order to stand well with his neighbors. The statistics for the remaining I have arranged in three columns, giving, 1st, the yearly income; 2d, the expenditure for idolatrous purposes; 3d, the proportion this is of the income.

No.	Income.	Expenditure.	Ratio.
1	\$120.00	\$29.30	Almost $\frac{1}{4}$
2	60.00	14.84	" $\frac{1}{4}$
3	84.00	21.48	More than $\frac{1}{4}$
4	60.00	21.69	" $\frac{1}{3}$
5	33.33 $\frac{1}{3}$	7.31	" $\frac{1}{5}$
6	54.00	12.20	" $\frac{1}{5}$
7	66.66 $\frac{2}{3}$	12.72	Less than $\frac{1}{5}$
8	133.33 $\frac{1}{3}$	25.11	" $\frac{1}{5}$
9	48.00	20.20	More than $\frac{2}{5}$

We thus see that these expenditures range from a little less than one-fifth to a little more than two-fifths of the income, — a wonderfully near approximation to what was expended by the Jews; and, as in their case, a certain portion comes back to them as food in their various feasts.

BY REV. F. S. DOBBINS, TOKIO, JAPAN.

In Japan the "ordinary heathen" worshipper generally throws into the temple-coffers, before beginning his worship, a coin or coins representing about one-hundredth part of his day's wages. It corresponds to our "penny collection." He will give more than this at times, and when under priestly pressure. The priests of some sects in Japan go about with begging-bowls, and collect their daily food. Almost always before a new temple a framework is erected, on which are fastened boards on which the names of donors and the amounts of their gifts are painted. In the case of the larger temples these gifts run from one to one thousand *yens* (dollars). In proportion to his ability, it is my judgment, hesitatingly expressed, that the heathen man gives about as much for his false religion as Christian people give for the support of their religion in the United States.

I believe that the "converted man" is willing to give more for Christian purposes than he was in the habit of contributing to his heathen faith. I do not think that he does, generally speaking, give as much. The foreign missionaries extend (perhaps) too much aid in the matter of building churches, paying the salaries of pastors, etc.; and the native churches do not feel called upon to give. Our little church in Tokio contributes very liberally for all Christian purposes, and for the poor; their contributions rather exceed the average gifts of heathen people for their false worship.

There is no reason, there can be no reason, why a Christian Japanese should not give as much for his faith as the heathen Japanese for his worship, supposing only that he has not derived his support directly from his false faith.

BY REV. GEORGE L. MASON, NINGPO, CHINA.

I. "How much does an average ordinary Chinaman (heathen) pay for religious purposes?"

In investigating this matter I have taken a good deal of pains, and am confident the answer is fairly correct. I made out a list of the idolatrous festivals and observances which the average Chinaman keeps during the year.

Then I took down the estimate for each item of expense as given independently by six separate individuals, — two of them church-members, and four idol-worshippers; the occupations of the six being respectively teacher, preacher, artist, cook, salesman in a store, and boatman. The average of these estimates added together gives the amount



which the family of an average mechanic or shop-keeper spends in the year. It is about four thousand cash, equal to three dollars and a half, which is spent for the regular and usual idolatry. This amount does not include the cost of food offered to idols, because this is afterwards consumed by the worshipper or his guests. And it does not include the idolatrous expenses in connection with sickness, funerals, and marriages, which are heavy; nor the expense in case of first sending a boy to school, occasional consultation of idols, building a house, moving, loss by fires, loss by thieves, first opening a shop, consultation of fortune-tellers and "mediums," birth of children, etc.; nor the building and repair of temples, and the cost of images and temple-furniture. Some of these occasional expenses are obviously very heavy, and of course the average family meets with one or more of them every year. A considerable portion of the three dollars and a half, which I call the regular and unavoidable expense, goes for the purchase of tinfoil dollars and ingots, and for paper articles to be burned, and for incense and candles, all used in worshipping ancestors, and for all which the devotee has no equivalent to show. The average Chinaman who gets wages certainly *wastes* three dollars and a half yearly, or a twelfth of his income at least. What he pays beside this for idolatrous feasts may be said to go for social purposes. Considering the occasional expenses named above, some of which are sure to come, three dollars and a half is a very low estimate. Add, say, one dollar more for these occasional expenses, and we have four dollars and a half a year, or one-tenth of his earnings. He is able to spend this (to him) large amount, because it is given in small amounts several times each month, as the birthdays of the gods and other seasons of worship come.

2. "Do the converted Chinamen pay as much for Christian purposes as they did for their heathen practices before their conversion?"

In this region of China they do not. Some years the contributions are better than others; but in our mission they have never equalled the idolatrous expenses of the same number of persons.

In the years 1877, 1878, 1879, our native members contributed each year for church expenses and mission-schools an average amount

of forty-three cents a member. This year, 1882, the average is thirty-eight cents a member.<sup>1</sup> In comparing this with contributions for idolatry, remember that the four dollars and a half named above is the amount given by a whole family, while in the church half the members are not heads of families.

Taking our association, in which there are also three churches of the Southern Baptist Convention, the average per member this year is eighty-five cents. Large contributions by a single rich native in the Shanghai church raise the average there rapidly. From "The Chinese Record" I take statistics of eight mission-stations, of several denominations, in different parts of China, for the year 1875. For church expenses and mission-schools 1,951 members paid \$2,039.00, an average per member of \$1.09; that is, if in each case the compilers of statistics were careful to exclude contributions made by foreign missionaries.<sup>2</sup> The average in our mission is only thirty-eight cents a member, and half of this is contributed by those in the employ of the mission.

3. "If converted Chinamen do not pay as much for Christian purposes as they did for heathen practices before their conversion, is there any good reason why they should not do so?"

In answering this question it must be remembered that the large sum paid for idolatry is partly owing to the tyranny of *custom*, which operates very powerfully where the clan is every thing and the individual nothing. But it is owing chiefly to the superstitious fear of departed spirits, who are supposed to cause sickness and misfortune if the relatives do not provide liberal offerings. For example, think of seventy thousand people in a single city (Zao-hyng) earning a living by making tinfoil money to be burnt for the dead! Besides, there is a strong motive for worship in the

<sup>1</sup> In our Eastern China mission for the associational year ending Oct. 1, 1882, three hundred and eight members paid \$142.69, an average per member of forty-six cents. But, in comparing this with the average contributions of American Christians, it is fair to take into account the great difference in wages in United States and in Ningpo. Below is a table showing average daily earnings of several occupations here:—

Carpenters	. . . . .	\$0.17
Masons	. . . . .	.17
Blacksmiths	. . . . .	.23
Farm-hands	. . . . .	.17 and board
Tailors	. . . . .	.12
Our preachers	. . . . .	from .20 to .30
Our Bible-women	. . . . .	from .07 to .10

<sup>2</sup> Average of *native* members would probably be lower.

desire to acquire merit; i.e., wealth for the world to come. So that Chinese liberality in idol-worship is not benevolence: it is confessedly pure selfishness. *Christian* giving is something quite strange to the convert.

Again, most of the converts are poor, as is usual in the beginnings of Christianity every where. And such is the prejudice against "a foreign religion," that a public profession of it often means the forced abandonment of a business, or the doing it under great difficulties. This is especially the case with shop-keepers and with mechanics in the church; against whom there is terrible pressure from the surrounding mass of heathen, who see no reason for keeping one day in seven sacred. If a convert observes the Lord's Day, he is almost certain to suffer pecuniary loss, at least for a time; and it makes it hard to obtain work, and therefore hard to contribute.<sup>1</sup>

There are other reasons why the liberality of the native Christians is not developed. Most missionaries at first felt obliged to use money freely in establishing their missions. As there was no native church, the pay of native evangelists was naturally drawn from the mission funds. And this plan was continued too long after there were native

churches. It might have been better years ago to begin the *gradual* withdrawal of foreign funds for native preachers. However, the opinions of missionaries differ on this point: and it was very hard for new missionaries to carry out a policy not previously tested, or for one mission to train Christians to contribute when other missions were paying literally *all* expenses, — even, for instance, paying a member wages for the time spent on Sundays in worship, paying for candles and tea and lunches, etc., and having nearly all their members in the employ of the mission or the missionary. Idolaters are usually very covetous and very deceitful; and it is not strange, that, in the establishment of a mission, the use of foreign money too freely leads not a few hypocrites into the church.

Mr. Goddard has given these churches a good deal of instruction on the duty of contributing. It is my intention to follow his example in this. I incline to the view that before long the Board should begin to withdraw *gradually* the funds sent for native *pastors* (not evangelists), thus requiring the churches by degrees to assume their support. However, this is not yet a definitely formed opinion. Such a recommendation I should not make until more experienced, and until after consultation with all the other members of the mission.

## MISSIONARY CORRESPONDENCE.

### BURMAH.

LETTER FROM REV. L. J. DENCHFIELD.

RANGOON, Nov. 30, 1882.

ENGLISH BAPTIST CHURCH. — You will be glad to learn that the church, led by Dr. Cushing, has secured the entire amount of my support; so that I shall not need, as salary, the six hundred dollars so kindly appropriated by the executive committee. Remembering that the church has but about forty members, and is carrying on all its work apart from any outside aid, it is to me especially gratifying to know that the members have still the will and ability to do so much. Too much cannot be said, either in praise of the pluck and energy of the people, or of the untiring efforts of Dr. Cushing, who has literally lifted the church to its present position, and without whom the church would have been in as hopeless a condition to-day as it was at the time of his assuming its oversight.

CHURCH REPAIRS. — While, however, I shall not need the money to make up a deficient salary, I shall require it to put into an habitable state the house in which we are to live, and make some necessary repairs and improvements in the church in which I am to preach. Assuming that the committee would readily comply with this request, and following the advice of some of the more prominent missionaries upon the field, I have already contracted for the using of a part of the amount, and shall, unless I hear by return of mail to the contrary, be obliged to make a further outlay in the way of retiling the roof and doing some other work which is necessary for the protection of the property. Of course I shall not need for the purpose all the amount; but, if you will retain the appropriation to my credit, I will only use what is necessary to the preservation and good of your property.



## INDIA.

## Mission to the Telugus.

LETTER FROM REV. W. W. CAMPBELL.

SECUNDERABAD, Dec. 13, 1882.

STRANDED. — You may have seen in the papers an account of the stranding of our steamer, "The Clan Buchanan." We went ashore on the coast of Morocco; but by the mercy of God we were spared being broken to pieces. It was, very fortunately, a sandy shore, and the wind most favorable: otherwise, to all human appearance, our ship must have been dashed to pieces. The steamer lay stranded from Thursday morning until Saturday night, when she was finally towed off by the aid of two steamers and a tug. The passengers and part of our baggage were taken off on one of the steamers — "The Allahassannee" — while the stranded steamer was being got off. We were saved in our peril by Him who watches over all. This stranding delayed us about six days, as the steamer had to undergo a thorough inspection at Gibraltar before proceeding on the voyage. I landed at Madras Nov. 25, and reached Secunderabad Wednesday morning, Nov. 29.

THE FIELD. — Brother Loughridge, who has had charge of my field during my absence, was here to receive and welcome me. There have been some changes in the mission-workers since I left; but, on the whole, I find things very much the same. As far as I have been able to learn, the mission appears to be in a prosperous condition. Brother Loughridge has labored with untiring zeal, holding both fields, — his own at Hanamaconda, and mine here at Secunderbad, directing affairs first here and then there, and has thus kept the standard of the cross uplifted in this vast desolation of heathen degradation. His has been no easy task; but God has imparted strength, and blessed his efforts. Some natives have been baptized on this field, as he has reported. The third Sunday before I arrived (Nov. 12), brother Loughridge baptized five English people, — all children of Lieut. Butler, who is himself a Baptist. I began again our Friday-evening English meeting last Friday evening, which has been discontinued since I left.

Some of the heathen about us here are listening earnestly to the truth, and, we trust, truly inquiring the way. May God bring them fully into the light!

LETTER FROM MISS MARY M. DAY.

NELLORE, Dec. 1, 1882.

FLOODS. — We have been having an unusually wet season. The floods in the Pennar River near us are said to be unprecedented, and for two days we feared the results; but by the favor of God, and a strong, high embankment built by the government since 1874, we have been kept from harm.

This bungalow, so well built many years ago, withstood the flood of 1874, and bids fair to last another forty years.

OUR WORK goes steadily on very quietly here, but none the less successfully because quiet. We are thankful for the additional help lately given by friends at home to furnish our chapel, and we only wish that more of the friends might see and hear for themselves on a Sabbath day in this the old station of the mission. The new bell already donated will put a climax to the whole, when there will not be a better chapel in the mission, and I doubt if a better one in all India. The church has donated something about Rs. 700, I believe, up to this time; but their ability is small as compared with such churches at home.

HELPERS. — We are glad to welcome so many new helpers. Would that their tongues were already loosed to speak to the perishing thousands in their own language! How the world looms up before us in its great need of a Saviour! Still the prayer must ascend for more laborers, and the arms of faith must be held out to include the world till he shall come.

LETTER FROM MISS EMMA RAUSCHENBUSCH.

In the "Sendbote" of Cleveland, O., of Jan. 24, there is a pleasant account of Miss Rauschenbusch's journey from Hamburg through Venice to Madras, where she arrived Nov. 30, 1882. We translate the closing paragraphs: —

"On the morning of Nov. 30 we landed safely at Madras. Many boats came out with brown, noisy Hindus. One of them brought the missionary Waterbury of Madras, who had come to meet me. He said, 'We do not certainly know whether this is Thanksgiving Day in America, but we are celebrating to-day.' I found a little circle of missionaries at Dr. Jewett's. After the usual Thanksgiving dinner, we sang, 'My country, 'tis of thee,' thanking God for what he has done for our dear America, and also for the rich blessing he has bestowed on the Telugu mission. I felt that I had special reason to give thanks.

"Here I found sister Menke. We greeted each other as German sisters on India soil. Toward evening Miss Menke took me to her little home. At the door we met four brown children with their friendly 'salaam.' 'These are my children,' said Miss Menke. She had found them naked and hungry in the street. Miss Menke has room enough for me: so I am staying with her for the present. Miss Menke lives alone with her servants in the house. It seems best in every way that I stay with her at first. She feels lonely; and, if I went to Ongole or elsewhere, I too should be lonely. I have two rooms for myself, Miss Menke the same, and we have a common living-room and dining-



room. I have already purchased a few pieces of furniture. Only Telugu is spoken here in the house. The cook understands a little English. I have pleasant intercourse with Mrs. Waterbury, who is also from Rochester.

"The weather is now very pleasant, as with us in summer. Palm-trees stand round our house. One sees everywhere brown faces, which remind

us why we are here. If I only knew the language ! But I sit daily, and look into the dark face of my teacher, and watch how he twists and turns his tongue to bring out the accent. With the Lord's help the learning of the language will not take many months ; for I long to begin my work.

"A hearty greeting to all my dear ones, and all friends of missions."

## GLEANINGS FROM LETTERS.

SWATOW. — Another quarterly meeting has come and gone. Others will write you the full particulars ; and I know you will rejoice with us over the forty-two baptized on communion Sunday. Among the women there were twenty-eight applicants, of whom twenty-two were received. I had a busy week, for the Bible-woman's house was crowded, — seventy in all. Though there were many difficult cases to discuss, I was able to feel that all that was possible had been accomplished. The Bible-women proved themselves most helpful, and anxious to fulfil my wishes. They reported one hundred and fifty villages in which they had worked the preceding three months, and twenty-three women who had

been led during this time to observe the Sabbath and begin a regular attendance at chapel. — MISS S. A. NORWOOD, Sept. 19, 1882.

RANGOON. — Many signs appear in different directions that the Spirit of God is inclining the hearts of Burmans in an unusual degree to consider and receive the gospel. The last Sabbath but one, a native pastor, Ko Huaing, for many years supported by the Rangoon Missionary Society, baptized eleven Burmans at a place called Thai Pyoo, within the circle of his ministrations. We are particularly glad for this encouragement in his work. — REV. E. A. STEVENS, D.D., Dec. 26, 1882.

## MISSIONARY OUTLOOK.

APOSTLES — MISSIONARIES. — That the word "apostles" might be translated missionaries may be shown by the origin of the word, the usage of Christ, and the after-history of the apostles themselves. It is clear that the original Greek word means simply "one sent forth, or sent on a mission." It is also clear that, when the word was applied to the twelve disciples, it carried with it such sacred associations that the Roman Christians did not translate it, but adopted the rare word *apostolos*, and from that we get the English word "apostle." The first recorded instance of its use by our Lord is given in Luke vi. 13: "And when it was day he called unto him his disciples ; and of them (the disciples) he chose twelve, whom also he named apostles" (missionaries). This name distinguished them from all the other disciples as the special ones

chosen of our Lord to be sent forth. — *Missionary Reporter*.

FRENCH PROTESTANT CHURCHES. — Much energy, faith, and wisdom are needed ; and it is strangely painful to find, in church after church, coldness, deadness, and discouragement, places of worship well-nigh empty, no individual activity nor united prayer, and this in the midst of populations who receive Protestant lecturers (*conferenciers*) with eagerness, crowd to hear them, and accept and read any number of tracts and pamphlets. If each Protestant church were roused up to spiritual life and activity, each church-leader a man of faith and prayer, there would be thousands of souls attracted ; and men, tired out with mouldy superstitions, would find a refuge for their souls before atheistic indifference shall

have seared their vital powers. It is remarkable that the work formerly done by the bright Protestant churches is now left to itinerant lecturers, or to "popular meetings," and that the efforts of these seem to have comparatively small influence on Protestants, who in many places remain cold and dead.—*Evangelical Christendom.*

THE NEED OF FRANCE.—Without spiritual life and warmth, there is nothing to attract. There can be no self-deception on this head. But it is just this life and warmth, communicated by the Spirit of the Lord, that is needed all over France. Wherever it exists, it attracts. We therefore believe that the calling people to place themselves in contact, not with any system, but with the living God, and testifying of his almighty power to save, is the wisest and safest way to do a permanent work among our people, and equally wanted by Protestants, Catholics, and Freethinkers.—*Evangelical Christendom.*

CHANGES IN INDIA.—The changes of the past century in India have indeed been wonderful; but like the web of life in general, and as was to be expected, they have been of "mingled good and ill together." The whole movement may be read in the light of history as a social struggle between the progressive spirit of an enlightened foreign philanthropy, and the blind inertia of a dogged internal resistance to change. In the last resort it really resolves itself into a conflict between the ennobling religion of a Christ-like humanity and the degrading idolatry of caste.—*PRINCIPAL W. HASTIE.*

THE FUTURE OF INDIA.—No student of history can fail to be struck with the extraordinary resemblance between the period of the decline and fall of paganism in the Roman empire, and what has been going on during the past century in India, and is in most vigorous movement to-day. History, indeed, repeats itself, according to the law of similar causes being invariably followed by similar effects; and in the record of the first four Christian centuries in the ancient world of the West, we have given the outline of the future fate of India.—*PRINCIPAL W. HASTIE.*

CHINESE PRIDE.—As we are beginning to

pity the Chinese, let us pause a moment, and see if they seem to like our compassion. "You pity us," a clever Chinaman answers; "you little people on your mud-bank, England, dare to pity our great, wise, ancient race! Do you not know that our country is called the 'Celestial Empire,' the 'Flowery Kingdom,' and that all who do not reside within its limits we call barbarians? Are you aware that the art of printing, the manufacture of gunpowder, and the mariner's compass were known to us long before you poor islanders ever dreamed of them? Have you heard of our Great Wall of China, built two thousand years ago to keep off our northern enemies, so wide and strong that six men could ride on the top? We are an ancient, wise nation. We cannot become wiser or better off than we are already. No barbarian can do us any good."—*Black and White.*

PROGRESS IN CHINA.—The Rev. Dr. Alexander Williamson of Chefoo says that a very marked change has come over the attitude of the people toward the missionaries. "The indications are numerous and varied: such as (1) the friendly demeanor and attention of the mandarins; (2) the shout of welcome which now often meets us as we enter a town or city; (3) the better class of boys that come to our schools; (4) the increased sale of our publications; (5) the fact that not a few among officials, merchants, and the *literati* have shown their confidence in us by subscribing for a series of books in preparation by a committee of missionaries, before any were published; (6) the better class of people who now join our churches; (7) the willingness and alacrity with which our neighbors now help us, and artisans work for us; (8) the manner in which many of the educated youths crowd around us in their cities, and the intelligent and eager questions which they put."

AT HOME AND ABROAD.—There are one hundred thousand Christian churches in the United States, approximately as many ministers, between seven and eight million church-members, with innumerable other Christian instrumentalities, to fifty millions of people. Abroad there are eight hundred million people, a large portion of them never yet having heard the gospel; and the laborers, oh! how few!—*REV. J. B. THOMAS, D.D.*

## OTHER SOCIETIES.

**SOUTHERN BAPTIST.**—Rev. William J. Hunnex and wife, formerly connected with the China Inland Mission, are to join the Shanghai mission of the Southern Baptist Board.—The station at Nz Chan, in the Kwong Sai province, has been broken up by a mob, aided and abetted by the authorities and soldiers; all the property of the mission destroyed, and the Christians driven away. This is the second time this has been done since 1871, and the *literati* and officials boast that they will not allow missionaries or Christians to live and preach in that province.

**CANADIAN BAPTIST.**—The Telugu Theological Seminary at Samulcotta opened with twenty students, and two native teachers to assist the American missionary at the head of the institution, Rev. John McLaurin.—Rev. I. C. Archibald reached Madras, India, Dec. 26.

**FREE BAPTIST.**—The fiftieth anniversary of the Foreign Missionary Society was celebrated, Jan. 29, at Lowell, Mass. The India mission has now six stations and three out-stations, and four male missionaries with their wives, and eight single women. There are also four ordained natives and other native helpers, a printing-press, and a medical dispensary.

**PRESBYTERIAN.** *North.*—At the close of 1882 the church-members in the Ningpo Presbytery, China, numbered, males, 225; females, 398; total, 623; and they contributed about eight hundred dollars during the year for religious and benevolent purposes. This mission stands at the head of all in the province in the item of self-support.—Mr. Corbett reports seventy-two, and Dr. Mateer forty-seven, new converts baptized during recent missionary journeys in Shantung Province, China; and thirteen were recently baptized at an out-station near Peking. Six new members have been received into the First Church, Canton; and the Second Presbyterian Church in Shanghai was recently organized with seventeen members. Three members have been recently added to the church in Tabriz, Persia; and ten admitted and five restored to the church in Sinoe, Liberia. Five have been added to the church at Benita, West Africa, two received into the Kangwe church, and ten into the Ubatuba.—Eighty-five have been added to the three churches in Benita and vicinity in two years. This station is in the northern part of the Gaboon mission, West Africa, among a people using the Benga language, one of the tongues of the Soudan.—

A new station has been established higher up on the Ogove River, at Talaguga. The Ogove is the route discovered by Dr. Brazza to the Upper Congo, and is said to be easier than the passage by Stanley's road. It promises to be one of the principal routes to the interior of Africa.—A new station has been established at Wei Hein, in the Shantung Province, China, the expense being provided from a bequest of James R. Hills, Esq., late of New York.—*United.*—Just before the war, three preachers were ordained and a hundred and four names added to the church-rolls in Upper Egypt, and there were many hopeful indications. These signs of promise continue, and several have already been added to the churches. The most encouraging indications, however, are found in the evident interest of the Coptic Christians in evangelical truth. One of their large schools has been wholly turned over to the missionaries, and re-organized in accordance with their recommendations. Another Coptic village has asked for a preacher; and the patriarch at Cairo confessed that there was not one man in the Copt Church qualified to expound the Scriptures or preach the gospel to the edification of the people.

**METHODIST EPISCOPAL.**—There has been marked progress in self-support in the North India mission. The total amount raised on the field last year was \$32,001.92, or more than one-half of the expenditures for the year.—A new house of worship has been dedicated recently at Sistof, Bulgaria; and it resulted in the immediate increase of the congregation of about one-half.—The Denmark mission is in a flourishing condition. Thirty-three members have been recently received at Copenhagen, and a new brick church dedicated at Svendburg which seats four hundred.—The membership on the island of Kiusiu, Japan, has increased thirty per cent in the past year.—The founding of the University of Japan, under the auspices of the mission, and by the aid of the liberality of the Rev. Mr. Goucher of Baltimore, is a great event in the history of the Japanese mission. The theological and training school has been removed from Yokohama to Tokio, to form a part of the university; and there is also an agricultural school connected with it. The mission has now six high-class schools in Japan, with thirty-one teachers and two hundred and eighty-eight pupils.—Rev. C. S. Long has recently returned from a tour through the provinces of Satsuma and Higo, in which he visited more than thirty towns and cities, and baptized twenty persons.



FOREIGN CHRISTIAN. — This society has missions in France, Denmark, Asiatic Turkey, England, and India, of which the most prosperous are in England and Turkey. There have been 194 baptisms during the past year, of which 114 were in England and 36 among the Armenians in Turkey. The mission in India was established in 1882 by the sending-out of two missionaries, and four ladies as Bible-readers. The expenditures of the year amounted to \$27,431.85. The receipts were \$25,063.94, — nearly twice as much as for the year previous. It is proposed to open a mission in Japan as soon as a missionary can be found for that country.

ENGLISH WESLEYAN. — At the close of 1881 the society had a debt of £33,308 *os. 6d.*, or about \$160,000. This has been liquidated from the following sources: grants from thanksgiving fund, £10,074 *16s.*; special donations for debt, £17,209 *6s. 6d.*; balance paid by transfer from lapsed annuities account, £6,023 *18s.* The present rate of expenditure of the society is still about £5,000 in excess of last year's income, and an increase of

five per cent in the contributions of the present year is asked for. — The church in Barcelona, Spain, is in an encouraging condition: there have been several conversions recently. — The work on the Balears Islands meets with much opposition. Under the orders of the priests, the people refuse to trade with, or to rent houses to, those who attend Protestant services. — In Ceylon the missionaries find their influence greatly extended by means of schools established in the villages remote from the central stations. — The committee has agreed to make prudent and vigorous efforts to extend the Transvaal missions toward the Zambesi and Central Africa, and to open an educational and training institution at a suitable centre. The sum of £3,454 *17s. 6d.* has been appropriated to begin the work.

CHURCH MISSIONARY SOCIETY. — The society has decided to commence a new mission to the Mohammedans at Bagdad. — Nineteen persons have been recently received at Kangra and Dhurm-sala stations, India, which the society was a short time ago on the point of giving up. — Three natives have been recently ordained at Sierre Leone.

## CONDENSED MISSIONARY NEWS.

THE progress of Christianity since the beginning is given as follows: Day of Pentecost, 3,000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30,000,000; Reformation, 100,000,000; in 1883, 450,000,000.

EUROPE. — *France.* — Evangelistic work has opened favorably at Bastia, Corsica, the people readily listening to the gospel, and crowding the rooms opened for preaching. — At Brest the denunciations of the Jesuits have succeeded in filling the meetings of the Baptist evangelists. Sixteen families, of seventy-one persons, have openly broken with Rome. As there is no Baptist church, those who have been baptized have joined the Established Reformed Church. It is now desired to build a chapel on a piece of land offered by the authorities for that purpose. — The Commune of Chatal-Guyon, with 18,000 inhabitants, has recently gone over from Romanism to Protestantism by public vote, and intends to build a Protestant church and call a minister. — At the village of Caullery, near Cambrai, several hundred Roman-Catholic women forcibly opposed the burial of a child of Protestant parents in the common cemetery; but they were finally subdued by the police. — The Salvation Army are to begin operations at Dijon and Geneva. — Three new

Protestant churches have been recently opened in Charleville, Corcores, and Versailles, the latter on the spot where Madame de Maintenon had her oratory. — *Portugal.* — A corporal in the army, who was accustomed to attend evangelical services, has been sentenced to imprisonment for eighteen months for refusing to go to confession at the command of his superior officer. — *Spain.* — A movement has started in Spain to form a new political party, in favor of religious liberty and the restoration of the liberal constitution of 1869. — *Germany.* — The evangelistic work of Rev. Von Schlümbach among the poor in the outskirts of Berlin is very successful, and he will continue it all winter. — A number of the Berlin pastors united to hold religious meetings every evening in January preceding those named by the Evangelical Alliance for the week of prayer. — A Conference for Foreign Missions is held every year in the province of Brandenburg, which is doing much to deepen the interest in that work. — 1884 will be the fiftieth year since the founding of the Baptist Church in Hamburg, the first in Germany. — *Austria.* — The Rev. George Müller has been holding religious meetings in Vienna, and was not disturbed by the police. — *Russia.* — After the Russo-Turkish war, large tracts of land were left by those not willing to come under the Russian

government; and some of these have since been granted to Protestants for their residence.

INDIA. — There are only two churches in India more than fifty years old, and each is self-supporting. — Pundita Romabai, a learned Hindu lady, is lecturing in Bombay, and favoring the emancipation of her sex from the debasing oppressions to which they are subjected, and in favor of female education. — Caravans numbering five thousand animals had already in last March reached Bhamo from China, and another large caravan was daily expected. — Through the friendly offices of native gentlemen, the town-hall at Delhi has been secured for the services of the Salvation Army.

JAPAN. — The Japanese Christians have formally expressed a desire to be represented in the work of Old-Testament translation by scholars chosen by themselves. Although Christianity was introduced into Japan but recently, the churches there are in advance of those in almost all other heathen lands in all that pertains to an independent and aggressive church life. — Japan will establish 53,760 primary schools, and make attendance compulsory. — Nagasaki has sent a contribution toward building a church in London.

AFRICA. — *Northern.* — The condition of the Vaudois colony in Algeria is improving somewhat. — *Western.* — The opinion seems to be gaining ground, that the Ogove route to the Upper Congo, discovered by Lieut. de Brazza, will prove more feasible and popular than either that established by Stanley or the missionary societies. — The native congregation at Old Calabar sent nearly £300 to England last year as a contribution to the foreign mission fund of the United Presbyterians. — *Central.* — Mirambo, who is described as a robber-chief in Stanley's book, "Across the Dark Continent," interpreted for Dr. E. L. Southron in February last while he was delivering to the natives an

illustrated lecture on the life of Christ. — The natives of Central Africa believe that the sun is the supreme ruler, and is an evil one. They worship the spirits of the dead, which they believe are still resident among them; and they believe there is no better or brighter place than this world. — *Eastern.* — The Protestants of Nantes, France, have given a steel boat to be used in the missionary work of M. Caillard on the Zambesi. — Two Chrischona missionaries have succeeded in penetrating the Galla country, and making a settlement there; and the work among the Falashas of Abyssinia is making fair progress under two native laborers.

ISLES OF THE SEA. — There are now nine churches in the capital of Madagascar, in one of which the queen worships every Sunday. — Of the seventeen principal groups of islands in the South Pacific Ocean, nine are regarded as Christianized, beside numerous islands in other groups which have not been wholly won to Christianity. But little work remains to be done to Christianize Eastern Polynesia among the Sawaiori or brown races; while there are many large islands upon which little mission work has been done, in the western, or Papuan, region, among the black tribes. — Five mission-ships are constantly employed by the missionary societies laboring among the people of Polynesia, — the "John Williams" and "Ellengowan" by the London Missionary Society, "The Dayspring" for the Presbyterian Board, "The Morning Star" for the American Board, and "The Southern Cross" for the Melanesian Mission. — The present statistics of the Moravian Mission in Greenland are: stations, 6; missionaries, male and female, 21; native helpers and assistants, 61; communicants, 775. — The opening week of the new year was made joyful in Malta by a revival of religion in which many souls were brought to the Lord.

## DONATIONS RECEIVED IN JANUARY, 1883.

### MAINE, \$95.00.

Bangor, 2d ch., 15; Waterville, S. S., tow. sup. of Hendura, care Rev. P. H. Moore, 20; Waldo-boro', ch., 10; Saco, a friend, 5; Rockland, 1st ch., 35; Skowhegan, Rev. Charles Miller, 10; From April 1, 1882, to Feb. 1, 1883, \$1,353.26. \$95 00

### NEW HAMPSHIRE, \$305.82.

Concord, 1st ch., 100; Jaffrey, ch., 16.80; Nashua, 1st ch., 56; Littleton, Mrs. C. P. Chickering, 20; Coll. per Rev. W. S. McKenzie, Dist Sec., Nashua, S. S., for sup. nat. pr., care Rev. H. H. Rhees, 38.45; Claremont, ch., 74.57; From April 1, 1882, to Feb. 1, 1883, \$856.09. 192 80 113 02

### VERMONT, \$78.38.

Johnson, ch., S. S., 24.13; Charlotte, Rev. Richard Nott, 3; 27 13

Coll. per Rev. W. S. McKenzie, Dist. Sec., Wal-lingford, ch., 13; Bristol, ch., 30.40; St. Johnsbury, ch., 7.85; \$51 25  
From April 1, 1882, to Feb. 1, 1883, \$557.32.

### MASSACHUSETTS, \$4,524.18.

Middleboro', Central ch., 60; West Acton, ch., con. coll., 5; Foxboro', ch., Dea. E. White, tr., 69.75; Haverhill, Mrs. Isaac D. Fletcher, 100; Worcester, Pleasant-st. ch., 6.98; 1st ch., 11.90; Chicopee, Central ch., 6; Andover, ch., 25; Boston, a friend, 5; Bethel ch., A. Whittemore, tr., 10; Clarendon-st. ch., B. E. Cole, quarterly coll. (of wh. 100 ea. is fr. S. P. Hibbard, S. N. Brown, jun., H. S. Chase, I. O. Whiting, Jos. Stevens, and C. S. Kendall, for the new Ramapattam seminary buildings, care Rev. R. R. Williams), 1,515.53; Chelsea, E. C. Fitz, for do., 250; Cambridge, J. Warren Merrill, for do., 1,000; So. Gardner, ch., 55.50; New Bedford, 1st ch., 70; Chelsea,



Cary-ave. ch., A. D. Bosson, tr., 100; Somerville, Perkins-st. ch., Samuel Cutler, tr., 200; Bellingham, ch., 19.25; Clinton, 1st ch., tow. sup. S. Vencutiah, care Rev. J. E. Clough, 28.34; South Hanson, ch., Bradford Thomas, 15; Salisbury and Amesbury, ch., S. Woodman, tr., 63; North Chelmsford, N. B. Edwards, 10; Webster, ch., 25; Dighton, ch., 13.41; Winchester, ch., W. H. Brewer, tr., 27.15; Charlestown, 1st ch., C. F. Byam, tr., 256.75; Cheshire, ch., 9; Northboro', ch., 30; Plymouth, 1st ch., 10.68; Taunton Asso., Norton, ch., 3; Swansey, 4,—7; Southbridge, ch., 50; Worcester Asso., E. Brookfield, ch., 10; Manchaug, ch., 11.75,—21.75; Watertown, ch., Samuel Noyes, tr., 342.19; Shirley, a friend, 5; Coll. per Rev. W. S. McKenzie, Dist. Sec., Lowell, 1st S. S., tow. sup. nat. pr., care Dr. Clough, 100 00  
From April 1, 1882, to Feb. 1, 1883, \$12,823.13.

## RHODE ISLAND, \$698.28.

Bristol, S. S., 4.28; Providence, Miss A. R. Gage, 25; Central ch., to const. W. F. Armstrong H. L. M., 100; 1st ch. (of wh. 46.22 is weekly offering, 17.61 is con. coll., 60 is fr. Mrs. Cornelia E. and Miss Frances M. Green, and 100 fr. a member), 223.83; Friendship-st. ch., to const. Archibald Martin H. L. M., 109.34; Union ch. (of wh. 30 is fr. G. D. Wilcox, M.D.), 230; Warwick, Shawomet ch., 5.83; 698 28  
From April 1, 1882, to Feb. 1, 1883, \$2,636.82.

## CONNECTICUT, \$1,641.08.

New Haven, R. S. Fellows, 400; Easton, Mrs. Margaret G. Benedict, 5; Danielsonville, Mrs. H. N. Clemmens, 1; Hartford, 1st ch., 42; Torrington, Mrs. J. G. Lyman, 30; Jewett City, ch., 34.25; West Suffield, a friend, 78.83; contributors, 1,050; 1,641 08  
From April 1, 1882, to Feb. 1, 1883, \$4,189.38.

## NEW YORK, \$2,897.19.

Franklin, ch., 11.25; Whitesboro', ch. Wm. Hovey, 10.50; New York, John D. Rockefeller, for new Ramapatom seminary buildings, care Rev. R. R. Williams, 1,000; Samuel Colgate, for do., 250; Pine Bush, Miss S. E. Bloodgood, 2; Wyoming, ch., 3.16; Hamburg, ch., 33.77; Rochester, ch., 5; Tioga Centre, S. S., for sup. Za. Be Pau, care Rev. H. Morrow, 10; Albany, Emmanuel ch., C. R. Knowles, tr., 120.66; Oswego, 1st ch., 44.50; Gloversville, Karen Miss. Soc., 50 tow. sup. Ban Yu Pau, and 50 tow. sup. Law Bau, 100; Groton, ch., 30.10; Granville, ch., 9; Hullville branch of Newark Valley, ch., 3; Stillwater, ch., 9; Rochester, East-ave. ch., 106.40; 1,757 34  
Coll. per Rev. G. H. Brigham, Dist. Sec., Allegheny Asso., Cuba, ch., S. S., for Bible-work among the Telugus, 13 03  
Black River Asso., Adams Village, ch., 33 26  
Cayuga Asso., Auburn, 1st ch., S. S., 62.11; Meridian, ch., 10; Victory, ch., 6; 78 11  
Chenango Asso., So. Otselic, ch. (of wh. 11.94 is fr. S. S.), 32 45  
Cortland Asso., McLean, ch., bal., 50  
Hudson River North Asso., Greenburg, S. S., for Rev. P. H. Moore's miss. work, 7 90  
Madison Asso., 1st Hamilton ch., in pt., 86.86; Eaton, ch., S. S., 12; 98 86  
Onondaga Asso., Central ch., Syracuse, in pt., 175 11  
Otsego Asso., Morris, ch., 24 20  
Saratoga Asso., Clifton Park, ch., 50.60; Stillwater, 2d ch., 60; 110 60  
Coll. per Rev. A. H. Burlington, Dist. Sec., Southern N. Y. Asso., New York, Trinity ch., 16.35; Memorial ch., in pt., 10; John B. Trevor, for new Ramapatom seminary buildings, care Rev. R. R. Williams, 500; Mt. Vernon, ch., bal., 10; 536 35  
Long Island Asso., Flushing, 1st ch., 18 16  
Hudson River Central Asso., Peekskill, ch., 4 25  
Dutchess Asso., Pawling, Central ch., 7 07  
From April 1, 1882, to Feb. 1, 1883, \$14,840.70.

## NEW JERSEY, \$676.28.

Newark, 1st ch., Mary F. Johnson, 6; Paterson, Dr. A. W. Rogers, tow. sup. Kurnool miss., 400; 406 00

Coll. per Rev. R. M. Luther, Dist. Sec., Central Asso., Bethlehem, ch., in pt., \$37 00  
West Jersey Asso., Bordentown, ch., 31.47; Mt. Holley, ch., 60; Miss Wright, Salem, 5; 96 47  
Trenton Asso., Marlborough, ch., 13 00  
Coll. per Rev. A. H. Burlington, Dist. Sec., East N. J. Asso., Elizabeth, 1st ch., 41 76  
North N. J. Asso., Mt. Salem, ch., 1.91; Paterson, 1st ch., Miss. Soc. of S. S., for sup. nat. pr. Murdion, care Dr. Clough, Ongole, 25; and for new Ramapatom seminary building, care Rev. R. R. Williams, 15,—40; Summit, ch., 3.50; Glenwood, ch., 6.64; West Hoboken, ch., S. S., for sup. nat. pr. Tha'Aye, care Rev. J. T. Elwell, 82 05  
From April 1, 1882, to Feb. 1, 1883, \$3,087.86.

## PENNSYLVANIA, \$3,116.10.

Waverly, S. S., for sup. Moungh Thah Yah, care Miss S. B. Barrows, 5.40; Upland, Samuel A. Crozer, 1,000; Pleasantville, Mrs. L. A. Matteson, 3; Germantown, Lizzie D. Cope, tow. sup. Apinta, 80; 1,088 40  
Coll. per Rev. R. M. Luther, Dist. Sec., Bradford Asso., Troy, ch., 12 60  
Bridgewater Asso., Dimock, ch., 6 00  
Central Union Asso., Coatesville, ch., addl., 3 00  
Centre Asso., Logan's Valley, ch., 35; Johnstown, ch., 5.83; 40 83  
North Phila. Asso., Bristol, ch., 6.60; Davisville, addl., 20.22; 26 82  
Northumberland Asso., Lewisburg, ch., 5.99; Rev. G. M. Spratt, D.D., 5; 10 99  
Philadelphia Asso., Hon. Wm. Bucknell (of wh. 1,000 is for ten Telugu preachers, and 500 for Telugu literature), 1,500; Mantua, addl., 26.46; 5th ch., 212.25; North Chester, ch., 4; New Britain, 38.29; North ch., Phila., 12; Spring Garden, S. S., 20; Upland, quarterly coll., 68.46; Emmanuel Mission, Phila., 32.50; Rev. T. A. Gill, U. S. N., for the most needy field, 1,918 96  
Pittsburg Asso., Sharpsburg, ch., 8 50  
From April 1, 1882, to Feb. 1, 1883, \$7,586.67.

## DISTRICT OF COLUMBIA, \$8.25.

Washington, Calvary ch., 8 25  
From April 1, 1882, to Feb. 1, 1883, \$237.83.

## WEST VIRGINIA, \$25.07.

Coll. per Rev. Thomas Allen, Dist. Sec., Union Asso., Grafton, ch., 6 45  
Broad Run Asso., Sago, ch., Miss Malvina Burr, 5 00  
Judson Asso., Hepzibah, ch., bal., 1 00  
Parkersburg Asso., Stillwell, ch., tow. sup. of Too Kai, nat. pr., care Rev. Dr. Cross, 2.62; D. T. C. Farrow, for do., 10; 12 62  
From April 1, 1882, to Feb. 1, 1883, \$1,661.18.

## OHIO, \$1,050.88.

Langsville, A. Stevens, 1; Cleveland, Mrs. Henry Chisholm, for the new Ramapatom seminary buildings, care Rev. R. R. Williams, 100; 101 00  
Coll. per Rev. Thomas Allen, Dist. Sec., Adams Asso., New Market, S. S., 7 00  
Auglaize Asso., Amanda, L. H. Post, 30 00  
Clinton Asso., Centerville, ch. (of wh. 8.50 is fr. S. S.), 23 50  
Columbus Asso., Granville, ch., bal., 11 25  
Dayton Asso., Dayton, 1st ch., in pt. (of wh. 25 is fr. S. S., tow. sup. Shway-too, nat. pr., care of Mrs. Thomas), 588; Sinking Creek, ch., for Talign mission, 104; do., S. S., for sup. Moo Peh, care Rev. A. Bunker, 25; West Jefferson, ch., 14.35; Urbana, ch., 25; 756 35  
East Fork Asso., Newtonville, ch., 3 50  
Huron Asso., Attica, ch., 9; Monroeville, ch., 14 76; Norwalk, ch., bal., 11; Clyde, ch., 11.73; Sandusky, Wayne-st. ch., 6.27; 52 76  
Lorain Asso., Camden, ch., 6.20; No. Amherst, ch., 6.23; 12 43  
Miami Asso., Middletown, S. S., for sup. Shway-too, care Mrs. C. B. Thomas, 21 19  
Mt. Vernon Asso., Prospect, ch., in pt., 24 50  
Wills Creek Asso., Salem, ch., Rev. J. Deets, 5 00  
Zoar Asso., Steubenville, ch., 2 40  
From April 1, 1882, to Feb. 1, 1883, \$6,168.17.



## INDIANA, \$199.61.

Coll. per Rev. S. M. Stimson, Dist. Sec., North-east Ind. Asso., Lima, ch.,  
 Salamon River Asso., Bluffton, ch., 35-38; Salamon River, ch., 3;  
 Logansport Asso., Peru, ch.,  
 Fort Wayne Asso., Columbia City, ch.,  
 Linton, Rev. A. Hanna,  
 Orleans Asso., Huron, ch. (of wh. 9 is fr. S. S.),  
 10; Liberty, ch., 10; Livonia, ch. (of wh. 4.31 is fr. S. S.), 26.81; Lost River, ch., 11; Mitchell, ch. (of wh. 2.62 is fr. S. S.), 17; Mt. Horeb, ch., 5.55; Mt. Pleasant, ch., 1.97; Orleans, ch., 11; Pavoli, ch., 4.70; Spice Valley, ch., 6; Pleasant Valley, ch., 1.20;  
 From April 1, 1882, to Feb. 1, 1883, \$975.90.

## ILLINOIS, \$157.55.

Wilton Centre, W. M. Wright, 5; Griggsville, L. W. McMahan, for Miss Eastman's mission work, 10;  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Edwardsville Asso., Alton, S. S., to be expended under direction Rev. M. Jameson,  
 Bloomfield Asso., Champaign, ch.,  
 Quincy Asso., Pittsfield, ch.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora Asso., Hinckley, Mrs. H. A. Maltby, 6.75; Joliet, Swede ch., 2; Pavilion, ch., bal., 16;  
 Bloomington Asso., Graymont, ch.,  
 Chicago Asso., Bloomington, Mrs. A. L. Stevens, 1; Chicago, 2d ch., Hope Mission, S. S., 5.13; Swedish sisters, for Telugu preacher, Ongole, 10;  
 Chicago, North Star, ch., in pt., 25.25;  
 Gilman Asso., Loda, A. Hungerford,  
 Ottawa Asso., Bradford, S. S., 30; A. S. Thompson, 30; Paw Paw, S. S., 3.41; Tonica, S. Robinson, 20;  
 Peoria Asso., Kewanee, S. S., miss. band,  
 Rock River Asso., Belvidere, South ch., S. S.,  
 From April 1, 1882, to Feb. 1, 1883, \$569.93.

## IOWA, \$140.73.

Sidney, Rev. R. R. Hanley,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Burlington Asso., Mt. Pleasant, Mrs. S. E. Berryman, Central Asso., Newton, ch.,  
 Dubuque Asso., Delhi (of wh. 1.65 is fr. Mrs. Harger's S. S. class), 6.65; Dubuque, 2d ch., in pt., 8.20;  
 East Nodaway Asso., Bedford, ch., in pt., 11.22; Conway, a friend, 25;  
 Iowa Valley Asso., Marshalltown, S. S. (of wh. 15 is tow. sup. stu. in Ongole), 50.91; Brooklyn, A. R. Wheeler, for Telugu mission, 25;  
 Turkey River Asso., Village Creek, Swede ch.,  
 Western Asso., Kiron, Swede sisters in Crawford, Sack and Ida counties, for sup. of nat. pr., care of Dr. Ashmore, China,  
 From April 1, 1882, to Feb. 1, 1883, \$1,953.67.

## MICHIGAN, \$287.04.

Onondaga, Mrs. J. Sibley, 90; Ann Arbor, 1st ch., 7.56; Coldwater, John P. Fisk, 5; Troy, ch., 5;  
 Wauconsta, Mrs. N. Daniels, 5;  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Hillsdale Asso., Coldwater, E. H. Dunks,  
 St. Joseph Valley Asso., White Pigeon, ch.,  
 Michigan Asso., Detroit, 12th-st. ch., 15; Romeo, ch., 20;  
 Saginaw Valley Asso., Saginaw, S. S.,  
 Washtenaw Asso., Mrs. S. S. Cowles, Ann Arbor, 10; a friend, 1;  
 From April 1, 1882, to Feb. 1, 1883, \$1,896.76.

## MINNESOTA, \$92.36.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Owatonna, ch. (of wh. 5 ea. is fr. Bro. Cansdell and Dr. Hill),  
 Minnesota Asso., Minneapolis, 1st ch., S. S., for sup. of Rungiah, care Rev. L. Jewett, 43.75; St. Paul, S. S., for helper in Ongole, 15;  
 Southern Asso., Minnesota City, S. S.,  
 Scandinavian Conference, Alexandria, ch., 1.80;

Holmes City, ch., 2.74; Storden, ch., 5;  
 From April 1, 1882, to Feb. 1, 1883, \$805.67.

## WISCONSIN, \$285.09.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Cedar Lake, 1st Danish ch., for miss. work of Mrs. Maplesden, Ongole, 23.30; Cedar Lake, Wm. James, for Telugu pr., 125;  
 Dane Asso., Marshall, ch., 3.93; Sun Prairie, ch., 13.50; Waterloo, ch., 2.90;  
 Dodge Asso., Lowville, ch., 1; Otsego, S. S., 5;  
 La Crosse Asso., Black River Falls, ch., 5.75; Melrose, ch., 2;  
 Lake Shore Asso., Racine, S. S., for helper in Ongole, 64.39; State St., Danish ch., Erastus Nelson, 10; Raymond, Danish Sewing Soc., 5;  
 Waukesha, S. S., 6.17;  
 Richland Asso., Richland Centre, ch.,  
 Winnebago Asso., Marinette, ch.,  
 From April 1, 1882, to Feb. 1, 1883, \$1,060.31.

## MISSOURI, \$514.85.

St. Louis, W. H. Harris, for the new Ramapatam seminary building, care Rev. R. Williams,  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Spring River Asso., Deer Creek, ch., for sup. of a nat. pr. in Ongole,  
 Lawrence Co. Asso., A. H. Hubbard, for sup. of a nat. pr. at Ongole, 3.85; Mrs. Hubbard, for do., 5;  
 Dallas Co., New Hope, ch.,  
 From April 1, 1882, to Feb. 1, 1883, \$1,275.74.

## KANSAS, \$117.25.

Coll. per Rev. C. F. Tolman, Dist. Sec., Emporia, 2d ch., for stu. in Ongole, care Rev. W. R. Manley, 13.75; Hiawatha, ch., 43.50; Olathe (of wh. 20 is fr. Rev. A. L. Vail), 60;  
 From April 1, 1882, to Feb. 1, 1883, \$468.12.

## COLORADO, \$252.00.

Greeley, Hiram Gallup,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Leadville, infant class, Christmas gift,  
 From April 1, 1882, to Feb. 1, 1883, \$408.41.

## OREGON, \$26.35.

Coll. per Rev. C. F. Tolman, Dist. Sec., Albany, Rev. R. C. Hill, 1; Eugene City, J. Farmer Hill, 5; Forest Grove, Thos. Cox, 5; McMinnville, ch. (of wh. 2.50 is fr. Rev. J. Soper, and 5 fr. Mrs. W. Campbell), 9.35; The Dalles, Rev. O. D. Taylor, 6, per Rev. B. S. McLafferty,  
 From April 1, 1882, to Feb. 1, 1883, \$189.65.

## CALIFORNIA, \$19.00.

Santa Ana, ch., 17; Tulare, H. C. Dye, 2;  
 From April 1, 1882, to Feb. 1, 1883, \$159.95.

## MONTANA TERRITORY, \$5.00.

Wickes, Mrs. E. A. Wooster,  
 From April 1, 1882, to Feb. 1, 1883, \$13.00.

## KENTUCKY, \$7.00.

Lexington, Miss C. A. Ashford,  
 From April 1, 1882, to Feb. 1, 1883, \$7.00.

## LEGACIES.

Beverly, Mass., Samuel Chase, proceeds of land sold, \$150 00  
 Saugus, Mass., Lavinia P. Barker, N. Wales, adm'r, 100 00  
 250 00

Donations and legacies from April 1, 1882, to Jan. 1, 1883, 96,243 15

Donations and legacies from April 1, 1882, to Feb. 1, 1883, \$113,713 49

# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed.

TREASURER, *pro tem.*, ELISHA P. COLEMAN, Esq., to whom letters containing money for the general treasury should be addressed; also letters relating to Wills. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

## DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — Rev. W. S. MCKENZIE, D.D., Tremont Temple, Boston, Mass.  
NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N.Y.  
NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N.Y.  
SOUTHERN DISTRICT. — Rev. R. M. LUTHER, 1420 Chestnut Street, Philadelphia, Penn.  
MIDDLE DISTRICT. — Rev. THOMAS ALLEN, Dayton, O.  
LAKE DISTRICT. — Rev. S. M. STIMSON, D.D., Terre Haute, Ind.  
NORTH-WESTERN DISTRICT. — Rev. C. F. TOLMAN, 151 Wabash Ave., Chicago, Ill.

## WOMEN'S SOCIETIES.

The Woman's Baptist Missionary Society, Boston.

Mrs. ALVAH HOVEY, Corresponding Sec., Newton Centre. Miss MARY E. CLARKE, Treasurer, Tremont Temple, Boston.

The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill. Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland. Mrs. B. C. WRIGHT, Treasurer, San Francisco.

## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## THE BAPTIST MISSIONARY MAGAZINE.

The MAGAZINE is the only periodical published exclusively in the interests of the A. B. M. Union, the MACEDONIAN being surrendered to the Woman's Society.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — APRIL, 1883. — No. 4.

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FINANCIAL. — ONE HUNDRED THOUSAND DOLLARS WANTED! — The Missionary Union must receive at least *one hundred thousand dollars* from donations from March 1 to the close of the financial year, in order to avoid a debt. This is more than the Baptists of this country ever gave for foreign missions in a single month; but it is not more than they are *able* to give. It is usually near the middle of April before the treasurer is able to close his accounts for the year, and there will be time, after you see this, to send funds to the Union so that they will appear in this year's account. Have you done *your* part to keep the Union out of debt? Have you?

STILL OPEN. — The fifty-cent offer for new subscribers to the MISSIONARY MAGAZINE for 1883 has proved so acceptable, that it has been determined to hold it open for a time longer. Back numbers cannot be furnished; but the subscriptions will be credited for a year from the month in which they are received. The names must be sent in clubs of ten or more, but the MAGAZINE will be sent to the address of each one. About one thousand new subscribers have already been added to our list on this offer. Let the work go on, and so the interest in our great foreign mission work be extended wider and yet more broadly.

A NEW TREASURER. — The executive committee, at its last meeting, elected Mr. Elisha P. Coleman to succeed Freeman A. Smith, Esq., as treasurer of the Missionary Union. Mr. Coleman has been chief clerk in the treasurer's department more than fourteen years, and is familiar with all the details of the office. He was brought up in mercantile life, and has always sustained a high character for intelligence, integrity, and piety. His promotion has been richly earned by long years of faithful and painstaking service in the responsible place he has filled with equal capacity and integrity. The friends of the Missionary Union may be assured that its finances will be honestly and discreetly managed under the new administration.

PERSONAL. — In January Rev. J. N. Cushing, D.D., of Rangoon, Burmah, was in Monghyr, India, to try the effect of the change of air upon his health. — Rev. C. H. D. Fisher and wife, and Rev. A. A. Newhall, reached Madras, Dec. 28, after a pleasant voyage. — Rev. L. A. Eaton arrived in Bangkok, Siam, the scene of his future labors, Dec. 15, 1882. — Hon. William E. Smith, one of the vice-presidents of the Missionary



Union, died at his home in Milwaukee Feb. 16, 1883. An appropriate biographical notice will appear in the Annual Report, which is published in the July number of the MAGAZINE.

IN DR. DEAN'S LETTER given in this number it is affecting to read of his anticipations of pleasure and of future service in connection with the return of Mrs. Dean to Siam, when we recall that she who was so important a feature in the future he thus planned can never assume the work awaiting her. For her at least Dr. Dean's expectations have been realized, and she has gone to give "an account of her stewardship," which cannot be other than a good one. May the Lord comfort him who is left to labor on alone, and richly bless his remaining years with abundant fruit from his labors !

THE TELUGU CHRISTIANS. — At the Decennial Missionary Conference, held in Calcutta last December, Rev. A. V. Timpany of the Canadian Baptist Mission said that the Telugu Christians on our Ongole field are a Grand Salvation Army in themselves. All work. Men, women, and even children manifest enthusiasm in working for Jesus. Working in the fields, going to their work, they witness for Christ, and invite their unconverted neighbors to seek him. He said he had seen brighter examples of self-denial among the poor Telugu people than in his native land.

PASTORS, ATTENTION ! — In sending thirty dollars from a church in Kansas, the brother who is at present supplying their pulpit writes, "I came south with an invalid wife to spend the winter, and engaged as supply with this church for three months. Not one MISSIONARY MAGAZINE had ever been taken, and hardly any thing ever done for missions. Now they are taking twenty-four copies of the MAGAZINE, and send thirty dollars for missions ; and now, *before* the beginning of the second quarter, we are at work to raise thirty dollars for home missions. *There is money enough, and the churches are willing to give it if pastors would do their duty.*"

GROWTH IN THIRTY YEARS. — The following table shows the increase of the membership of our mission churches from 1851 to 1881, with the per cent in each decade : —

	Churches.	Members.	Increase.	Per cent.
1851. Asia . . . .	81	8,035		
Europe . . . .	61	3,241		
Total . . . .	142	11,276		
1861. Asia . . . .	288	16,174	8,139	1.01
Europe . . . .	79	9,239	6,098	1.88
Total . . . .	367	25,413	14,237	1.26
1871. Asia . . . .	435	21,763	5,589	.34
Europe . . . .	331	27,000	17,761	1.92
Total . . . .	766	48,763	23,350	.91
1881. Asia . . . .	550	42,226	20,463	.94
Europe . . . .	463	47,046	20,046	.74
Total . . . .	1,013	89,272	40,509	.83

WOMAN'S MISSIONARY SOCIETIES. — We have received a copy of the revised edition of Mrs. Daggett's "Historical Sketches of Woman's Missionary Societies," the entire first

edition having been sold. It is the only book that we know of that occupies this field ; and those desiring to inform themselves on the history of the different woman's societies cannot do better than to send seventy-five cents to Mrs. H. L. Daggett, 287 Bunker Hill Street, Boston, and procure a copy of this work.

**SELF-SUPPORT.** — As difficulties in the way of self-support Rev. A. V. Timpany mentions the following, in an article published in "The Indian Witness : " —

" 1. The plea of poverty. Missionaries are more influenced by this than is good for the converts. If people do not give out of their poverty, they will not out of their riches.

" 2. The very general opinion, that, if enough pressure is brought to bear on the mission bag, rupees will come out. Three-fourths of our workers think we could as well as not give them better pay.

" 3. The great apparent disparity between the living of a missionary and that of the converts. The disparity is not real, but appearances are against the missionary."

The first two points receive a pertinent illustration in the recent experience of one of our most faithful and efficient native preachers, who has charge of the mission work over a somewhat extended field. The native preachers in the field are dissatisfied, and want an American missionary put in charge, not because the native is not carrying on the work with ability, but because they think they could obtain higher salaries from a missionary. Another important point might be mentioned in addition to those made by Mr. Timpany, which is this : The native preachers are usually so trained in the mission schools that they are not willing to live as other native Christians, and require more for their support than the native churches are able to pay.

**ENGLISH WORK IN INDIA.** — The American Methodists have adopted a policy of mission work in India which presents many advantages. In many places they have first secured an English congregation, and then made this the basis of work for the benefit of the natives. This is the plan in the South India Methodist Conference, which is entirely self-sustaining. In his letter found in this number, Mr. Bennett gives his view of the work which the American Methodists are accomplishing in India. They are also pursuing the same plan in Burmah. Having established a strong church at Rangoon among the English-speaking population, they are now beginning to work among the heathen. Of this work the last Methodist Annual Report speaks as follows : —

" At Rangoon a solid foundation has been secured for our girls' school. A number of city lots, worth at present ten thousand dollars, were given by the government, with an additional five thousand dollars for buildings. In addition to this, we have a good prospect of securing three or four thousand dollars from the city authorities. Miss Warner has already made a very good beginning with the school. We have also now in Rangoon a good church and a parsonage, and are thus well intrenched in Burmah."

It will be remembered that last year Rev. L. J. Denchfield, formerly of North Adams, Mass., went out to Burmah to assume charge of the English Baptist Church in Rangoon. The church had always been very weak for want of a pastor who should devote his whole attention to them. Hitherto the pastoral work of the church has received only such attention as could be given it by missionaries of the Union in addition to their other arduous duties ; but last year the committee agreed to assume a portion of Mr. Denchfield's salary if necessary, and thus the church was encouraged to extend a call to him. Since he has reached Rangoon, the church, of forty-two members, has raised his entire salary ;

and Mr. Bennett gives the following encouraging picture of the present state of the work :—

“ Though our Baptist chapel had been reduced to some sixty hearers, it soon came up to a hundred before we went to Calcutta. We have only been home one Sabbath; and the chapel was crowded, and twenty or thirty could not get into the house.”

### THE LIFE OF ADONIRAM JUDSON.

THE publication of a life of the pioneer of American Baptist Foreign Missions prepared by his son, Edward Judson, is an event of unusual interest and importance. The principal features of the life are matters of Baptist history, and are familiar to all who have an interest in our foreign missions. As three different works have already been devoted to the memoirs of Dr. Judson, beside the numerous references to him in the histories of the early years of our mission in Burmah, it was not to be expected that another account of his life would present much that is original; and it is not to be considered a blemish in Dr. Edward Judson's Life of his father that it is made up, to a very large extent, of extracts from other works now out of print, particularly Dr. Wayland's Life of Judson, Professor Knowles's Life of Mrs. Ann H. Judson, and Mrs. E. C. Judson's Memoir of Mrs. Sarah B. Judson. As these works were prepared by the use of nearly all the original documents of the Judson family which have been preserved, and themselves consisted largely of extracts from letters and journals, any other course than that pursued by the author of the present work would have inevitably deprived the book of much of its interest and value.

All the other memoirs of Dr. Judson were long ago out of print, and there has been much demand for several years for a new life, which should give, in a single volume, all the essential features of his history and connection with our early Burman missions. A reprint of either of the other works would not have been satisfactory, as Dr. Wayland's is too long, and the others incomplete. When it is said that Dr. Edward Judson has succeeded in drawing from all sources, and using the material in such a manner as to give a life of his father that is clear, connected, and complete, it is allowing to it all the qualities which a most exacting criticism could demand. So far as we have yet seen, no essential feature of the life has been omitted or insufficiently treated, and the selections incorporated into the book from documents and other works are pertinent and interesting.

It is unnecessary that much should be said at this time of the interest which attaches to the life of Dr. Judson, or of the importance of keeping his heroic labors and sufferings before the Christian world. An account of his solitary attack upon the mightiest stronghold of Buddhism, and his imprisonment at Ava, will always be one of the most thrilling features of the history of missions, and will never lose its power to fire the enthusiasm of the followers of Christ, and to inspire and strengthen weary and discouraged missionary laborers in all countries and times. A memoir of Dr. Judson must, from the nature of its subject, always be one of the standard biographies of Christian literature; and it is believed that his son has succeeded in presenting his life, in this comely volume, in such a manner that the work will never need to be repeated.

The materials for a Life of Dr. Judson are so well known, and have been so often reviewed, that not many errors were to be expected in the present work, and but very few have so far come to our notice. There are some allusions which will be likely to lose



their point and interest with the lapse of time ; and on page 67 the author shares in the almost universal confusion in regard to caste distinctions in India. He mentions correctly the four leading castes, and distinguishes them from the pariahs, who are outside the proper caste divisions ; but he calls the fourth caste "serfs," and then attributes to them conditions of life which are true only of the *outcastes*. The fourth caste, or Sudras, are the agricultural proprietors and laborers, and are usually people of some property and importance, at least in their own estimation.

On page 46, in describing the departure of Dr. and Mrs. Judson from Calcutta for the Isle of France, after first being detained by the magistrate, it is said, "Who procured the passport has always remained a mystery." The mystery was solved as long ago as 1859, when "The Life and Times of Carey, Marshman, and Ward" was published. In speaking of this same event in volume 1, page 491, of that work, Mr. John Clark Marshman says, "The cause of their deliverance was subsequently revealed in the correspondence of government. It appears that when Mr. Martyn (the Calcutta magistrate) reported that he had ordered the vessel in which Mr. Judson and his wife and colleague had embarked for Mauritius to be detained, Lord Minto (the governor-general), remembering that he had previously given them permission to proceed to that island, did not deem it advisable to interrupt their progress."

We cannot refrain from entering a protest at the somewhat rose-colored views of Buddha and Buddhism which are presented on pages 67-72. These views of the religion can only be reached by extracting a few jewels of truth from the great mass of error and meaningless vapidty which makes up the Buddhist Scriptures, and the fables of his followers are the ground of the common idea of Siddhartha. A more correct view, in our opinion, of both the religion and its founder is presented in an editorial from "The Watchman," reprinted in THE MISSIONARY MAGAZINE for January, 1883.

"The Life of Adoniram Judson, by his son Edward Judson," is an account of an able, heroic, and single-minded man, presented in a way to interest and move all who have a heart to pity, and a spirit to admire endurance in suffering, perseverance against obstacles, and nobility in self-denial.

## OUR PIONEERS, 1814-27.

BY REV. JONAH G. WARREN, D.D.

### THE TRIAL OF FAITH,—ULTIMATE VICTORY.

REV. DR. KINCAID.

*Dearly Beloved Brother*,—I am thankful that I can still hail you on this side of "the river," and send you this word of Christian salutation. Though absent in the flesh, yet am I often with you in spirit ; and nothing would do me more good than to lend a helping hand in this season of your protracted companionship with paralysis in your own person, and extreme feebleness on the part of your wife. In the absence of that favor, let me wish you both well, as do all those who know you, and commend you to that grace in which you have so long trusted, so faithfully commended to others, and which cannot be withheld from you by "the God of all comfort."

I am hoping to prepare for the readers of THE MISSIONARY MAGAZINE brief sketches of the *personnel* of our missions in Asia, dividing the whole time into five periods: the first reaching from 1814, the date of the formation of the Union, to 1827 inclusive, or

fourteen years ; the second, from 1828 to 1846 inclusive, or nineteen years ; the third, from 1847 to 1855 inclusive, or nine years ; the fourth, from 1856 to 1872, or seventeen years ; and the fifth, from 1873 to the end of 1882, or ten years.

Of the first period no missionary remains as a living representative ; and hence I borrow you, for the moment only, the oldest missionary now living, and of a greater age than any one has heretofore attained, and transfer you from the second to the first period. This I do because you were well acquainted with all the principal actors of that period, except Boardman, and can set me right when you see I have fallen into errors of statement. The venerable printer, Bennett, has been longer in service than yourself by about one year and three months ; he having been appointed Nov. 12, 1828, while you received appointment Feb. 1, 1830.

Let me inform you, then, of what you already know so well, that, during the first period, eight men only received appointment, and were sent out as missionaries of the Union : viz., Judson and Rice in 1814 ; Hough, 1815 ; Colman and Wheelock, 1817 ; Price, appointed 1818, sailed 1821 ; Boardman and Wade, 1823. All these were sent and arrived abroad in ten years.

Of these men, Judson and Wade lived long and remarkably useful lives on the mission field. Boardman had finished his work in four years from his arrival. Like the forerunner of Christ, he was "a bright and shining light," soon burned down to the socket, and went out in a blaze of glory, while bringing in the first sheaves of the abundant harvest since gathered, and still coming in from the Karens. Rice came home, and lived to the age of fifty-four, twenty-two years after his appointment, striving, while alive, and to the last moment, to enlist our people in ministerial education and in missions. Hough early left the service *nominally*, but remained abroad, and did good work, for a long time, under the patronage of the English Government, as superintendent of schools, etc.

We see here, thus early, one of the incidental results of missions, which must not be left out of the account in making up the sum total, the like of which have been constantly multiplying as the years roll on. Colman and Wheelock, both animated by good purposes, were cut short early by disease and death. Dr. Price lived a little over six years ; and, by the exigencies of war and the edicts of the English Government, was cast about from place to place, and, before he could grasp the work his heart was set on, succumbed before our New England malady, consumption, — a very rare occurrence in that climate. Some of our men, who would not have lived out half their days at home, have fallen and risen in that climate, and are still doing effective work.

Among my earliest recollections is that of seeing Luther Rice, not long after he came home, and when I was from five to seven years old, at my father's house in Ward (now Auburn), a township in the same Worcester County, Mass., with Northborough, the native place of Rice. He was in company with Jonathan Going, and the two had come to talk up foreign missions to the little group of Baptists in those parts, which they did, on a week-day, in the Baptist meeting-house near by. I was present ; and the whole scene, with the impression it made on my young heart, will live in me to all eternity. "There is a lad here which hath five barley loaves and two small fishes ; but what are these among so many?" *Take good care, all ye who watch for souls, of the lads*, as there is no telling how many thousands the Lord of all may feed with the bread of life out of their little baskets.

It was the cry of the Karens, "We would see Jesus," echoed across the waters by Boardman's dying breath, that sent a thrill of mingled sorrow and joy through all our ranks, and gave an impulse to all departments of Christian activity that will not cease to the end of time.

It was the repetition of Pentecost, alike in its causes, its effects, and its far-reaching potency. It proclaimed the same God, the Father; the same son, Jesus Christ; the same Holy Ghost, — still living and working, and as able to convince, renew, and save *real* heathen as *nominal* Christians. It banished unbelief; it begat faith. All up and down the Atlantic slope the shout flew from mouth to mouth, "Lo, this is our God! We have waited for him; we will rejoice and be glad in his salvation."

It would draw out this sketch too long to note the deeds of the heroic women belonging to this period. Their names — Ann Haseltine Judson, Sarah Hall Boardman, afterwards Judson, Deborah B. L. Wade — are enough of themselves to impart lustre to any missionary page.

## FROM MADRAS TO RAMAPATAM.

BY MRS. R. R. WILLIAMS.

WE STARTED from Madras for Ramapatam on Friday, Dec. 15. As our route was by the canal, we had to hire boats, — one for ourselves and every-day necessities, and a larger one for our baggage. To each boat three men were employed to do the work that mules and horses do on our canals. On the larger boat, with the goods, there was also a young Madras Christian on his way to the seminary. The boats are about thirty feet in length, and eight or ten feet amidships. A sort of cabin about ten feet long, and open at the ends, sufficed for our daily habitation. Mats were let down at the ends of the cabin at night; and we got on very comfortably, so that the canal was not the least pleasant part of my journey to Ramapatam.

SUNDAY MORNING at nine o'clock we had made fifty miles; and, as our men had been promised a rest, we tied up the boats under the shade of a tree. This stopping-place was near a miserable little village, and the natives came about to see us. Mr. Williams asked Gopiah, the Madras convert, if he would preach to them. So about noon a dozen or more gathered about us; and first Condiah, who had come to Madras to meet Mr. Williams, and then Gopiah, and lastly Mr. Williams, addressed the hearers. After the speaking, Condiah was about to offer prayer, when one of the villagers, the most interested and

intelligent, wanted him to wait till some women who had been hanging around should be called nearer. For said he, "Are we not all sinners?" The women being called, the service was brought to a close by Condiah.

A MOST UNPROMISING AUDIENCE. — They were so miserably poor that they could scarcely lift their thoughts above something to eat. These people belong to a small class called *naked men*, though in reality they were dressed quite as decently as many we saw in Madras. The general appearance of native country people is much above those of the city, where English influence might be imagined to elevate somewhat. These villages are more independent in spirit than the caste people; for, rather than be subject to the Brahmans, they prefer to live free in the woods, subsisting on any thing they can find, even vermin, etc. This brief apology for a service was my first glimpse of missionary work, and I was interested especially in the two native Christians. Condiah is so much in earnest, that Mr. Williams says he is never long in any one's company without preaching the gospel to him.

WE STARTED AGAIN on our journey along in the afternoon. We tried to sing a few Telugu hymns. My knowledge of their language is a great cause of wonderment with these men. Doubtless they give me credit for knowing a



great deal more than I do. It is very difficult to remember their rambling tunes, and at the same time crowd in the words to fit. As for understanding the words, that is out of the question, as Telugu poetry is very difficult. On our way we met Mr. Boggs and Mr. Maplesden on their way to Madras. We all went ashore, and had a very pleasant talk for half an hour. They told us we should have trouble in some places in the canal caused by the recent flood, and indeed we found their words true. The sand is constantly filling in the canal where it is crossed by rivers running into the sea. We passed numerous shallow places where hundreds of natives are employed at two and one-half annas, or about six cents a day.

THEIR MANNER OF WORK is interesting. Men and women stand in a line in the water. The one farthest out scoops up the mud with a primitive sort of shovel. The next holds a basket about a foot in diameter to receive it; and then it is passed along through perhaps a dozen pair of hands, and dumped on the bank. The overseers are natives, and therefore nothing much better can be expected. The work is not worth more than it costs. The people know that the less they do, the longer work will last; and the longer it lasts, the better for them.

GETTING HOME.—All Wednesday morning we watched the milestones, and saw the numbers increase. When about three miles from our home, we sent Gopiah across lots to inform the teachers of our approach. After a time they came to the landing to meet us; men, women, and children, all in their very best array, salaaming, hand-shaking, and laughing.

The *bandy* (carriage) was in waiting for us. We got in, and they pulled us through the town and compound to the bungalow. It was vacation time, or probably there would have been a much greater demonstration. There was quite enough, however, for the first few days. The people seemed to swarm around the house,—some to help in the work of settling and cleaning, some from surrounding villages to pay their respects, and one or two heathen dignitaries to pay formal calls. Many presents of strings of flowers and cornucopias of palm-tree sugar were sent. One company of Christians sent us a sheep,—a gift we fear they could ill afford, and which we did not like to take.

WORK IN THE SEMINARY is now fairly begun; and I seem to have more leisure than before, being less interrupted, and better able to plan what I have to do. We take our breakfast at seven (it must henceforth be at half-past six); then general morning prayer, and, immediately after, seminary work. That is for Mr. Williams. At eleven o'clock I teach a class of eight or nine in English. They already know something about it, though not able to converse. From twelve to two is our rest time; that is, we shut the doors, and consider ourselves free from interruption. We dine at four, after the seminary work for the day is done. Only one or two of the native teachers know much English. Veeraswamy, who is quite a gentleman, with delicate features, speaks English very readily. What do you think he told in his yesterday morning's sermon, but the story of George Washington and his little hatchet?

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## THEISM AND AGNOSTICISM IN INDIA.

["The Church Missionary Intelligencer" for February, 1883, contains an able paper on "Theism and Agnosticism in India." It was read before the Madras Diocesan Conference by its author, Rev. W. T. Sathianadhan, pastor of Zion Church, Chintadrepattah, Madras, and chairman of the Church Missionary Society, Madras Native Church Council. It is so remarkable for keenness of discrimination, and vigor and felicity of expression, that some extracts are given to illustrate the powerful minds of many natives of India, among whom our missionaries are working.]

DEISM may be defined to be a belief in the existence of God, but not in a revelation. Its

votaries assume that man, endowed as he is with wonderful powers of perception, generalization, and judgment, is fitted to observe every phenomenon of nature, and every religion in the world, and accept or reject what his reason or intuition judges to be right or wrong. With the Deist, then, the standard of judgment in a matter of such vital importance is his own unaided reason or light of nature. He does not, therefore, recognize the need of

a divine revelation. In India we are aware that there is a class of Deists called Brahmos. The founder of Brahmoism was Rajah Ram Mohun Roy. . . . His most illustrious follower, Babu Keshub Chunder Sen, has advanced a step farther. Instead of basing his religion, as Ram Mohun Roy did, on the Vedas, he started the theory, that, like the honey which the bee gathers from every flower, truth may be culled from every religious system in the world. His religion is thus a kind of eclectic religion. Its principal tenets are a belief in the existence of God, the sufficiency of human reason or intuition, repentance and prayer for pardon of sin, and a life of devotion. It repudiates the idea of a divine revelation. Though borrowed largely from Christianity in its phraseology, theology, and even ritual, yet it directs its attack against some of the fundamental doctrines of the gospel; viz, the incarnation, substitution, and expiation.

It is undeniable that it has its good points, inasmuch as it not only proclaims a crusade against idolatry, caste, and early marriage, but also encourages female education, widow-marriage, etc. This has led some to entertain a belief that Brahmoism is a stepping-stone to Christianity, and will ultimately end in it. In this belief I myself shared some time ago. When I read Mr. Sen's admirable lecture on "Jesus Christ in Asia," I fondly cherished the hope that he was not far from the kingdom of God; but when I perused his very next lecture, on "Great Men," and noticed his attempt to place our blessed Lord on the same pedestal as other great men who have left their mark on the "sands of time," all my hopes quickly vanished like a delusive dream. My present conviction is that Brahmoism and Christianity will, like parallel lines, never meet. Nay, more, that Brahmoism is an invention of the arch-enemy of God and man, calculated to stop earnest inquirers after truth from reaching the feet of him who is the Way, the Truth, and the Life. The history of Brahmoism demonstrates the truth that, like the human intuition on which it is based, it is very unstable. Like the stone of Sisyphus, which rolled down again the moment it reached the hill-top, the baseless system of the Brahmos perpetually changes sides. A religion which does not rest on the solid foundation of a divine revelation or mediation can never satisfy the cravings and aspirations of fallen

humanity, and must end in ultimate failure.

And now a few remarks may be offered on Agnosticism. In the first ages of Christianity there was a class of philosophers who called themselves Gnostics, and who, as the name denotes, pretended to superior knowledge; but the nineteenth century seems to be a modest age, as Agnosticism, or ignorance, is the designation of the so-called philosophy professed by many. When, however, we begin to analyze the principles which underlie this philosophy, we cannot help styling it presumption or profanity; for it assumes that it has traversed the whole range of creation, scaled the heights above, explored the shining orbs which roll in space, examined every being, organic and inorganic, on this terrestrial globe, penetrated the world of mind as well as matter, and investigated every minute object and every law of nature, but that nowhere has it traced the footprints of God, the Almighty Architect of the universe. Hence the "Unknown" and the "Unknowable" are the terms used in reference to God by Agnostic philosophy, which is also designated "Positivism." Positivism, the philosophy enunciated by Comte, is a system based on positive facts, or the natural phenomena cognizable by the senses. As the Divine Being is not discoverable by the human senses, he is declared to be the "Unknowable" One. In plain language, positive philosophy is tantamount to a virtual denial of the Deity. . . . It is plain, then, that positivism lands us in scepticism and Atheism. Pantheism sees God in every thing; Atheism sees God in nothing. Positivism says, "I do not deny God: I only ignore him because I cannot know him." One is here reminded of the prayer said to be offered by a soldier on the eve of battle, "O God, if there be a God, save my soul if I have a soul!" . . .

Certainly science cannot boast of having entered into the *sanctum sanctorum* in the sublime temple of knowledge. "There are more things in heaven and earth than are dreamt of in our philosophy." Science may be taken to mean simply progression, and not perfection. She has attained much, and may still attain more brilliant results; but, when she has gained the highest eminence, her motto must still be "Progress." Her wisest course will therefore be to bow in humble adoration to that Being who is the Creator



and Ruler of all. Naked Atheism is a repulsive creed. It is a heart-withering negation. If man, with all his noble faculties, and intellectual and moral powers, and deep religious instincts and inspirations, were to accept this creed, this philosophy of Nihilism, he really reduces himself to nonentity, to the "Nirva-

na" of the Buddhists; and the hope which animates his life, and "springs eternal in his breast," commits moral suicide. If there can be one thing worse than a world without a sun, it must clearly be "humanity without the Deity."

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## CAVE OF ELEPHANTA.

ONE of the great sights of Bombay, India, is the Cave of Elephanta. The island on which it is found is seven miles from the city, and takes its name from the gigantic statue of an elephant that once stood on its shores. Landing, you find yourself at the foot of a rocky hill, which, mounted by several hundred steps, brings you to the entrance of a gigantic

cave or cavern cut into the hillside, with a lofty ceiling, pillared like a temple. The main hall, as it might be called, runs back a hundred and thirty feet into the solid rock.

At the end of the great hall are the objects of worship in three colossal images of Brahma, Vishnu, and Shiva..

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## MISSION WORK AMONG THE KHYENS.

BY MRS. C. B. THOMAS.

I THINK the prospect of success in our work among the Khyens is encouraging. With only a few exceptions, they receive us very cordially, and manifest an earnest desire to know about the "foreign" religion. All the Khyens in the regions I have visited are Buddhists; but I think their Buddhism, instead of being a hinderance to the introduction of Christianity, is a real help. Buddhism has no strong hold on their hearts, while it has done much to break the power of their own tribal superstitions.

I never before had occasion to meet Buddhism as I did last travelling season. When we ask a Karen why he is a Buddhist, he only answers, "Oh, the Burmans say it is a good thing!" There is no replying to that argument, for the Burmans *do* say it is a good thing. But, when we talk to a Khyen about Buddhism, he stands up for the system, bringing forward the best arguments that he knows of in its support. If we argue with a Burman, he never knows when he is beaten; but, after we have answered him in a most convincing manner, he straightway says over the very same thing he said before. Not so with a Khyen. He is willing to look at both sides of the subject, and, when we reply in a satisfac-

tory manner to his objections, thoroughly appreciates our reasoning.

In working among the heathen Karens, we have always regretted that but little could be done for them by means of tracts and Scriptures. Of course they do not read their own language at all; and only a few of them, perhaps one in fifty of the men, can read Burmese. But about one-half of the Khyen men I have seen are able to read Burmese.

I doubt if there is anywhere a better field for tract distribution than the section of country I passed through last season. In a part of that region no missionary, no native preacher, no Christian of any race, no tract nor Scripture portion, nor, indeed, a "white book" of any description, had ever been seen before. The surprising demand for tracts far exceeded my power to supply. In passing a village I would throw out two or three tracts. Presently we would see a number of men running after us a long distance to ask for more. I feared my supply would not hold out, and tried to give sparingly, but that was no easy matter. When women asked I refused them, saying, "You cannot read." Oh, no! they did not wish books for themselves, but to take to sons, hus-





CAVE OF ELEPHANTA.



bands, or brothers at their homes. One small girl was so importunate, that I said, "If you will read to me from this book, you may have it." And read she *did*, very nicely. At two villages the priests sent some of their school-boys with a polite request for me to send them a few tracts.

All over Burmah the boys are taught how to read, and then — nothing is furnished them to read! No wonder they are eager to get our tracts. The work of distributing tracts and Scripture portions ought to be forthwith increased a hundredfold.

The chief obstacle to be overcome among the Khyens is their love of strong drink. I

saw more drunkenness last travelling season than I have seen in all the rest of my life. Nearly all the Khyens live in fever districts, which adds greatly to the difficulty of our work. Preachers going there from other localities are likely soon to be stricken down with jungle fever. Hence it is important to urge the Khyen disciples themselves forward into the work as rapidly as possible. Of course we have to talk to the Khyens in Burmese. I found they were more astonished because I was able to read Khyen than they would have been if I had spoken it.

HENTHADA, Dec. 19, 1882.

## EDUCATION IN INDIA. II.

BY REV. W. R. MANLEY.

MUCH might be said on both sides of the question as to whether these mission schools form a legitimate part of missionary work. It is urged by some that the preaching of the word should go first, and instruction afterward; in other words, that evangelistic work should be *primary*, and educational work *secondary*, on the ground that such was the order laid down by Christ in the great commission. This is the policy of the American Baptist Missionary Union, not to overlook educational work, but to hold it always subordinate to evangelistic work. Thus the one comes after, and helps to complete the work begun by the other. On the other hand, such men as Dr. Alexander Duff, of the Free Church Mission, organized schools at the first, as being the most effective method of preaching the gospel. Among the Brahmans at the present time this seems to be the only way of presenting the gospel at all. They will not listen to preaching; but they are very willing to attend a mission school, even though the Bible forms one of the text-books, and every day's work is begun with reading the Scriptures and prayer. But this is not all. Every one who has had any experience in the matter knows how powerful an influence a Christian teacher can wield over his pupils, even though they be wholly unconscious of the fact at the time.

It may be asked, are many of the Brahmans thus educated becoming Christians? No, it

is true that very few have yet taken that step; and, when we consider the bondage of caste under which they are placed, we can hardly wonder at that. But it is also true that every one, almost without exception, leaves the mission school favorably impressed with the Christian religion, if not fully convinced of its truth. Macaulay is credited with saying that no Hindu ever receives an English education without having his faith in his religion shaken. This I do not think is any exaggeration; nor is it strange. The very first lesson in geography contradicts the teaching of their sacred books that the earth is flat. A knowledge of other countries reveals to them the superior advantages enjoyed by Christian nations as compared with themselves. More than that, they have grown up with an unquestioning confidence in spells, charms, signs, and sooth-saying; and have been taught that an astrologer must be consulted before any kind of work can be commenced with any hope of success. But they soon discover that their teacher, in whose knowledge and judgment they come to have almost unlimited confidence, doesn't pay any attention to signs and charms, and that he doesn't consider *thirty-five minutes and two seconds past two* on a particular night any more auspicious a time to begin digging a well than any other.

The result of these influences is seen in the fact, that, in many of the older mission schools,

there are numbers of Brahmans who are fully convinced of the truth of the Christian religion; and at Guntoor there are several who profess faith in Christ, though not yet publicly. When it pleases the Lord to bring in the Brahmans, these will be the first to come, because there the seed has been sown faithfully and long; and we cannot look for a harvest where this has not been done. It may be bread cast upon the water now; but it will as certainly return in God's appointed time, as that he hears and answers prayer.

Another argument in favor of such schools, though perhaps a selfish one, is entitled to consideration. These Brahman boys, who are now in school, will be the government officers in a few years from now, to whom our Christian people will have to look for justice. As it is now, our people have few, if any, friends among the officers who rule over them. They are often arrested on the false charge of some heathen neighbor, and brought up before the magistrate for trial. Many of these are like the judge in Scripture, who neither feared God nor regarded man; and their decision will be in favor of the side which offers the most for it. Consequently our people, who could not raise the money for a bribe, even if they were willing to do such a thing, are sent to jail, or have their property taken from them.

Does any one think it will make no difference if in ten years from now a large part

of the judges, lawyers, revenue officers, and clerks in this part of the country are men who studied for years in our mission schools, with our Christian boys as classmates during all that time, and who remember the missionaries in connection with the school as their warm personal friends, ready at all times to help and counsel them? We can have our choice now as to whether the future officers shall be such as I have described, or men who have received their education in a government school at the hands of native teachers, where all their pride of caste was allowed to develop unrestrained.

From all these circumstances, which show not only what other societies have long been doing, but also the pressing need of attention to educational work, I think it will appear that the Missionary Union are well warranted in all they are doing in this department. Some one in "The National Baptist" some few months since put the matter in this way, that the mission which does not educate its people is committing slow suicide. From what can be seen here, I should say that was most undoubtedly true of work among the Telugus. With the circumstances as they are, and the government and other missions doing what they are, it is impossible for us to neglect this part of our work if we have any hope of permanent success. — *Central Baptist*.

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## SERVANT'S WORK IN INDIA.

BY MRS. J. F. BURDITT.

PERHAPS a few words about some of these employments may be interesting. You must not think of a washerman coming on a Monday morning, washing and boiling the clothes, filling the kitchen with suds and the house with vapor: this is one of the evils husbands resident in India escape. The dhobie (as the washerman is called) takes the clothes at the beginning of the week to a neighboring canal, pond, or tank, and there cleanses them by beating them upon rocks. Afterwards, having wound the whole wet mass up in a mammoth pile, he places them on a large clay tray, and steams them by lighting a fire underneath. A rinse, and the intense sunlight completes the

work; and they are returned on the following Saturday, white as snow, though somewhat the worse for wear.

The cook's ways are too dark and mysterious, and his realm too well protected by high temperature, to admit of much prying curiosity. Suffice it to say his workshop is in a separate building, where, from scanty resources, he produces most savory dishes. The best known and almost universal favorite diet is curry, of which there are many varieties; but the ordinary ingredients, in varying proportions, are as follows: meat, vegetables, ghee, mustard, pepper, chillies, cocoanut, tamarind, almonds, cinnamon, cloves, ginger, nut-



meg, mace, limes, onions, saffron, cardamoms, salt, etc., the whole chopped fine and stewed into a sort of paste, which is eaten with rice. A novice, in his first attempts to devour this commodity, requires liberal supplies of cold water, which is surreptitiously swallowed when the old hands turn their eyes another way; but he soon gets used to it, and there seems to be something in the climate impelling one to partake of these highly seasoned foods.

The horsekeeper grooms and cares for the pony very tenderly, but persists, according to the custom of the country, in tying the poor beast fore and aft in such a way that he can scarcely budge, and it is uncertain whether he can lie down. The pony's head is tied by a rope each side, running diagonally to the corners of the stall; each hind foot is in like manner securely fastened by ropes tightly drawn, and tied to a stake behind. It is almost im-

possible to break the horsekeeper of this ridiculous custom, not because he lacks brains to be convinced, but because the Oriental must always do every thing as his forefathers did it. The horsekeeper loves his horse; and it is not cruelty that leads him to so rope the poor beast, but the traditional belief that he is thus best protected from self-injury. Still, if not a Christian, his love for his horse will not of itself prove sufficient to prevent him from putting a few annas into his own pocket by selling some of the food you provide to a ready purchaser. In the same connection may be mentioned the fact, that some people find it necessary to have their cow brought to the front door to be milked. When driving, the horsekeeper runs by the carriage, and by voice and manual exertion clears the road of buffaloes and other impediments. — *Christian Messenger*.

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## LIBERALITY.

BY REV. DR. DEEMS.

CHRISTIAN liberality is a very careful and economic virtue. It never wastes the ends of tallow candles; it saves its old newspapers to sell at two or three cents a pound; it collects its dividends promptly to re-invest rapidly, so that no interest shall be lost in the interval.

These little leaks might let dribblets of property out to help needy people; but it would help them in a way that would hurt them, and it would go from the owner to his fellow-men without the exercise of his will, and so with no culture of virtue either upon his part or theirs. He saves to give just as he makes to give. A true Christian must be diligent in business, fervent in spirit, serving the Lord by both the getting and the giving.

The collectors of a charitable institution went to the house of a rich gentleman in London, who had the reputation of being "a close man." As they reached the door, they heard him reprimanding a servant for some little waste, and one of the collectors said to the other, "We might as well not go in." But they had rung, and they went in. With considerable misgiving they stated the claims of their charity, and said they would be pleased

to receive one pound from him. He questioned them carefully as to their purposes and their plans, and then handed them five pounds. The look of amazement upon their faces and the interchange of their glances so arrested his attention, that he asked them the meaning; and they frankly confessed their great surprise that he should have given them so much, and told him why they were so surprised. He said, "My friends, I save every thing possible about my establishment in order to be able to give to such worthy causes as yours."

On the other hand, look at many people that give great parties, live in this splendid and lavish way, and seem to be so open-handed to every comer. Ask these people to assist in real charities, and how little aid you will obtain! How many a man at the head of a large establishment makes great display in social life, and then foots the bills by cutting down the wages of those in his employ beyond a just and fair compensation!

Do not let us suspect parsimony or prodigality in our neighbors, but let each of us examine himself to see whether his parsimony or his liberality have not its root in a mean, intense selfishness. — *Baptist Weekly*.

BLE

## HOW MANY MISSIONARIES?

WE are persuaded that Mr. Cook's proposition to put a missionary into the field for every fifty thousand population is not a well-considered one. We do not believe that missionary managers of experience will approve the suggestion. A little calculation will show that the dream (it can hardly be regarded as matter-of-fact statement) is a wild one. Take China for example. It would require about eight thousand missionaries to equip that field. India would require five thousand, Africa five thousand or more, and other countries in proportion. Thus for China alone we should need, say, about four times as many missionaries as we have in the world to-day. Such a scale of expenditure as this would involve such robbing of our theological seminaries and ministerial ranks Protestant Christendom could not well submit to.

Further, this notion does not make as much use of the native ministry as is desirable. If the native ministry is as rapidly developed as it might be, such a multiplication of foreign missionaries would be unnecessary. We want our churches to be stirred to a more adequate and earnest endeavor, to use Mr. Cook's strong words; but we do not want them led astray by so impracticable a notion. The true plan is, that, while we strengthen our missionary force much beyond its present numbers, we should prepare Hindus and Chinese for the conversion of India and China. A great increase of native agency *is* practicable, and more in-

dispensable too than is one missionary for every fifty thousand population. — *The Independent*.

## THE BEST FOR THE WORST.

IT is a mistake to suppose that a dull and second-rate man is good enough for the heathen. The worst off need the very best we have. God gave his best, even his only-begotten Son, in order to redeem a lost world. The most darkened and degraded souls need the best thinking. When our blessed Lord was presenting his gospel to a fallen Samaritan woman, he seems to have preserved his best thought for her, and, in order to make a bad woman good, utters in her ears the most august philosophical thesis to be found in any tongue: "God is a Spirit, and they that worship him must worship him in spirit and in truth." Missions have had their grandest successes when England's best scholars, like Bishop Patteson and Bishop Selwin, have devoted their splendid talents to the conversion of the fiercest and lowest savages of Micronesia and New Zealand. It would be a sad day for American Christians if they should ever deserve Nehemiah's reproach, "Their nobles put not their neck to the work of the Lord." Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go. — EDWARD JUDSON.

## MISSIONARY CORRESPONDENCE.

## BURMAH.

LETTER FROM REV. C. BENNETT.

RANGOON, Jan. 17, 1883.

THE DECENNIAL CONFERENCE. — With my wife I went to Calcutta to attend the second Decennial Missionary Conference. We shall ever rejoice that we went. The meetings were glorious, and no one who has the conversion of India at heart could be otherwise than highly gratified. There were delegates from twenty-four different mission bodies, and not a *jar* throughout the whole six days. The object of the conference was always to the fore. More hearts were warmed and encouraged for mission work than at any other meeting for the past

two centuries. Advances were made in all departments of missionary work. The threads that ran through all the papers and discussions were all of the most gratifying nature. One afternoon was given to the ladies, and they sustained their parts most admirably. The meetings were well attended every day, the congregations numbering from eight hundred to one thousand people. At the close of the meeting the three oldest missionaries were permitted to make farewell addresses of ten minutes each. Mr. Bowen of Bombay, of thirty-six years' missionary service, Mr. Newton of Upper India, forty-seven years, and the other [Mr. Bennett. — Ed.] of fifty-three years.

THE AMERICAN METHODISTS held their con-

ference the week preceding. Bishop Foster presided. It is wonderful what the Methodists of America have done for India in the last ten or fifteen years. They are wise in their generation. They seek a locality where they are likely to get a good English congregation, get support in whole or in part (mostly the former), and in some cases indirectly work on the heathen. I suppose there are now thirty or forty places in India where they have placed some of their *best men*; and it is really astonishing what an influence this American element is having on the people of India, native and European. Their zeal has awakened out of sleep some of the old missions of different denominations; and much of the enthusiasm exhibited at the Decennial Conference may be attributed to them. I presume that conference of four hundred and sixty members had at least one hundred and fifty to one hundred and eighty Americans, including all denominations.

#### Mission to the Karens.

LETTER FROM REV. C. A. NICHOLS.

BASSEIN, Dec. 25, 1882.

OUR SCHOOL, which during the past week has been through the provincial examination, shows nearly one-quarter larger attendance through the last twelve months than during the year preceding, and in the matter of proficiency also gives a higher result than last year, and receives a correspondingly larger grant-in-aid.

AN AMERICAN EDUCATION. — I have now three American-educated Karens at work in the school. I can sincerely say that they all have seemed to try and do their best during the year, and have worked with me harmoniously with one exception. One of them from a personal pique tried to get me to bring a matter before the Karen trustees; but, when he found it could not be done, he went on with his duties, apparently contented. These young men have it in their power to do a great deal of good to their people, and, so far as I can judge at present, they do sincerely have their people's good at heart.

DISCIPLINE. — The past week I took a jungle trip; and my special object was to try to bring about discipline and harmony in a church, formerly strong, but for several years divided, and pretty thoroughly mixed up with the surrounding heathenism. I hope we accomplished something there, and that soon we shall be able to distinguish between the church and the world. There is great occasion for several such trips in the district, and I hope to make as many as the town work will permit during the coming dry season.

LETTER FROM REV. H. MORROW.

TAVOY, Jan. 8, 1883.

SOME FAITHFUL. — I have begun touring among the churches, and am trying to set them in order.

At Metta, the first church in Karendom, we retained ninety-six out of one hundred and sixty names on the roll. A good many of the others were suspended until their conduct should become more like that required of Christians; but about twenty were cut off without any ceremony, as they had long ago gone back to heathenism. I remained at that village several days, and had very pleasant seasons of worship. The Christians seem encouraged in making a new departure.

ENCOURAGING. — Geh-Gaw, the next village I visited, is doing well under the labors of an active young preacher. The whole membership, twenty-five in number, was entered on the new church record I took to them, and three were baptized. One of these was from the heathen, the others children of disciples. Two others, heads of families, and heathens until recently, requested baptism; but, as their knowledge was very small, we thought they had better wait. I shall visit that part again before many weeks.

FRUIT AT LAST. — We have been very much interested in a village to which we sent a young teacher, Za Be Pau, more than three years ago. They have been attending worship, and have seemed glad to have a teacher among them; but none came out on the Lord's side. Now, however, fruit is appearing; four are asking baptism, and really seem to have passed from death unto life. In talking with them, however, I found that they thought they must be baptized before they could hope to be saved. I explained the position we understood baptism to occupy, and they understood it somewhat; but I thought they had better wait and learn the way more perfectly. When I promised to come again soon, they all decided it would be best to wait. There are a great many Karens in the vicinity of that village, and we hope to see many embrace the gospel.

SEVERE TRIAL. — I had to hasten home to be ready to go to an association this week, or rather to a village near that in which the meetings are to be held, to do what we can for a church rent asunder by a bad teacher. We have never had so severe a trial to meet as this. The man seems determined to carry out his very wicked designs, and we are as much resolved to prevent him. I can put him in jail at any moment, but think it best not to as yet. I may be obliged to before he gives in.

LETTER FROM REV. W. BUSHELL.

MAOOBEN, Jan. 7, 1883.

I AM GLAD to report progress in all departments of the field. We have two evangelists out this dry season. One of them, with one of our ordained preachers, has been working in one district, and he reports several baptisms. At one village he



visited he found a man and his wife who had heard the gospel many times, and were now anxious to be baptized. Not being an ordained man, he could not baptize them, and he had left the ordained man in a village some twelve or fifteen miles distant; so it was proposed that the evangelist should take care of their house, buffaloes, chickens, etc., while they went to the village where the ordained preacher was staying, and received baptism.

OUR NATIVE PREACHERS are travelling in their districts, and all receiving more or less encouragement in their work. I have already made two trips among them, and start again next week. I am everywhere received kindly, and often invited to come again. My wife and a party of natives "hold the fort," while I head another party to charge the strongholds of the enemy.

OUR SCHOOL we dismissed Dec. 27. Cause of dismissal, money all gone: result, the children will have four and one-half months to run wild in their jungle homes, and rub off as much as possible of the influence we gained over them in the seven and one-half months we were together. The sinews of war are needed on the missionary battle-field as well as on the field of blood; and, other things being equal, those laborers who are best furnished with this needful commodity will report the greatest success.

HOPEFUL PROSPECT. — I may be somewhat sanguine; but I do believe, that, if an energetic and sustained effort were put forth in this district for the next five years, the result would astonish even the most hopeful among the supporters of missions. Our wise men tell us that the days of romance in missions are over, and that all results in future must be gained by the sweat of the brow. This may be so, but the day of God's power is not over. He can and does bless his preached word; and he is just as willing to use the feeble things of the world to confound the mighty as ever he was.

#### ASSAM.

##### *Mission to the Assamese.*

LETTER FROM REV. KANDURA.

GOWAHATI, Jan. 24, 1883.

BAPTISMS. — I have been out in the interior on a visit to all of our branch churches. The trip took me about five weeks during the months of November and December last. I am happy to state that the trip proved to some extent successful, although not in the same degree as during the last three or four years. However, it pleased God that he with his bounteous grace permitted me the privilege of baptizing forty-seven wandering souls into the fold of Christ the Great Shepherd during the short time I was out in the villages.

A NEEDY PEOPLE. — On my return home, six Bengalis or Kohls employed in a tea-garden about

four or five miles from the station received baptism. They were all sincere inquirers as far as I could see. They had been calling on me, and attending our service, almost every Sunday previous to their baptism. I have hopes that several more of these men employed in different tea-gardens near the station will sooner or later follow them in coming to Christ. I wish very much that I had two men of their own race fit and able to labor among these degraded and scattered people.

UNFAITHFUL SHEPHERDS. — During my stay among the converts living out in the vicinity at different places, I found things which caused me deep grief amidst the rejoicing I felt at the conversion of souls. The conduct of some of the preachers proved to be lamentable; and I was obliged to dismiss them, although I have none to put in their places to look after the churches. Ever since I have been in charge of this station I have tried my best to make all of our branch churches self-supporting; but it has been a hard struggle. May the gracious Father be pleased to guide and strengthen me!

#### SIAM.

##### *Mission to the Chinese.*

LETTER FROM REV. WILLIAM DEAN, D.D.

BANGKOK, Dec. 21, 1882.

ANTICIPATIONS. — Mrs. Dean intimates that she is now ready and more than willing to resume her station here. From present prospects we may do more mission work during the next five years than can be performed by any new family. We are at home in Siam, have the sympathies of the people, native and foreign, know the language and customs of the country, and are ready to spend the rest of our working years for this people, and, if God will, to lay our bones with those to whom we have given life from youth to gray hairs.

You have important pecuniary interests and graver spiritual concerns in this mission, which have cost the Baptists much money and half a century of service. We owe much to the Baptist denomination in America for its prayers, sympathy, and support; and more to the Master in heaven, who has died for us and planted his name here, and so patiently borne with and so richly blessed us. We all expect to give to him ere long an account of our stewardship.

#### SWEDEN.

LETTER FROM REV. C. G. LAGERGREN.

UPSALA, Dec. 31, 1882.

DURING the last three months the Lord, in several respects, has done great things for us. Now and then a soul has been awakened, and found peace in believing. Fifteen have been baptized;

and, in the whole year, forty-seven. The net increase is forty-four, which is the largest in the history of the church. The present number of members is two hundred and sixty-three. Of the fifty left to my charge eleven years ago, only eighteen remain.

The work of evangelizing the outlying portions of this city of twenty thousand inhabitants is growing in a hopeful manner. A third mission school has of late been organized by our members. We have now three hundred and forty-one scholars in four Sunday schools. Two young men have recently expressed their desire to give themselves to the work of the gospel, and have been commended to work in the neighborhood on trial. With these the church has furnished six candidates for the ministry in the last few years. A good start has been made in the work of erecting a larger meeting-house.

#### SPAIN.

LETTER FROM REV. R. P. CIFRÈ.

FIGUERAS, Jan. 30, 1883.

CONGREGATIONS.—On an average our congregations are not so large as during the first few months that we opened the work here; but we often get a crowded house, and I think the work is full as encouraging as it has been at any previous time. There are at present five or six who seem to manifest considerable interest, and we hope to see them converted. One man gives good evidence of having been born again. Among all the provinces of Spain there is not one where swearing and low language is so extensively the habit as in this province of Catalonia.

SERVICES.—Aside from our preaching services, our prayer-meetings have been well attended, and of increasing interest. We have more unconverted persons who now attend these prayer-meetings than formerly, and all of the brethren and most of the sisters pray in these meetings. Another meeting which we hold weekly has been of interest, and we trust profit, throughout the season, and that is

the Friday evening meeting for studying the Bible. This meeting is held at our home, and is attended by the members of the church.

CARNIVAL.—We are now approaching the days of carnival, and the streets will be filled with young men and women dressed in various costumes. The greater part of the people will be interested in the masquerade dances for a few days, and then many of them will make an attempt to be *religious* through Lent. In this respect they will abstain from eating meat on the appointed days, and, perhaps, going to confession, this being the only time in the whole year that many make any attempt to be religious. May the fanaticism, wickedness, and worldliness of this people be changed through the influence of the gospel!

LETTER FROM REV. E. LUND.

BARCELONA, Feb. 7, 1883.

WORK.—Since my last letter to you the work has extended so much that I now have three small halls in Barcelona, where Spanish meetings are held regularly every week; besides I now also have meetings twice a week in Hospitalet. In the different places I generally preach eight times a week — of which six are in Spanish and two in Swedish — to Swedes, Norwegians, Danes, and Finlanders. A brother Haglund, for some time pastor of the Baptist Church of Hudiksvall, Sweden, has been my co-worker for some weeks. He does good service among the sailors while he is studying the Spanish language.

BLESSINGS.—It is now about three months since I began work here, and I am thankful to God that he approves of our feeble efforts, saving some souls now and then. Several sailors have left the harbor rejoicing in the Saviour they have found at our little Bethel in Barceloneta. Among others we bade farewell to four new converts we had on the same vessel a few weeks since, and only last night I baptized a Spanish youth converted a few days ago.

#### GLEANINGS FROM LETTERS.

MAULMAIN.—The work in this field has some encouraging features at present. The lady missionaries display great energy and fidelity. I assume as little responsibility as I can, in order to give my time to the language. I engaged my teacher and took my first lesson within twenty-four hours of our arrival. The progress made since then gives some ground

for encouragement.—REV. E. W. KELLY, Dec. 18, 1882.

THE PAST YEAR has been in many respects a pleasant one. I have enjoyed teaching the Karens, and am pleased with the progress they have made. I have been blessed with good health, and, with all the discouragements and



annoyances, have felt a sweet consciousness of doing the will of my Master. I can truly say I desire above all things to learn the Karen language, that I may be instrumental in leading many of these interesting people to Christ. We are all very much pleased with the new missionaries. You in America can hardly understand what an inspiration it is to have new missionaries full of zeal come to us. I thank God and my loved America for such a gift to Burmah. — MISS N. GARTON, *Maulmain*, Dec. 28, 1882.

TOUNGOO. — I hear the best of reports from our churches. I have just visited five, one of which has been under a cloud for some time; but now they appear to be in good condition and progressing. One of them has just completed a wooden chapel worth perhaps Rs. 1,500. Our plans are all working very well. — REV. A. BUNKER, Dec. 26, 1882.

NORTHERN SIAM. — I regret more than I can express being kept in town during the past rains. It is more than ever necessary for me to travel among the churches. Had it not been for this, I could scarcely have resisted the temptation to cut loose from the wearing work of a large mission like this, and take a pleasant run over to Siam to visit the new converts there, and help them while struggling at the very beginning of their Christian career with the horrors of famine. The heathen will charge the famine to the displeasure of the *nats* with the Christians for neglect of the ancestral sacrifices. They need divine help and the tenderest pastoral care in this emergency. Christ's churches should give these weak brethren of ours their most earnest prayers just at this juncture. — REV. J. B. VINTON, D.D., *Rangoon*, Dec. 19, 1882.

ONGOLE. — We are in the midst of another quarterly conference. A large number of Christians have come in, and a good degree of interest is manifested. About seventy persons have been baptized, and others have been obliged to wait who seem to be prepared. Among these are two Brahman youth, — one from the high school, and one from a village twenty miles away. They show every evidence of conversion; but on account of their caste connections, and for the sake of more certain security to themselves as well as to the inter-

ests of the mission, they are requested to wait for a time. — REV. E. BULLARD, Dec. 26, 1882.

NELLORE. — The boys' school is doing good work. The examination just passed is the best they have ever had, and the grant-in-aid, though not yet reported, will exceed two hundred rupees. All the boys presented have, I think, passed; and for the first time five boys were presented and passed in the fifth standard examination. We have had some tent meetings lately near Nellore, in which there have been earnest listeners, though so far only one has united with us; but we think there are more to follow. The outlook is good, and we trust our favored time for a blessing is fast approaching. I am stirring the people up about self-support. — REV. J. F. BURDITT, Jan. 5, 1883.

MADRAS. — The one thought that most strongly impresses the new-comer is the great need of gospel work. How I wish that some of the home friends could have witnessed the sight of yesterday, as in early morning two put on Christ in baptism, and then the little company in the chapel gathered so pleasantly around the Lord's table! It must have been an occasion of great interest to the veteran Dr. Jewett, and was to us an occasion never to be forgotten. — REV. C. H. D. FISHER, Jan. 1, 1883.

MADRAS SCHOOLS. — Since writing you last, I have opened a school in a Telugu village of four hundred houses. There are now some forty pupils in attendance. The people of the village built the walls of the school-house and gave the land, while I put on the roof and furnished a door. Schools seem to be our best opening among the poorer classes here. They are so drunken that it is often difficult to get a hearing outside. We now have Sunday schools, and sometimes preaching in the school-houses; and I am going on as fast as possible to get Christian instruction for them during the week. Our schools are all among the lower classes; and we have no intention of making them any thing more than primary schools, which shall be an opening for Sunday schools, and a means of making converts and of raising up helpers.

I have just started a Telugu and English



reading-room in our chapel, which seems likely to prove attractive. — REV. N. M. WATERBURY, Jan. 24, 1883.

SWATOW. — We held, last week, the first quarterly meeting of the year. The native preachers were all in as usual. We had very good meetings during the week, and in general the reports from the out-stations were encouraging. We have received in the Tie Chiu department, during the year just ended, forty-four men and twenty-nine women. These seventy-three persons represent thirty-six different towns and villages. There were at this gathering twenty-five applicants for baptism, of which number ten men and one woman were accepted and baptized yesterday. We had unusually cold weather during the week; but, despite the cold, there were one hundred and fifty church-members present at the Lord's table Sunday afternoon. — REV. S. B. PARTRIDGE, Jan. 8, 1883.

YOKOHAMA, JAPAN. — The last quarter has been occupied with substantially the same work as the previous portion of the year. The large edition of Acts has been pushed forward as fast as we were able, and we hope soon to have that portion of the sacred word in wide circulation. We find Dr. Child's two presses valuable auxiliaries in our work. The Yokohama church has suffered a serious loss in members by the dismissal of twenty-five persons, to form the church at Chogo. Our loss

has, however, been partially made up by the addition of fourteen new members.

Our native pastor, Mr. Kawakatsu, is an able and efficient worker, a very diligent and prudent man. He also takes charge of the Chogo church as pastor by their request. I send a copy of his translation of Watt's Child's Catechism, a work very much needed. The high abstruse character of the Westminster Catechism, upon which all the other mission catechisms are founded, is, in my opinion, too difficult for the native converts generally to understand. — REV. NATHAN BROWN, D.D., Jan. 12, 1883.

NORTHERN JAPAN. — During the last year I travelled about eighteen hundred miles: about one-half of this was done on foot. The natives are waking up to their duties with regard to the support of the ministry; but for the present they cannot do much. I use all means to cut down expenses, and foster the spirit of self-help. — REV. T. P. POATE, Yokohama, Jan. 6, 1883.

LA FÈRE, FRANCE. — We have had the pleasure of receiving six new members into our church by baptism. Some of our people become very poor through their obedience to the gospel. Our American brethren cannot understand how great a difficulty the Sabbath question is for new converts who wish to join us, nor what sacrifices some of them are called to make. — REV. J. B. CRETIN, Dec. 12, 1882.

## MISSIONARY OUTLOOK.

THE FUNDAMENTAL POSITION of the defender of idolatry is, that it is *an intellectual necessity* for the practical devotion of less cultivated minds. The essential nature of Deity is so abstract and transcendent, that the ordinary worshipper cannot apprehend it intellectually; and hence he must have put before him some visible representation of the divine. This is the sheet-anchor of the Hindu apologist, to which he binds the whole system; but it will not stand the slightest trial or strain. If this were true of the Hindu mind, nothing more degrading or humiliating could be said of it by its greatest despisers; for it would

thus be shown to be by inherent nature, and not merely by accidental degeneracy, much lower than that of the lowest races and tribes. If the Christian missions have done nothing else, they have at least established the universal spirituality of human nature, by the practical demonstration of raising even the most debased savages in a single generation from the grossest idolatry up to the purest worship of God as "a Spirit, in spirit and in truth." — *Church of Scotland Record*.

CHRISTIANITY AND PANTHEISM. — Our survey of pantheism has furnished ample

proof of the melancholy truth that the world by wisdom knew not God. Glimpses of diviner light were caught, yet so used as to turn to pernicious error. In Christianity the scattered rays found elsewhere are united in proper adjustment and full beauty, in harmony with that heaven-given truth man could never have himself discovered. Pantheism befools the mind, mocks the heart, and blasts the life. Arrogating divinity for man, it degrades him to the blind beast, and leaves him in the hopeless dust. Pantheism is the pale phantom that conducts the feet to stumble on the dark mountains; Christianity, the Heaven-sent messenger to point the road to everlasting glory. Pantheism is a heartless creed, mighty for mischief, powerless for good; beginning in pride and ending in despair. Christianity is the religion of reason and of love, of holiness and of hope.—*Evangelical Christendom.*

**SCEPTICISM OF IDOLATERS.**—Even in the present day, there is probably not a votary of the traditional idolatry but dimly feels the falsity of this defence of his practice, in the frequent sense of a permanent and independent Something higher than his idol. And if objection be taken to Christian examples, although they are the most relevant of all, the fifty millions of Mohammedans in India, who have so largely preserved the intellectual austerity of their great founder, most overwhelmingly show that no idol is required even here for the most devout and concentrated worship of the Divine Personality.—*Church of Scotland Record.*

**UNTIL THE WOMEN** are reached, nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet who is to reach the women of China to influence them on the side of Christianity but the Christian women? And no one will do it so effectually as the Christian *medical* woman. It is she alone who will be able to find her way into the interior of Chinese homes—which are zenanas to all intents and purposes—now fast closed against us. Some female workers in connection with our missions have been able to get access into the inner quarters of Chinese houses; but none are welcome, when once

the influence is established, like the female physician.—**BISHOP BURDON**, *Hong-Kong.*

**EDUCATION IN MISSIONS.**—In our opinion, says Professor Christlieb, it is making too great demand on the missionary exchequer at home, when money is asked from it for the support of purely scientific institutes, where the missionary has to sit as professor of philosophy and mathematics, etc. Several English societies possess institutes of this kind, as in Calcutta and Madras; but a convert almost never comes forth from them, because, amidst the mass of scientific subjects, instruction in Christianity is pushed into the background. If secular science cannot and ought not to be excluded from a course of education, still the chief aim of mission schools should be, not the propagation of such knowledge, but that of the kingdom of God; not to train young men to be government officials, but to become active church-members, teachers, and pastors.

**CONVERSION OF THE JEWS.**—The Rev. Mr. Friedlander writes from Jerusalem, "I know of no time in church history when hundreds of Jews were so ready to place themselves under the rule and guidance of Hebrew Christians; and I say, that it happens just now, when God is dealing with the Jews so mysteriously by exposing them to persecutions almost everywhere, and that it happens just here in Jerusalem, where Judaism has more power over the hearts of men than anywhere in the world, is a fact of very great importance, which will leave its mark upon the history, not only of this country, but of the whole Church."—*Northern Christian Advocate.*

**CHARACTER OF CHINESE CHRISTIANS.**—Mr. James Cameron, who has been a missionary of the China Inland Mission, says that one result of his travels in China has been to convince him that China is now open to the gospel in an even greater degree than Japan. The Chinese are conservative in their ideas, so that when converted they remained steadfast in the faith, in spite of the greatest opposition. They are also ready to witness a good confession before others. The gospel is thus being propagated in many provinces by the Chinese themselves, and without any pecu-



niary help or inducement. This is the hope of China. A Chinaman who had graduated at one of the native universities was converted: he has since been preaching almost every day, with the result that from ten to fifteen of his countrymen have asked for Christian baptism. — *Gospel in All Lands.*

CHINA AND JAPAN. — *What are your expectations in regard to the progress of Christianity in China and Japan?*

I expect the progress in China will be slow. I think no worse of the worst, but much better of the best Chinese, since my visit. There is a wide difference between the best specimens of Chinese manhood and the coolies tortured by the boys in our streets under American barbarism. The greatest obstacles are the vices of foreigners and the opium traffic.

As to Japan, I feel like falling on my knees before her wonderful uprising. It is unfortunate that some of the teachers from other countries are hostile to Christianity. One from this State, who in philosophy is simply an "eminent nobody," has said that the Bible is given up here except by girls and old women. He had some following five years ago, but has less now. The church at Osaka is self-supporting. Mr. Neesima's work at Kioto is eminently hopeful. Christianity has come to Japan to stay. — JOSEPH COOK.

AMERICAN INFLUENCE IN JAPAN. — It

must be conceded, I think, that American missionaries have had an important influence in educating some young men in Japan, who are now prominent as leaders of the reformed party in the government. America has probably as much moral influence on Japan at this moment as any other Western nation, and this because we were the first nation to establish important relations with her as soon as the opening of her ports commenced; because American missionaries are more numerous in proportion to the population than those of any other nation, but especially because America is not suspected of having any political motives for her operations in the Far East. Although Great Britain controls India on one side of Japan, and Australia on the other, it is, in my judgment, probable that America exercises a larger moral influence in the Japanese Empire at this moment than Great Britain. — JOSEPH COOK.

CHRISTIAN HEROISM. — Some of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When recent converts of Raiatea offered to enter the newly opened mission field in New Guinea, their friends endeavored to dissuade them, saying, "There are serpents there; there are wild beasts there; and there is pestilence there." — "Are there men there?" was their answer. "If there are men there, we will go." — *Advocate of Missions.*

## OTHER SOCIETIES.

SOUTHERN BAPTIST. — Several years ago, in order to stop the work on the chapel in Rome, a suit was brought against Dr. Taylor. It was decided in his favor by the lower court, and he was allowed to go on building. But the case was carried to the court of appeals, which has just affirmed the judgment of the lower court, and compelled the prosecutors to pay Dr. Taylor 850 lire damages. — Two of the ablest native assistants in the Canton mission have died within a short time. — Several Mexicans of good powers and piety are ready to enter into evangelistic work if means can be provided for their support. — It is proposed that the Baptists of Mississippi raise the funds for a new chapel in Canton, China, this year, in addition to their ordinary contributions.

CANADIAN BAPTIST. — Miss M. J. Frith has arrived safely at her station among the Telugus, Coconada, and already begun the study of the language. — Fifteen have been recently baptized at Coconada, and others were accepted, among them two for the English Church, and one of the Brahman caste. — Mr. Currie writes from Tuni that the great need of his field is *preaching*, telling the story of the cross over and over again to the ignorant and uncultivated people. "The seed must be sown, and have time to germinate and grow, before a large harvest can be expected." — Eighty-seven were baptized on the Akidu field in November, and about twenty-five more were ready for the ordinance.



AMERICAN BOARD. — Of the seventy-one churches in India and Ceylon connected with the Board, fifty received nothing from its treasury last year. — The Austrian mission is moving along steadily and quietly, and gaining a stronger hold on the people. — The prospects of the West Central African mission are brightening. The missionaries have all improved in health, and regard the climate as salubrious, and the relations with the king of Bailunda are amicable. — Although the missionaries of the Board have long been working among the Armenians of Asiatic Turkey, the testimony is, that there are ten Armenian villages untouched by evangelistic work to every one which has been visited.

PRESBYTERIAN. — *North.* — Sixty-seven persons have been received into two churches in South Africa during the year. — Eight new converts are reported from Peking, China, and seventeen from Canton. — The total church-membership in the Mexican missions is 7,100, of which about 1,500 are in the northern and 5,067 in the southern. The additions in the southern mission last year were 546. — *United.* — The native members of the mission churches in Egypt gave an average of seventeen dollars per member for religious purposes last year. — In the India mission the number of churches has doubled, and of elders more than doubled in the past year.

METHODIST EPISCOPAL. — *North.* — The missions in South America are very encouraging. A good force of native preachers is engaged, and the work is spreading widely. — In China marked progress has been made the past year. The Anglo-Chinese college at Foochow, although in the midst of heathen, founded by a heathen, and maintained by the patronage of heathen, has been visited by a revival, and many of the students converted. — The various missions report a membership as follows for 1882: Liberia, 1,395; South America, 224; Germany, 9,760; Norway, 2,898; Sweden, 6,924; Denmark, 678; China, 1,895; India, 3,138; Bulgaria, 15; Italy, 708; Japan, 515; Mexico, 474. In all the missions there are 222 missionaries, 752 native preachers, and 28,624 church-members, of which 20,983 are in Europe, 5,548 in Asia, 1,395 in Africa, and 698 in South America and Mexico. — The Methodist Mission Church in Florence is said to have the largest congregation, and to be doing the most successful evangelistic work in Italy. — A new church was dedicated in Upsala, the university town of Sweden, Dec. 17, 1882, which seats 2,000.

EVANGELICAL LUTHERAN. — This body has missions among the Telugus at Samulcotta and Rajahmundry. The total expenditures last year were

\$6,194.24, and the estimates for the current year are \$7,850.

ENGLISH BAPTIST. — There is a strong call from the Chinese mission for *more men*. — Eighteen have been recently baptized at three out-stations, near Delhi, India. — A new chapel was opened in Rome in the Trastevere district beyond the Tiber, Jan. 16. — The annual meetings of the Missionary Society will occur in London, beginning April 19. — The labors of the missionaries in Congo are being greatly blessed, and the surrounding districts are opening up to the gospel, largely due to the medical knowledge of the missionaries. — Rev. Albert Williams, late president of Serampore College, India, died in Carmarthen, Wales, Feb. 4. He had spent fifteen years in India, but was obliged to return to England last year on account of ill health.

LONDON MISSIONARY SOCIETY. — A screw steam-launch for Lake Tanganyika, Central Africa, has been completed in England. She is fifty-five feet long, and cost two thousand pounds, and is to be called "Good News," or, in Kiswahili, *Habari njema*. The launch has already left England for Africa, and will be forwarded to Tanganyika by Lake Nyassa.

ENGLISH PRESBYTERIAN. — The financial year closed with a balance to the credit of the foreign missions account. — One thousand pounds has been promised by a friend of the China mission, to establish a station at Chow Chow Fu, the capital of the Swatow district, and a city of 300,000 inhabitants. Five hundred pounds additional are needed. — Eight members of the mission were married in the month of November last.

CHURCH MISSIONARY. — On one journey among the Indians of British North America the Bishop of Saskatchewan confirmed one hundred and nineteen persons. — The committee have adopted a resolution, that "the missionaries of this society in all lands be instructed not to encourage the adoption by native converts of any new names in place of the names by which they have previously been known." This is done on the ground that such changes tend to denationalize the converts, put them out of intimate relations to their fellow-countrymen, and thus lessen their influence over them. — On the occasion of the marriage of Rev. J. C. Hoare, son of Canon Hoare, and principal of the C. M. S. College at Ningpo, China, with Miss Patterson, daughter of Canon Patterson, Rector of Thorpe, at Norwich, a subscription was taken of £450, or about \$2,250. The college is to be more intimately connected with evangelistic work in the Cheh-Kiang province.

CHURCHES OF SCOTLAND.—*Free.*—Four Kafir Christian youths are to be gratuitously educated at Lovedale Institution, who will devote themselves to the evangelization and industrial education of their countrymen in East Central Africa. As fast as those in the school are prepared for work, others will be received in their places.—A new church is to be erected in Maritzburg, Natal, toward which the natives are contributing liberally.

CHINA INLAND MISSION.—The present staff consists of twenty-eight married and forty-one single male and female missionaries, and seventy-five

native helpers. The missionaries on the field publish an appeal for seventy missionaries more, forty-two men and twenty-eight women, to join the mission, and ask the prayers of Christians that they may be raised up and sent forth. The appeal says, that the provinces in China average between ten and twenty millions in population. One province has no missionary; one has only one, an unmarried missionary. In each of two others, there are only one missionary and his wife resident, and none of the provinces are sufficiently supplied with laborers. The appeal is signed by seventy-seven missionaries.—Thirteen have been recently baptized at two out-stations near Zao-Hying.

### CONDENSED MISSIONARY NEWS.

EUROPE.—*France.*—Many persons probably have the idea that there is little real gospel work being done in France aside from the labors of outside missionary societies and the McAll Mission; but this is not a fact. The Paris churches have their bands of workers. There is a Deaconess's Institution which carries on many branches of benevolent work among women. Madam Pressensé has a group of institutions in the Chaussée du Maine, Paris, including schools, dispensary, mother's meeting, sewing-school, and home for infants whose mothers are in hospitals. A library, and Scripture and tract distribution, form a part of this work, which is carried on by ladies. There are also other institutions of a similar Christian character in various parts of the country; and the evangelistic work under M. Saillens at Marseilles and other places, which has now been united with Mr. McAll's work, was begun and has been carried on wholly by native agencies.—*Spain.*—A Protestant Spanish newspaper, made attractive by illustrations, and giving religious news, is to be published in Rubi, Catalonia.—*Italy.*—At Bussignana twenty-five members have been admitted to the church in three months, and the interest is increasing. There are many favorable openings for gospel work, but no means to occupy them.—In a quarter of Rome a number of working-people have formed themselves into a society, to which no one is admitted who acknowledges the existence of God, or adheres to any religious belief whatever.—*Russia.*—The evangelical movements are having great effect in improving the morals of the Russian people, and are making much progress. Freiherr von der Bruggen declares his belief, that, "if any thing can deliver the Russian people and empire from the internal evils under which they are suffering, it is the religious new birth of the people."—In Bulgaria and European Turkey a great change

is coming over the people in regard to mission work. They are becoming more enlightened and ready to receive religious instructions.

WESTERN ASIA.—*Turkey.*—It is reported that there is a re-action from the Campbellite movement in Bardezag, and it is not extending.—In all Syria and Palestine there are now 7,149 girls at school in Protestant day and boarding schools, and 7,475 boys; making 14,624 children in Protestant schools.

INDIA.—The Decennial Missionary Conference at Calcutta, Dec. 28, 1882, was attended by 465 missionaries, representing twenty-five societies, and was remarkable for the unanimity, harmony, and high spiritual tone that pervaded it. Two remarkable features of the conference was the growth of interest in female mission work and Sunday schools. The chief topics on the programme were Preaching to the Heathen, Sunday Schools, Native Agency, Promotion of Spiritual Life in the Churches of India, Higher Education, Lower Education, Work among English-Speaking Hindus, Woman's Work in the Indian Mission Field, Work among Mohammedans, Work among Aboriginal Tribes and the Lower Classes of Hindus, Self-Support and Self-Propagation of the Native Churches, The Press, and Medical Missions. Two of the most magnetic and eloquent speakers were James L. Phillips, M.D., of the American Free Baptist Mission, and Babu Kali Charn Banerjee of Calcutta. Major-General Sir Henry Ramsey, who presided, thought the hostility of the Moslems and the timidity of the Hindus had been lessened within the decade. Education had changed the moral character of the people. In one leper asylum 300 had been baptized during the past year. One missionary did not believe Hinduism was tottering, and ready to fall. R. Chunder Bose (native) thought the missionary should not live like the natives. He is a minister



of civilization as well as of the cross. Rev. A. Timpany said the Telugu Christians of the Ongole field are a grand salvation army,—all witness for Christ as they have opportunity. He had seen brighter examples of self-denial among the poor Telugu people than in his native land. — A missionary in Darjeeling has been asked to decide in a religious contest between two Hindu sects. — The Blue Ribbon movement is meeting with considerable encouragement in India. — The Methodist North India mission last year raised \$32,000, or more than half the appropriation for the work. — There are two systems of medicine practised in India,—one derived from the Greeks, and the other from the Arabs who came in the Mohammedan conquest.

CHINA.—The study of English by the Chinese has received a great impulse during the year. — It is estimated that in the Chinese Empire 33,000 people die every day. — Bishop Burdon of Hong-Kong gives three reasons why medical missionaries are peculiarly adapted to advance the cause of evangelization in China: 1. To overcome the intense prejudices of the Chinese against foreigners. 2. Because the Chinese are destitute of a rational medical system. 3. Because such large numbers suffer from the opium-smoking habit, from which they can only be cured by scientific medical treatment. — It is generally believed in China, that, after the death of a Chinese convert to Christianity, the heart, liver, and eyes are extracted, and made into magic medicine, which is used in making more converts.

JAPAN.—A church in Osaka recently refused its

appropriation from the American Board, saying it could support itself. — Rev. Mr. Cooper says, that, while he has never noticed the slightest emotion manifested by the Japanese under the preaching of a foreign missionary, he has frequently seen audiences moved to tears under the eloquence of native speakers. — A large portion of the converts thus far have been among the "Samurai," or former retainers of the old nobility. They were next to the nobles in rank, and lived in idleness, despising every kind of labor. Next them in rank were the farmers, then the artisans, and then the merchants. To engage in trade is to lose rank; and on this account some of the missionaries are troubled to find colporters to engage in the sale of Scriptures. — A series of six lectures on the rational basis of Christianity has been given in Tokio, and the hall in which they were delivered was furnished rent-free by the government.

AFRICA.—*Northern.* — The False Prophet of the Soudan is still unconquered, and is thought by Dr. Schweinfurth to be a much more dangerous man than Arabi. — Morocco, peopled by the finest Moslem race in the world, is wholly closed to Christianity.

SOUTH AMERICA.—The Presbyterians began mission work in Brazil in 1862, and now have thirty-two churches in the empire with 1,729 members, most of them converts from Romanism. — An unbaptized person in Brazil is called *bisho*, animal. — The Roman-Catholic Church is being disestablished in Chili, and the papal legate has left the country.

DONATIONS RECEIVED IN FEBRUARY, 1883.

MAINE, \$72.04.

Damariscotta Mills, ch., 1; So. Norridgewock, ch., 3.54; Harpswell, Paul C. Alexander, 2.50; Miss S. C. Alexander, 1; Brooklin, Capt. A. G. Eaton, 1; Milo, Rev. E. S. Fitch, 1; Calais, 2d ch., 30; Searsmont, Mrs. T. B. Robinson, 10; Old Town, ch., 20; Coll. per Rev. W. S. McKenzie, Dist Sec., St. George, Mrs. C. N. Hall, 1; Mrs. Eliza A. Hall, 1; From April 1, 1882, to March 1, 1883, \$1,425.30.

NEW HAMPSHIRE, \$107.18.

Fisherville, 1st ch., 82; Concord, Pleasant-st. ch., 10.68; South Lyndeboro', ch., 4.50; Coll. per Rev. W. S. McKenzie, Dist. Sec., Concord, Pleasant-st. ch., J. W. Pitman, 10 00; From April 1, 1882, to March 1, 1883, \$963.27.

VERMONT, \$107.64.

North Bennington, ch., 16.52; Brandon, ch., 50; Georgia, Mrs. E. P. Jones, 5; Richford Village, ch., 12.91; Lamoille Asso., coll., 10.53; Coll. per Rev. W. S. McKenzie, Dist. Sec., St. Johnsbury, ch., 4.68; Passumpsic, ch., 8; From April 1, 1882, to March 1, 1883, \$664.96.

MASSACHUSETTS, \$3,734.20.

Hyde Park, ch., B. H. Brooks, tr., 61.83; Wakefield, S. S., Mrs. L. A. Wiley's S. S. class of boys, for Miss Upham's work, 3.50; Cambridge, Broadway ch., Jacob Eaton, tr., 119.05; Middlefield, Laura M. Root, 5; Peabody, ch., 15; Hingham, ch., 12; Newton, ch., E. B. Earle, tr., 170.23; Cambridge, 1st ch., R. O. Fuller, tr., 1,268.38; Rehoboth, ch., 10; Bernardston, J. H. Parmalee, 5; Boston, Bowdoin-sq. ch., G. F. Paine, tr., 191; Princeton, Mr. and Mrs. Asa H. Goddard, 282; Norwood, ch., 8.77; Shelburne Falls, Dea. Maxwell, 5; So. Framingham, ch., 18.70; West Acton, ch., 7; Holliston, ch., 9.12; Jamaica Plain, ch., a friend, 10; Newton, a friend, 5; Boston, Clarendon-st. ch., a friend, 5; Melrose, S. S., for sup. boy, care Miss E. H. Payne, 25; No. Scituate, ch., a member, 25; So. Yarmouth, Miss Mary Crowell, 1; Billerica, ch., 2.18; Boston, J. W. Converse, for new Ramapattam seminary buildings, care Rev. R. R. Williams, 1,000; Malden, 1st ch., D. Hutchins, tr., 33.50; Lynn, a friend, 12.50; Newton Centre, Soc. of Miss. Inq., of Theol. Sem., 2.50; Taunton, Winthrop-st. ch., Ways and Means Soc., tow. education of a scholar in Miss Day's school, 30; Newton Centre, ch., C. C. Patten, tr., 140.44; — B. F. B., 25; Shelburne Falls, ch., 41; Boston, Clarendon-st. ch., Mrs. A. D. and Miss E. D. Swaim, 50;

\$3,712 20



Coll. per Rev. W. S. McKenzie, Dist. Sec., Northampton, ch. (of wh. 1 is fr. widow of the late Rev. D. M. Crane),  
 From April 1, 1882, to March 1, 1883, \$16,557.33.

#### RHODE ISLAND, \$281.32.

Providence, 1st ch., Mrs. Joanna Bates, per Rev. Wm. Douglass, 10; 4th ch., James L. Crowell, tr., 55.95; do., S. S., 22.57; Miss Mary L. Welch, 100; Rev. J. S. Swaim, 50; Union ch., G. D. Wilcox, M.D., 30; Pawtucket, Pleasant View ch., 12.80;  
 From April 1, 1882, to March 1, 1883, \$2,918.14.

#### CONNECTICUT, \$309.93.

Waterbury, ch., 53.23; Bristol, ch., 36; Plantville, Mrs. Emily Judson Hanna, 10; Putnam, ch., 210.70;  
 From April 1, 1882, to March 1, 1883, \$4,499.31.

#### NEW YORK, \$1,619.46.

Warrensburg and Caldwell, ch., 7.35; Fredonia, ch. and S. S., to const. Miss Marietta F. Kendall, H. L. M., per A. Z. Madison, tr., 106.71; Stryker, S. S., 41.21; Springville, S. S., 7.79; Lima, S. S., 50; Bristol, B. F. Phillips, 10; B. F. Phillips, jun., 5; Belfast, ch., 31.04, all for sup. of Thang Kan, a Garo boy, care Rev. M. C. Mason, 145.04; Petersburg, ch., 8; Buffalo, E. L. Hedstrom, for the new Ramapatam Seminary buildings, care of Rev. R. R. Williams, 100; Wilson, ch., to const. Rev. Lewis I. Gross H. L. M., 100; Arcadia, Sidney Wilder, 5; Weedsport, ch., 21.40; Crown Point, Mary S. Boynton, for Rev. W. W. Campbell's miss. work, 31;  
 Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., New York, Memorial ch., in pt. (E. H. Conklin, 25, F. R. Wood, 25), 50; North ch., 40.66; Madison-ave. ch., Robert Harris, 20; 1st German ch., for Miss E. Rauschenbusch's work, 5;  
 Long Island Asso., Brooklyn, Williamsburg, 2d ch., Hudson River Central Asso., Napanock, ch.,  
 Coll. per Rev. G. H. Brigham, Dist. Sec., Broome and Tioga Asso., Binghamton, ch., Cayuga Asso., Auburn, 1st ch., in pt., Chemung River Asso., Addison, ch., 25.22; Canisteo, ch., in pt., 10;  
 Hudson River North Asso., Calvary ch., Albany (of wh. 25 is fr. S. S.),  
 Madison Asso., Hamilton, 1st ch. (of wh. 75 is fr. Prof. S. Burnham, for sup. nat. pr. among the Telugus, care Rev. W. V. Campbell), 156.50; Syracuse, Mrs. Mary Sizer, 15;  
 Monroe Asso., Rochester, 1st ch., 106.03; 2d ch., 171.04;  
 Onondaga Asso., Syracuse, Central ch., addl. (of wh. 84.40 is fr. S. S., 50 being for Mrs. Ingalls's work),  
 Oswego Asso., Hannibal, ch., Steuben Asso., Bath, ch., 45; Towlesville, ch., 2; Washington Union Asso., Sandy Hill, ch., S. S., A friend,  
 From April 1, 1882, to March 1, 1883, \$16,460.16.

#### NEW JERSEY, \$462.20.

Coll. per Rev. A. H. Burlingham, Dist. Sec., North N. J. Asso., Paterson, Union-ave. ch. (of wh. 18.51 is fr. S. S.), 47.78; Willis-st. ch., 20; Newark, Roseville ch., in pt., 14.44; Hackensack, ch., 18.34; Summit, ch., bal., 2; Bloomingdale, ch., 12.04;  
 Coll. per Rev. R. M. Luther, Dist. Sec., Central N. J. Asso., Bethlehem, ch., addl., 25; Croton, ch., 15; Elizabeth, Central ch., 76.48; Mansfield, ch., 10;  
 Trenton Asso., Trenton, 1st ch., 175; Lakewood, ch., 15.87;  
 West Jersey Asso., Blackwood, ch., per Rev. James Fielding, 25; Bridgton, Pearl-st. ch., 5.25;  
 From April 1, 1882, to March 1, 1883, \$3,550.06.

#### PENNSYLVANIA, \$2,270.66.

Coll. per Rev. R. M. Luther, Dist. Sec., Upland, J. Lewis Crozer, 1,000; Mrs. Gustavus W. Knowles, 500; Woodland, ch., supply, 18;

Abington Asso., Abington Valley, ch. (of wh. 4 is fr. S. S.), 9; Benton, S. S., 2.17;  
 Centre Asso., Hollidaysburg, ch.,  
 Central Union Asso., Phoenixville, S. S., 10; West Chester, Dr. Jos. E. Jones, for sup. of Sah Pyo, Henthada, 50;  
 North Phila. Asso., Hathboro', ch. (of wh. 30 is for Mrs. C. B. Thomas's work), 68.83; Manayunk, ch., 41.30; Nicetown, for sup. of Shway poo, Henthada, 70;  
 Oil Creek Asso., Warren, A. J. Haseltine, Pittsburg Asso., McKeesport, ch.,  
 Phila. Asso., Wilmington, 2d ch., 53.93; Philadelphia, Calvary ch., 21; 2d ch. (of wh. 50 is fr. Hope Miss. Soc.), 203.95; 5th ch. mission band, for scholar in Mrs. Burditt's school, 30; Gethsemane, ch., 48.24; Wilmington, Bethany S. S., 10; Philadelphia, Berean ch., 50; Olivet, ch., 22.64;  
 Wyoming Asso., Mehoopany, ch.,  
 From April 1, 1882, to March 1, 1883, \$9,857.33.

#### OHIO, \$886.90.

Church Hill, Welsh ch.,  
 Coll. per Rev. Thos. Allen, Dist. Sec., Ashtabula Asso., Kirtland ch., Mrs. Harriet Martindale, Cleveland Asso., Wilson-ave. ch., Columbus Asso., Delaware, ch., Dayton Asso., Dayton, 1st ch., in pt., 241; Linden-ave. ch., in pt., 198.05; Central Mission, bal., 3.75;  
 East Fork Asso., Myra Binkley, Mad River Asso., Bethel, ch., Miami Asso., Cincinnati, Ninth-st. ch., Portsmouth Asso., Portsmouth, ch., tow. sup. Saukade, nat. pr., care Rev. A. Bunker, Toledo Asso., Tiffin, ch., 3.25; Waseon, ch., 10.10; Trumbull Asso., Youngstown, 1st ch. (of wh. 21.75 is for Ramapatam Seminary, and 6.25 fr. S. S.),  
 From April 1, 1882, to March 1, 1883, \$7,055.07.

#### INDIANA, \$193.29.

Shelbyville, ch., John W. Dame, Coll. per Rev. S. M. Stimson, Dist. Sec., Freedom Asso., Tennessee Valley, ch., Judson Asso., Galveston, ch., Fort Wayne Asso., Wabash, ch., Tippecanoe Asso., Bethel, ch., 12.26; Delphi, ch., 8.78;  
 Northern Ind. Asso., Crown Point, ch., 2.30; Valparaiso, ch., 16;  
 North-Eastern Indiana Asso., Auburn, ch., Logansport Asso., Miami, ch., Mt. Zion Asso., Mt. Pleasant, ch., Madison Asso., North Madison, ch., 2; Dupont, ch., 2.90;  
 Union Asso., Washington, ch., Coffee Creek Asso., Conniskey, ch., Sand Creek Asso., North Vernon, ch., Bedford Asso., Bloomfield, ch., Curry's Prairie Asso., Terre Haute, ch.,  
 From April 1, 1882, to March 1, 1883, \$1,169.19.

#### ILLINOIS, \$643.11.

Charleston, Henry S. Osgood, 10; Griggsville, N. W. Jones, 2.50; Old Ripley, Rev. Peter Long, 1; Beaver Creek, Louis Lagant, 4;  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora, Joliet, ch.,  
 Bloomington Asso., Bloomington, ch., in pt., Chicago Asso., Chicago, 1st ch., Rev. A. Briggs, 50; South ch., ladies, 4.05; Evanston, S. S., for sup. of Tuni, nat. pr., care Rev. P. H. Moore, 75; Highland Park, C. G. Hammond and family, 10; Lagrange, Rev. J. C. Metcalf, 10; Oak Park, Mrs. Cummings, 2;  
 Gilman Asso., Hoopeston, Mrs. J. W. Jones, Ottawa Asso., Mendota, S. S., 6.09; Marseilles, ch., 4.32; New Bedford, Swede ch., A. Solderberg, 2;  
 Peoria Asso., Saxon, Simon Bennett (of wh. 100 is for Bible work), 200; Wyoming, ch., 9.15;  
 Rock River Asso., Belvidere, South ch., in pt., 45.45; Sullman Valley, ch., 53.83;  
 Salem Asso., Roseville, Truman Eldridge, for A. Tin-pe, pr., care Dr. Ashmore,  
 From April 1, 1882, to March 1, 1883, \$4,213.04.

## IOWA, \$250.82.

Nora Springs, Daniel Wheeler, 2; Centreville, Mrs. E. A. Smith, 2.80; Pella, ch., 45.75;  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Valley Asso., Waterloo, Dea. R. Williams, for sup. Chakin, Garo pr., care Rev. E. G. Phillips, Council Bluffs Asso., Council Bluffs, ch., in pt., 70 00  
 Eden Asso., Allerton, ch., 20 75  
 Linn Asso., Centre Junction, R. P. Slocum, quarterly paym't, for sup. stu. in Ongole, 10 00  
 Oskaloosa Asso., Ottumwa, ch., 6 25  
 Sioux Valley Asso., Meriden, Swede ch., 21 10  
 Upper Des Moines Asso., New Haven, ch., 29 50  
 Washington Asso., Brighton, ch., 6.65; Richmond, ch., 6.50; 12 02  
 Western Asso., Logan, ch., 13 15  
 From April 1, 1882, to March 1, 1883, \$2,204.49. 17 50

## MICHIGAN, \$179.95.

Coll. per Rev. S. M. Stimson, Dist. Sec., Flint River Asso., Mt. Morris, ch., 18.50; Otisville, ch., 3.11;  
 Hillsdale Asso., Cold Water, S. S., 21 61  
 White River Asso., Lake Side, Swedish Elim, ch., 13 01  
 6; Muskegan, ch., 7; Lexington, Scandinavian ch., 4;  
 Grand Rapids Asso., Alpine and Walker, S. S., 2.29; Rev. Geo. M. Adams, to complete H. L. M., 5; Le Roy, ch., 3;  
 Lenawee Asso., Fairfield, ch., 10 29  
 Michigan Asso., Mt. Clemens, S. S., 2; St. Clair, ch., 7.50; Detroit, 18th-st. ch. (of wh. 5 is fr. S. S.), 31;  
 Huron Asso., Mayville, ch., 4 41  
 St. Joseph Valley Asso., Baldwin's Prairie, ch., 11 35  
 St. Joseph River Asso., Hartford, ch., 8 93  
 Saginaw Valley Asso., Alma, ch., 1 60  
 Jackson Asso., South Jackson, ch., 3 00  
 Grand River Asso., Ionia, ch., 37 00  
 From April 1, 1882, to March 1, 1883, \$2,076.71.

## MINNESOTA, \$60.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Bath, Danish ch.,  
 Scandinavian Conference, Minneapolis, P. J. Johnson,  
 From April 1, 1882, to March 1, 1883, \$866.17. 2 00

## WISCONSIN, \$121.36.

Coll. per Rev. C. F. Tolman, Dist. Sec., La Crosse Asso., De Soto, ch., 5 00  
 Lake Shore Asso., Raymond, Danish ch., 2 15  
 Walworth Asso., Walworth, ch., 14 21  
 Winnebago Asso., Fond du Lac, B. Taylor,  
 From April 1, 1882, to March 1, 1883, \$1,181.67. 100 00

## MISSOURI, \$5.00.

Coll. per Rev. S. M. Stimson, Dist. Sec., Livingston Asso., Rev. James Farmer, a thank-offering for sup. of Miss Flora B. Lightfoot,  
 From April 1, 1882, to March 1, 1883, \$1,280.74. 5 00

## KANSAS, \$53.55.

Paola, ch.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Ottawa, ch., 21.50; Sharon, Danish ch., 2.05;  
 From April 1, 1882, to March 1, 1883, \$521.67. 30 00

## NEBRASKA, \$44.53.

Coll. per Rev. C. F. Tolman, Dist. Sec., Independence, ch., 2.50; Omaha, 1st ch., 31; Scandinavian ch., 10.03; Red Cloud, ch., 1;  
 From April 1, 1882, to March 1, 1883, \$376.48. 23 55

## DAKOTA, \$5.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Vermilion, H. Butler, for sup. stu. in Ongole,  
 From April 1, 1882, to March 1, 1883, \$150.70. 44 53

## COLORADO, \$12.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Boulder, S. S., for sup. of stu. in Ongole,  
 From April 1, 1882, to March 1, 1883, \$420.91. 12 50

## GERMANY, \$291.84.

Hamburg, Rev. P. Bickell (of wh. 49.92 is for mission work, care Miss Menke, and 49.92 is for mission work, care Miss Rauschenbusch, per Rev. H. Shulte, agt.), \$291 84  
 From April 1, 1882, to March 1, 1883, \$403.50.

## INDIA, \$218.57.

Nellore, coll. per acct. Miss M. M. Day, Rs. 72-13-11;  
 coll. per acct. Rev. D. Downie, Rs. 146; coll. per acct. Rev. J. F. Burditt, Rs. 310-2-2;  
 From April 1, 1882, to March 1, 1883, \$334.20. 218 57

## BURMAH, \$1,096.18.

Maulmain, coll. per acct. Rev. J. F. Norris, Rs. 164-14-3; coll. per acct. Miss E. H. Payne, Rs. 24; coll. per acct. Miss S. E. Haswell, Rs. 37-8-0;  
 Tavoy, coll. per acct. Rev. H. Morrow, fr. Karens, for school, Rs. 56; for girls' dormitory, Rs. 997-11-1; for Missn. House, Rs. 659; fr. H. Morrow, Rs. 300; and fr. friends, Rs. 111; for girls' dormitory, or Rs. 2,123-11-1 — Rangoon, coll. per acct. Miss L. E. Rathbun, Rs. 302-11-0;  
 From April 1, 1882, to March 1, 1883, \$3,073.95. 1,096 18

## SIAM, \$27.77.

Bangkok, coll. fr. the Chinese, per acct. Dr. Dean, 30 mex, 27 77  
 From April 1, 1882, to March 1, 1883, \$27.77.

## LEGACIES.

Newport, N.H., Rev. Ira Pearson, per F. Boardman, ex'r, \$150 00  
 Beverly, Mass., Samuel Chase, avails of land sold, 200 00  
 Danversport, Mass., Benj. Porter, per Chas. Davis, ex'r, 43 74  
 Madison, N.Y., Rev. P. P. Brown, per Rev. G. H. Brigham, 73 58  
 Troy, O., John Blodgett, Geo. C. Clyde, adm'r, per Rev. T. Allen, 90 00  
 Anamora, Io., Spencer Alden, per Rev. C. F. Tolman, 1,500 00  
 2,057 32  
 \$15,112 82  
 Donations and legacies from April 1, 1882, to Feb. 1, 1883, 113,713 49

Donations and legacies from April 1, 1882, to March 1, 1883, \$128,826 31

Maulmain, received by Miss E. E. Mitchell, for medical services, and medicines sold, Rs. 2,175-8-6  
 Received by Miss S. B. Barrows, for school and boarding-fees, Rs. 1,683-8-0; sale of books, Rs. 18-7-3  
 Received by Miss E. H. Payne, for school-fees, Rs. 138-2-0  
 Received by Rev. J. F. Norris, for Eurasian school-fees, Rs. 1,151-4-0  
 Rangoon, received by Miss L. E. Rathbun, for school-fees, Rs. 174-0-0  
 Received by Miss J. M. Elwin, for school-fees, Rs. 116-8-0  
 Toungou, Received by Rev. A. Bunker, for medicines, etc., sold, Rs. 159-7-9  
 Tavoy, received by Rev. H. Morrow, for medicine sold, Rs. 196-0-0  
 Bhamo, received by Rev. J. A. Freiday, for medicines sold, Rs. 31-0-0  
 Madras, received by Mrs. Jewett, for school-fees, Rs. 137-0-0  
 Received by Miss Menke, for school-fees, Rs. 24-7-2  
 Secunderabad, received by Rev. A. Loughridge, for school-fees, Rs. 32-13-1  
 Ongole, received by Rev. J. E. Clough, for school-fees, Rs. 719-10-0  
 Swatow, received by Miss C. H. Daniells, for medical services, and drugs sold, \$70 11  
 Tokio, received by Miss A. H. Kidder, for fees, board, etc., \$131 68



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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — MAY, 1883. — No. 5.

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ANNUAL MEETINGS.

THE Sixty-ninth Annual Meeting of the American Baptist Missionary Union will be held in the First Baptist Church in Saratoga, N.Y., on Tuesday, May 22, 1883, at ten o'clock A.M.

(Signed)

HENRY S. BURRAGE, *Recording Secretary*.

PORTLAND, ME., April 2, 1883.

THE Sixty-ninth Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church of Saratoga, N.Y., immediately after the adjournment of the Missionary Union.

(Signed)

ROBERT G. SEYMOUR, *Recording Secretary*.

BOSTON, MASS., April 2, 1883.

THERE will be an adjourned meeting of the Board of Managers at the First Baptist Church of Saratoga, N.Y., Monday evening, May 21, 1883, at 7.45 P.M.

(Signed)

ROBERT G. SEYMOUR, *Recording Secretary*.

BOSTON, MASS., April 2, 1883.

THE ANNUAL MEETING. — In accordance with the constitution of the Missionary Union it was necessary to call the annual meeting for the fourth Tuesday in May: but, as the Bible Convention is called for that day also, the Executive Committee has voted to recommend that when the Union meets it immediately adjourn to Thursday, May 24, at ten o'clock A.M.; and this will doubtless be done.

PERSONAL. — At the request of the Executive Committee, Rev. C. H. D. Fisher and wife have left the Telugu mission, and removed from Ongole, India, to Tokio, Japan, to take charge of the work at that city. They were expected to reach Japan about April 1.

— Rev. R. Maplesden of Ongole, India, was married to Miss Anna K. Brandt of Nowgong, Assam, Jan. 30, 1883, in the Calcutta Bazaar Baptist Chapel. They will probably occupy one of the new stations to be established on the Ongole field; and we wish them much joy and prosperity in their united labors. — Just before going to press, intelligence is received of the death of Rev. Eugenio Kincaid, formerly missionary at Prome, Burmah. He died at Girard, Kansas. A further notice of the event will appear in the next number of THE MAGAZINE.

**DONATIONS DELAYED.** — As the treasurer's books were kept open a few weeks in April for the accommodation of those who were behind in their contributions, it was impossible to publish the donations received in March in this number of *THE MAGAZINE*: they will appear next month. For the same reason, no definite statement of the condition of the treasury at the close of the fiscal year can be made. As soon as it can be known, it will be announced through the denominational press.

**EXAMPLES OF BENEVOLENCE.** — It is very common for letters to be received by the treasurer of the Missionary Union, enclosing money for the mission work, which show that there are many who are ready to deny themselves for the sake of spreading the gospel in all the earth. More than one hundred and fifty dollars came from the instructors and students in Nashville Institute (now Roger Williams's University). Although many of the givers are poor, they would not be denied the pleasure of helping others. A pastor who has a salary of but four hundred dollars sends four dollars; and many other instances of giving, which involve real self-denial, might be mentioned. A minister who was formerly a home missionary writes as follows: —

"I saw in 'The Watchman' that one hundred and twenty thousand dollars must be raised this month, or the Missionary Union would close the financial year in debt. This was not pleasing to my eye. When I think of the two millions and a quarter of American Baptists, the twenty thousand churches, fifteen thousand ministers, and their untold wealth, increasing every year, I feel we do so little that we are not worthy of the name of missionary Baptists. I have been a minister fifty-five years last January; I was eighty years old Dec. 23 last. I have no pastorate; but I should like to preach every Lord's Day. On seeing that note in 'The Watchman,' I thought I would like to be one of one hundred and twenty thousand to make up the amount: so I had a chance to saw and split some wood, and earned a dollar, which find enclosed; and I pray that the gospel may be preached among all nations, and the earth be filled with the glory of Christ."

Such letters as these cannot be read without the thought being suggested, that, if all God's people were like-minded, his treasury would not long be empty.

**CHITAMBO, SOUTH AFRICA.** — All of our readers have heard of Dr. Livingstone, the great African missionary and explorer. It was largely due to his efforts that so much has been done in suppressing the enormous slave-trade which has been the curse of Africa for many years. He was also the real pioneer of the deep interest which is now felt in opening the central regions of the "Dark Continent" to the light of civilization and religion. Whatever others may have done or may do for Africa, the name of Livingstone will always be the brightest star in the constellation of her benefactors.

After his very extensive travels and great discoveries, Dr. Livingstone died in the heart of Africa, at Chitambo's village in Ilala, not far from the south shore of Lake Bangweolo, surrounded only by natives. He was unusually successful in winning the confidence and love of the natives, and they remained by him faithfully to the last. We give in this number of *THE MAGAZINE* a picture of the hut in which Dr. Livingstone died, which was erected for him by his followers a few days before his death. At four o'clock on the morning of May 1, 1873, he was found by his servants kneeling at his bedside in the attitude of prayer; but his great spirit had passed away from earth to the immediate presence of Him to whose service he had devoted his life.

After his death his faithful servants, Susa and Chumah, embalmed his body, and, in





THE HUT IN WHICH DR. LIVINGSTONE DIED.



spite of great difficulties, bore it to the coast, where it was delivered into the hands of the English Government. The journey from Chitambo's village to the coast occupied nine months; and that these Africans should have persevered in their arduous task, uncheered by the presence of a white leader and without hope of reward, is a good illustration of the strength of the African character. The remains of Dr. Livingstone were interred in the central aisle of Westminster Abbey, where, in the spring of 1874, the writer saw the slab which covers his tomb still ornamented with the wreath which had been placed there to show the spot where lies all that is mortal of one of the noblest of earth's Christian heroes.

BAPTISTS IN HUNGARY. — The following is the portion of the circular of the Minister of the Interior which refers to the Baptists in Hungary: "Thus far the religious community called Baptists was unknown in Hungary. An official acknowledgment of this party could be secured only through legislation by the Diet. The Executive is not in a position to give an official acknowledgment to a new and unknown religious party. The Baptists cannot, therefore, be allowed to organize themselves as a religious body: they must be dealt with as private companies. Preachers, as such, can act only in connection with accredited churches: the official character of Baptist preachers cannot, therefore, be acknowledged. But such persons are entitled to hold private meetings. If they desire to do so, they must give notice beforehand to the local authorities, and strictly conform to existing police regulations referring to public meetings." With the free ideas of our own country in mind, this document sounds more like a restriction than an extension of the privilege of public worship; but it amounts to the latter in fact, for the only thing which is refused is recognition of the Baptists as a state church, and their preachers as state preachers, — a thing which has never been asked. Except the clause requiring previous notice to the police, the circular grants to our brethren in Hungary the same privileges of public worship as our churches enjoy in this country.

THE WEEK OF PRAYER seems to have been observed this year much more widely and earnestly than ever before, and with much richer spiritual blessings. "Evangelical Christendom," the organ of the Evangelical Alliance, publishes correspondence from many countries, from which it is seen that a great quickening of God's people and the salvation of many souls followed the observance of the week of prayer in numerous places in France, Germany, Switzerland, Austria, and Sweden; while the season was faithfully observed, with good results, in Russia, Spain, Greece, Turkey, Persia, and India. The influence of this season of united and universal prayer would appear to be spreading more widely every year, and brings great blessings with each return.

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## OUR PIONEERS, 1828-46.

BY REV. JONAH G. WARREN, D.D.

REV. C. BENNETT.

*My dearly beloved and honored Brother,* — Permit me to address this communication, intended for the public eye, to yourself, as the man longest holding an appointment as a missionary of the American Baptist Missionary Union. By a copy of the official record, now before me, I see you were appointed Nov. 12, 1828; so that last November com-

pleted fifty-four years of service rendered. On the 4th of March, next, I see, by the same record, you will be seventy-nine years old. Dr. Judson died, 1850, at the end of an official connection of thirty-six years with our body, — that is, the period from 1814, the date of its organization, to his decease ; making yourself about nineteen years longer in service than our veteran pioneer.

Do you know that we have, of the men appointed from 1828 to 1847 — a period of twenty years — eleven brothers *still alive*, and all but one of them still on the list as missionaries? Read the names: Bennett, Brown, Brayton, Bronson, Cross, Dean, Harris, Hancock, Kincaid, Jewett, and Stevens. Of these, seven are on their respective fields and at work. While one, Hancock, is on the field, but out of connection, Harris is at home recruiting; while Kincaid is trembling with paralysis in every limb at Girard, Kansas, too far gone to act the heroic any more, as he did aforetime, and Dr. Bronson is at Eaton Rapids, Mich., too feeble, it is feared, to resume work, though he snuffs the battle from afar, and longs to be in the fray, as does Kincaid. You can have no conception, my dear brother, of the degree of veneration and admiration with which I contemplate this list of worthies. They are our jewels, and the jewels of the Captain of our salvation as well.

The ages of these veterans range high. All except Cross, who is passing his sixty-ninth year, are over seventy years old, and have, all but Hancock, been in service from thirty-six up to fifty-four full years at this writing, and will average about forty-five years apiece. Contrast this with our home laborers. As I look out through my "windows," I do not mark, still in this life, of such as I leaned on for support and looked up to for counsel, being also my seniors in age, either of clergymen or laymen, while it was allowed me to bear some burdens at the Missionary Rooms, over three in all New England, five or six in the Middle States, and less than half that number in all the regions beyond, including the Great Valley and the slope of the Pacific, both of which have been born as habitable parts of civilized life since I was baptized into Jesus Christ in May, 1822, sixty years ago, — twelve veterans in all our vast home-field to set over against our eleven in the missions of South-eastern Asia.

Looking around you a little you will discover that yourself, Brayton, Stevens, and Jewett each has the wife of his youth standing at his side. I bless God for giving you such helpmates, and upholding them "down to old age," amidst so many cares and toils and perils by land and by sea. Wonder of wonders!

The whole number of missionaries, including six printers and two physicians, appointed during this period of twenty years, was, as I count them up on the list before me, forty-one. Read the names of the noble dead in alphabetical order, of such as performed good service each, from ten up to forty years, more or less. It will make your eyes fill with tears of grateful joy as you pass from name to name. Abbott, Barker, Binney, Davenport, Day, Goddard, Haswell, Howard, Ingalls, Jones, Mason, Roberts, Shuck, Stilson, Simons, and Vinton, — in all sixteen. To these add the names of Osgood, Cutter, Ranney, Chandler (printers), and Devan and Macgowan (physicians), and we have the round number of twenty-two.

Besides these there were several most promising brothers, early cut off by malignant disease, or what we call *accident*: such as Bullard, cholera; G. S. Comstock, cholera; Hall, fever; Reed and Slafter, dysentery; Thomas, falling of a tree; Van Husen and Webb, lost health and returned home soon, — in all eight.

Those still living . . . . .	11
Those who wrought from ten to forty years, less or more . . . . .	22
Those who fell out of the ranks early . . . . .	8
Total . . . . .	41

Show me a like list of home-workers who lived so long, accomplished so much.

Casting my eyes over the seas and continents I see near you Mrs. Binney, Mrs. Haswell, and Mrs. Ingalls, whose names, in connection with their glorified husbands, should adorn this list. These live to finish what their dear ones left incomplete. Mrs. Thomas, of like precious works, falls into a subsequent period, which I hope to review in future issues of THE MAGAZINE.

### MISSION WORK AMONG THE TELUGUS.

[The following article was not written for publication, but is a private letter from one of our Telugu missionaries to a friend in this country. It presents, however, many difficult points in mission work in so fair and judicial a manner, and is altogether so full of the information desired by those who wish to see all sides of missionary questions, and so difficult to obtain, that it was considered very desirable that the letter should be printed, while withholding the name of the writer in deference to the privacy with which the communication was originally written. It will be found worthy of attentive consideration.]

I BEGIN to despair of ever getting people who have not been engaged in mission work among the Telugus to understand the circumstances. I put it in this limited way; for I know mission work in different countries, and in various sections of the same country, is wide-

ly different. In THE MAGAZINE a while ago was something about the climate of India. Perhaps it was written by a Bengal resident; but it would be entirely misleading as applied to any of our South India eastern stations. Even brother Loughridge writes of the thermometer being down to 45°, whereas I have seen it down below 70° only once. The configuration of this country, hill or plain, sea-coast or interior, makes vast differences. The differences of race, prevailing customs, etc., in various sections, make immense differences, so that in all my remarks I am referring only to our Telugu mission.

### WOMAN'S WORK IN THE MISSIONS.

But the largest number of misapprehensions arise, not from applying facts belonging to one section or one mission to missions in general, so much as from the habit people in America seem to have of drawing entirely false and baseless inferences from certain facts. In the general meeting of Baptists the remarks of one speaker, as reported, included this statement: "More of the work should be done by women, who, as missionaries, can reach more of the heathen in a given district than men are able to." Now I don't believe this is true anywhere,—certainly not in this part of India. It may be true that they can go, and visit certain women whom men cannot: but, taking the sexes together, that they can reach more is not true; for here in India, with the men, the word "women,"—even missionary women,—has but very little weight. As for men not having access to women, it only applies to the high-

caste women; and, while such an effectual door is opened among the low castes, our hands are entirely full, and will be until they too are ready to listen to us.

As for all the other women, they listen as readily to us in the street-preaching as men do. Our audiences are frequently more than half women. We can go and talk to them in their houses, and they naturally respect men's words more than they do those of women. Moreover, when preaching is going on outside, the high-caste women congregate to listen, only simply screened from public gaze. I have just returned from a moonlight preaching service, at which numbers of Brahman women sat on the door-steps, and listened attentively. The women belonging to the classes from which nearly all our Christians have come are just as accessible to the word spoken by men as women. When you consider the



power to endure that man possesses, and the cheap and rough way in which he can move about the country, there can be no doubt as to which can do the most. The fact is (and I am going to give you now, not my own opinion merely, but that of the most experienced missionaries here), it appears to be a great mistake to send single young ladies, and especially single ladies who are not young, to the Telugu mission.

The evangelizing work must and will be done mostly by native preachers. The Union needs, however, missionaries to direct and control the finances. This can be done far better by men than women. The rest can be done better, or at least as well, by a missionary's wife, as by a single lady, who, in this country, is looked upon as an anomaly. A. else that a missionary or his wife cannot do can be done cheaper by Eurasian or native assistants. We could get East-Indian ladies to care for the girls' schools, who are well educated, properly trained as teachers, possess the utmost fluency in the language from infancy, are adapted by birth and race to the climate; never need go away for three or four months

a year to the hills; are willing to carry on the work in accordance with the judgment of the missionary, so that all look with respect to one directing mind, instead of vainly trying to serve two masters,—in fact, an assistant in truth, and yet one who can be replaced when she fails to be such,—and all this for a quarter, or less than half at the utmost, that an American single lady would cost; not to speak of the journey out and return now and then, and the vacancy unfilled, or filled at extra expense while absent.

This may not apply to other countries; but in India, where such numbers of educated Eurasians and natives are available, it seems to me a very poor economy to send out single ladies for school-work, without knowledge of the language or people, and with an inability to endure the climate, at twice and three and four times the expense. The same objections apply, in a sense, to male missionaries of course; and, the more the work can be thrown on indigenous agency, the better: but management and financial superintendence must, for the present, be in the hands of Americans.

#### INDUSTRIAL MISSIONS IN INDIA.

But another speaker in the Brooklyn meeting made still stranger inferences. He said, "In India caste would interfere with an industrial mission, since all manual industries are severally assigned to certain castes by whom alone they are pursued." Now the latter clause is true enough. As a custom every boy is brought up to the trade of his father and his father's community. But Christians have *no caste*; and, if they like to break through the custom and learn a trade superior to the work their fathers did, it is a very good thing, and they can get employment. Even the Christian community is now large enough to employ much skilled labor; and yet, since most of our people come from the unskilled day-labor class, their money is constantly going out to the heathen mechanics.

I never expect to see our Christians truly prosperous, until, either by accessions or by training, we have some raised above the coolly labor, which only suffices for obtaining bare necessities. If some of our Christians learn to do higher and better paid work, they may have some savings to support the cause, and also keep wages paid by Christians in the Christian community. By all means let our Christians learn to do blacksmith, carpenter, bricklayer, washing, printing, and binding work, and then they may by and by support the preaching of the gospel. Industrial schools, moreover, have been and are in many places a splendid success.

#### MEDICAL WORK IN THE MISSION.

Then again the same speaker said, "In all British India, at the principal missionary stations, there are skilful physicians salaried by government and free dispensaries. No missionary physician could find scope for his art." Here, again, the first statement is true, and the last is not. Does he imagine that a mis-

sionary always remains at the station where the medical officers are? Here am I with the preachers; two days ago sixty and now forty miles of rough roads intervening between me and any doctor. In this sickly country woe betide the poor missionary, and the preachers and camp-helpers who accompany him, if he

has not some gumption in administering medicine. Moreover, the heathen people are continually coming from these villages remote from all medical aid, bringing their sick and suffering to me to treat. There is scarcely a village in which we preach, but what some advice or medicine is required. The slight knowledge of medicine I previously had, with the constant practice, makes me ordinarily successful; but better knowledge would increase my influence among the people immensely. Then we ourselves are always liable to the stings of scorpions, the bites of snakes, or sud-

den fever, diarrhœa, or cholera; and it won't do *then* to run far for a doctor.

But besides this, though there are doctors and hospitals in large towns, most of our people would never go to them: some would rather die than go, and you cannot reason them out of it. But they come freely to us. So far then, from the missionary physician not having scope, I, who am not a doctor, have a larger practice than most country doctors in America; for these people are always sick with fever or something, and they persist in coming to us for medicine.

#### SELF-HELP AMONG NATIVE CONVERTS.

But, sad to say, these crude ideas are not confined to those unconnected with the management of missionary affairs. Letters come to us about advising these poor people to trust in the Lord, and depend on their own resources, as if it were an entirely new idea, as if we were not fighting tooth and nail all the time until fairly exhausted. Oh, it is hard to be urged as though one was not even attempting to do what day after day, and month after month, and a hundred times a day, he is doing! The very last letter from the secretary says, "The fact is, these preachers ought to be supported by the Christians themselves, or, better still, by their own labor, as was the apostle Paul."

Well, I might undertake to show that the apostle Paul did not approve of that treatment of gospel heralds, and only did it that he might be the more free to argue for the support of others. But as for our preachers doing it, as they are all from the cooly class, and have no trade or skill as Paul had, it is simply a question whether the Union wants them all to be relegated to the position of lay-workers remaining in one place, toiling from

daylight to dark, to get a mere subsistence, or whether they want them to continue to go hither and thither spreading the glad tidings of salvation over the land. Either of the two is possible; both are not. Were they rich or skilled, some leisure for voluntary mission work might be had.

As to the people supporting them, the Christians are very scattered and very poor. They do give in our monthly collections what is equivalent to the good support of a pastor; but it cannot be expected that they are able to support agents whose work lies wholly among the heathen, at least till they become more numerous and well to do. It is hard to know what any one would call an average heathen in a country where the different classes are as entirely distinct as the different nations of Europe; but I can, from inquiry, say that the class from whom our Christians come generally do not give so much for the support of heathenism as our Christians give for the support of the gospel. The immense sums subscribed for temples, etc., are not from this class, but from the rich, who want to get merit thereby.

#### DIFFICULTIES IN THE WAY OF SELF-SUPPORT.

I could give reasons why the Christians should not be expected to give quite as much as the heathen. It appears to be forgotten that, unlike Japan and some other even heathen countries, India is a Sabbathless land. Every trade, every toil, goes on precisely the same on Sunday as on any other day, and wages are regulated accordingly. It can be easily seen, therefore, that every faithful Christian is called upon to sacrifice at least one-seventh of his living, and perhaps often lose employment altogether. This, too, is not counterbalanced

by the feast-days of the heathen, — since the employers being heathen, the workmen must commonly remain idle too. Then, too, our Christians are often persecuted, and made to pay, either directly or indirectly, by loss or injury, just as much on account of heathenism as ever they did.

The support we ask from them is for schools and other things, which none of them, in their heathen state, ever dreamed of having. The heathen of these classes never sent their children to school, much less paid for it; but



every little pair of hands earns its own sustenance, and perhaps more, in the fields. Some people in America talk about self-support as if it meant to urge the Christians to feed and clothe themselves, whereas it means to support schools, etc., which, in their original state, they never possessed.

It is quite an achievement when parents can be persuaded to spare their little boys' and little girls' hands from the labor that they may go to school; and when you get them to make this sacrifice,—for it is so to them,—what is the sense in spoiling it all by immediately demanding school fees? While it is so hard to lead any to Christ, too, and such sacrifices and loss of wages result, how much the difficulty is increased when the idea is circulated that we will immediately dun them for the support of the preachers, etc.! You see it is not about the necessities of life this controversy hangs. We give nothing to them in charity; but I think we ought, patiently for the present, to assist them to those things which Christianity alone has made necessary to them, trusting to another generation for a better appreciation and support of them.

There is yet another reason why it is inadvisable to deal too harshly with these immature Christians. The apostle Paul had difficulties enough with obstreperous subverters; but we have not his inspired authority over these. Yet they are very weak and ignorant, and sometimes really evil-minded. Let, then, some of these preachers feel that they are entirely free and independent of the Missionary Union, and they will, upon occasion, entirely ignore and defy the knowledge and counsel of the missionary; and, blind leading the blind, the whole will fall into the ditch. Would such a subverting of truth be true economy in establishing a decent and orderly Christian worship in India? People may call

missionaries bishops, or whatever they like; but at present, while all, as a rule, are so low, and in this land in which things cannot be judged and regulated by American standards, some such superintendence and control is, for the present, absolutely necessary. I am free to say that I should tremble to see them entirely self-supporting and self-sufficient.

Another reason why we cannot lay this matter of self-support and meagre pay too much on this people is the fact, known to them and to us, that many of the preachers would be gladly welcomed, at an increase of pay, by other societies. I think a certain preacher gets altogether too much; but how can I reduce it when I know he has been offered twenty rupees a month more by another society? Does the Union want me to drive out this most valuable worker, who, though a true Baptist, has a large family of children to support, and so a temptation to skip? As soon as any go, they keep writing to their friends about the high price of workers, etc.; and several have already gone over to the Wesleyans, and are now working against us.

Only yesterday I had to read a letter to one of our smartest little school-boys from his friends, who have gone to Madras, telling him to come there, and to get my leave if he could; if not, to come without it,—just as if all the mission had done for him all these years laid him under no obligations to work in our field. Of course I shall not give leave; but I know well boys and friends giving such advice will go to other societies when it pays them. The Wesleyans, in making high bids for our workers, are laying up trouble for themselves and all; but it is no use, in the face of all this, to fairly kick our best people out of doors, as some in America would seem to wish.

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## THE CLAIMS OF JAPAN.

BY REV. S. G. McLAREN, TOKIO.

THE Japanese are indeed well worthy of a special effort being made on their behalf.

Their patriotism, their politeness, their self-reliance, their high and splendid courage, their versatility and love of knowledge, are

acknowledged by all; and, if brought under the influence of Christianity, we might expect for them a brilliant future, and a leading place among the nations of the East. It is the fashion to compare them to the Chinese, and



to pronounce them inferior. I do not dispute the sterling qualities of the Chinese, nor deny the capability and potentiality of which their admirers speak. But, while the friends of China speak of what she *can* do, Japan may point with pride to what she *has* done.

In an incredibly short space of time an elaborate and highly organized feudal system, under which the masses of the people were held in bondage, and which it was the interest of the great feudal nobles and their military retainers to uphold, has been broken up, and the military class merged in the body of the people; and if, within the ten years now promised by the Emperor, a constitutional government shall be established on a permanent basis, as there is good reason to hope will be the case, a feat unparalleled in history will have been accomplished.

I believe it is a fact that China does not possess a single newspaper of native growth and under native management. In Japan they are numbered by the hundred. Address any of the leading dailies of the capital in English, French, or German, and your communications will be translated, and published in the next issue. The principal newspapers keep themselves in communication with the outside world, and supply their readers with the latest news at home or abroad. The difficulties which are overcome in bringing out a newspaper in Japanese every morning reflect the highest credit on the enterprise and energy of the people. In newspaper printing, the Chinese characters are largely used, and this implies the habitual use of several thousands of the most common characters, and the occasional employment of several thousand more. What would an English compositor say to a case of type containing thousands of compartments? Indeed, the expression "a case of type" is, in Japan as in China, a misnomer. A Japanese compositor requires a whole room for the accommodation of a single fount of types.

Another enterprise, in which the Japanese energy and ability have been conspicuously displayed, is the post-office. In China there is no imperial post. A private company, in an expensive and cumbrous fashion, supplies the lack. In Japan the machinery of the post-office works with the smoothness and regularity of the English post, and from the first it has been developed and managed entirely

by the Japanese themselves. In Tokio there are pillar letter-boxes in almost every street, sub-offices at convenient intervals, and delivery, by smart letter-carriers in uniform, nine times a day. The other day I posted a letter to my colleague, who lives in the city some distance from me; and I received a reply by post the same evening. Not in every country in Europe is such punctuality and despatch attained,—certainly not in America. In the year 1880, the number of letters, post-cards, and parcels which passed through the Japanese post-office was close to seventy millions. This year, judging from the rates of increase prior to 1880, the number will probably not fall short of one hundred millions.

It is unnecessary to dwell on the more ordinary achievements of the Japanese under the present *régime*,—such as their railways and telegraph system, the tramways which are laid down on their streets, the light-houses which guide mariners along their coasts, their army and navy, their ship-building, and their improved code of laws. Under all these heads, though much remains to be done, much has been accomplished.

Their school system deserves a passing word of praise. The Japanese are by no means an uneducated people. It is comparatively rare to find a servant who cannot write and keep accounts. In the elementary schools of the country, beside the ordinary branches of education, instruction is now given in chemistry, physiology, geometry, book-keeping, and political and domestic economy. The Imperial University of Tokio furnishes a complete and comprehensive course of instruction in the higher branches of education, while the Engineering College, or rather Polytechnic Institution, until lately under the management of Mr. Henry Dyer of Glasgow, is admitted to be the most complete institution of the kind in the world. I regret to have to add, that the pressure of financial difficulties, and the necessity for retrenchment, has compelled the government to limit its grant for educational purposes, and even to shut up many of the higher schools.

In the department of the fine arts the eminence of the Japanese is acknowledged throughout the world. Their rich and beautiful lacquer-work, their pottery and porcelain, their handsome bronzes, their painted fans and screens, their artistic wall-papers and wall-orna-

ments, their magnificent brocades and silk stuffs, and their chaste and elegant jewelry have attracted the attention of special connoisseurs, and enlisted in their praise more eloquent pens than mine.

I shall not attempt here a detailed estimate of the character of the Japanese. I have no wish to dwell on their faults and defects, and without them it would be one-sided and unfair to expatiate on their better qualities. I may permit myself, however, to point out two attractive qualities which they possess in a marked degree, — love of flowers, and love of children. These two characteristics are so prominent as to attract the attention of even the passing traveller. There is scarcely a house so poor as not to possess a flower-pot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower-show and flower-market. A bouquet is an invariable concomitant of a public meeting; and even at the Lord's Supper, the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation.

Their love of children is no less marked. Accompanied by my wife and children, I often

walk out to the principal street of Tokio, — a handsome boulevard, adorned with trees on either side in Parisian style. While my wife chaffers with the shopman, I seat myself on the raised platform, open to the street, which serves the double purpose of a floor and counter, and on which the shopman, seated in tailor fashion, displays his goods to the inspection of the public. While watching the good-humored crowd that is sure in these circumstances to gather around us, especially if we have our children with us, I sometimes take my little daughter, not yet two and a half years old, and who has not the slightest fear of a Japanese crowd, or of strangers, *if they are Japanese*, on my knee, and begin a conversation with her in Japanese. As the crowd hear the familiar words, dropping in childish tones, but with perfect accent and pronunciation from the little one's lips, a broad smile lights up each dusky face, and the words "*Kawaii, Kawaii*" (The darling, the darling), are passed from lip to lip. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character, which encourage us to hope that they are not far from the kingdom of God. — *Missionary Herald, London.*

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## POWER OF HINDU PRIESTS.

BY REV. JOHN McLAURIN, SAMULCOTTA.

PAIDU RAMAKISTIA GAREE lives in Cocanada. He is a merchant of the Bania caste, supposed to be the wealthiest man in the city. He is active, intelligent, liberal, and progressive. He knows English well, reads the Bible, and is well informed on the current topics of the present day. He has done much lately for the city in providing a plentiful supply of fresh water for several of the streets. He has for some years been much exercised on the subject of the remarriage of Hindu widows. He has written about it, spoken about it, and was planning an institution, to be partially endowed by himself, for promoting and encouraging it.

He went farther: some months ago, in company with several others, like-minded, he

took a decided and active part in promoting the marriage of two couples, the brides of which were widows. He attended the ceremonies, took part in the feasting, and provided the greater part of the expense. He bought and presented to the happy couples houses, etc., to the value of one thousand rupees. The marriage in all cost him three thousand rupees. This indicates that the man was very much in earnest. Thus far all is well. He is glad; all rejoice. Congratulatory telegrams are sent to the friends of the poor widows, both Hindu and European. One came to the mission house in Cocanada.

But just here steps in a new *dramatis persona*, — the caste priest. The promotion of the marriage of a Hindu widow is a breach of



caste law, is against their shastras, so he says; and the man, wealthy though he is, influential though he is, must be disciplined. If such as he is allowed to escape, the whole fabric of Hindu custom will come down with a rush. So the orthodox Hindus thought, and they were right. The priest proceeded in due form to write and proclaim against Paidu Ramakistia and his associates a bull of excommunication. What did this mean? Pretty much what major excommunication meant in Roman-Catholic countries a few centuries ago. It meant that he was cursed in his body, in his family, and in his business; that he was denied all social and religious privileges; that his wife and children should regard him as dead; that no relative or fellow-caste man should recognize him on pain of the same excommunication. Henceforth he was an outcast, a Pariah, a dog.

He thought to compel the priest to withdraw his ban by bringing an action for defamation against him; but the court decided that the priest had done it in good faith, and not of malice, and therefore there was no ground of action. What could the man do now? He had no Christian principle in his heart, no love of God constraining him. He loved his race, and pitied the lone widows; but that is not strong enough to make martyrs. So he surrendered, confessed his sin, promised not to do so again, and asked to be restored to his caste and family. His heart is where it was before. He feels as he did before, but is afraid, afraid of standing alone, which is an awful thing in India.

On confession and promise of amendment the priest restores him to his caste again. The full ceremony implies a death and resurrection. The victim is buried up to the chin in a hole dug in the ground; the hair is shaved from his head; and, while in this living tomb, prayers and incantations are said over him. To purify him he drinks a mixture of the five sacred substances, — *ghee, curds, the two excrements of the cow, and honey*. After this he fees the priest according to his wealth. Our friend Ramakistia was not required to undergo the burying process: all the rest, including the shaving and the drinking of the sacred mixture, etc., he had to undergo. He paid the priest two thousand rupees for this humiliating ceremony.

To show how really penitent this man is, a cir-

cumstance, which occurred after all was over, may be related. The priest said, "Ramakistia, you promise never to help this cause again?" Ramakistia said, "From this day I will never give any help." That night he sent ten thousand rupees to the secretary of a society in Madras whose object is the promotion of widow marriage. He kept his word in letter, but broke it in spirit. He was much broken down, and depressed by the result of the whole. So much did he take it to heart, that he was sick for two weeks after. I have seen him several times since, and felt grieved for the evident depression of the man.

*This case indicates several things, —*

1st, The growing power of Christian and humanitarian ideas. It is no ordinary devotion that will take fifteen thousand rupees out of a Hindu's pocket. There are thousands of the cream of Hindu society committed to this reform; there are tens of thousands ready to go as far as Ramakistia went.

2d, The immense power still in caste. Caste is weakening: of that there can be no doubt, and this instance is a proof of it. It grows weaker and more circumscribed every day. But it is a giant still. The old cling to it; the young and rising generation is tired of it. When this marriage noted above was first mooted, a meeting was convened to advise as to the attitude the caste should assume towards it. The young men were in favor of countenancing it, while the old men denounced it. Of course the old men carried the day. But the young men will be the old men some day. Ah, he who will be on the earth fifty years hence will see a marvellous change in India! The universities, the colleges, and the high schools are pouring out streams of new blood into India's veins. The Christian colleges and mission schools are turning out a race of men who will trample under foot the hydra which is destroying the land. The zenana-workers, the Bible-workers, and the colporters are saturating the public mind with principles, before which the Dagon of caste, with all its attendant evils, must fall. — *Canadian Baptist*.

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THE growth of the United Brethren Church, since it has been actively working in the mission field among the destitute, has been five-fold as rapid as it was before.



## S'PEH.

BY REV. J. N. CUSHING, D.D., RANGOON.

THE other day I had the pleasure of meeting again a Karen preacher by the name of S'peh, who is a beloved brother in Christ. For more than six years he has labored diligently and self-forgetfully one thousand miles away from his native Bassein, among the wild Ka-Khyens of the far north of Upper Burmah.

At the close of 1876, when I first went to Bhamô to start a Shan mission, the Bassein Christians requested, through Rev. Mr. Carpenter, that a Karen young man by the name of Bogalay might accompany me with the hope of finding some opening for work among the Ka-Khyens. Shortly after our arrival at Bhamô, Pauminla, a Ka-Khyen *paumaing*, or under-chief, who was subsequently the first Ka-Khyen to be baptized, called at the zayat where I was living. I succeeded in making arrangements with him to teach me Ka-Khyen, which was the beginning of an unbroken friendship during all my residence at Bhamô.

After a few days had given him a little confidence in me, he said, "Teacher, the Chinese and the Burmans, between whose countries we live, have books, and therefore are powerful. We wish to have books, and gain power." Glad of the opportunity to forward my plans, I told him that I had a young man with me who would go to his mountains, learn his language, and teach his people. Three weeks later, the young man started with Pauminla for the mountain village of Poomwa, but remained only two days after his arrival. The wildness of the people, and the fierce threats of a drunken man (a son of the Shan at Bhamô, who was the medium of all business between the Burmans and Ka-Khyens), intimidated him to such an extent that he prevailed on Pauminla to guide him back to the city.

In the following March I went to the mountains, and visited six villages, meeting with a cordial reception everywhere. As Bogalay declared himself willing to remain, if I would arrange with the head men of Poomwa about his living there, I secured a promise from them that a small house should

be built, and rice furnished for his food. However, he remained only a week after my departure; and, for the time being, further effort was useless. Bogalay was an excellent young man, but lacked the elements of character necessary in a pioneer.

In a month two more Ka-Khyen teachers arrived from Bassein, one of whom was S'peh. Hoping that now the loneliness of the mountain-life and the natural timidity of the Karens would be less seriously felt by them, I despatched the three brethren to the mountains under the friendly guidance of Pauminla, expecting that three of the villages would receive them as teachers, according to urgent requests already made by the head men of the villages. The time was inauspicious; for the Ka-Khyens had just sown their fields, and, through their customary unthrifty husbanding of grain, were suffering from so great a scarcity of food, that they could not supply food to the men. The scarcity of food, the savage ways of the people, the great obstacle of learning an entirely new language, so discouraged two of the Karens, that they determined to return to Lower Burmah by the next steamer, which they did.

At the time that the steamer was to leave, S'peh was dangerously ill with typhoid fever. I watched with anxiety and prayer his decision about going away with his companions; for, from the first, he had opposed their intention. I feared that the weakness produced by disease, the prospect not only of being left alone at Bhamô, but of venturing single-handed among a people whose reputation was so bad, would shake his resolution; but he showed his sterling Christian character and consecration by never wavering. Noticing my anxiety the day before the steamer left, he said to me, "Don't be troubled, teacher. If I live, I shall certainly become a missionary upon the Ka-Khyen mountains; if I die, God will surely send some one else." From that time, I took him to my heart as a noble fellow-laborer. During the four months that followed, S'peh was often ill with malarial fever; but, every day that he was able, he

united with me in studying Ka-Khyen with a man whom I had hired for the purpose. His habits of study acquired in Dr. Binney's Theological Seminary, of which he was a graduate, enabled him to take hold of the language in a tolerably systematic way, that was very pleasing to me.

One day early in October, Pauminla arrived from the mountains with a basket of new rice. "See, teacher," said he, "we have rice on the mountain now. I want the little teacher to go back with me." S'peh was not strong, and the season was one of the worst for travel on account of the malaria. To go involved long separation from every Christian influence and help, and the personal discomfort of living among a people inclined to use all things in common, and accustomed to a diet repulsive even to the natives of the plains. I hardly felt like urging S'peh to go just at that season; but he quietly said, "I came to live among the Ka-Khyens, and I might as well go now as at any other time. God seems to have opened the way." He sent to Bassein for his wife; and, the next time that I visited the mountains, I took her to her strange, new home. I found that S'peh had itinerated widely among the villages, and everywhere produced a favorable impression by his gentleness, sympathy, and tact in dealing with men.

A year later I again visited the same region to introduce dear brother Roberts to that part of his field. It was evident that S'peh was a trusted friend in the villages, and already exerting a powerful influence for good. As fast as he learned the language he exerted himself to use it for the preaching of the gospel, so dear to his own heart; and now he speaks it fluently and effectively. Last year the first Ka-Khyen baptisms took place at Poomwa, where he has always made his home, with the exception of a few months at Pukon. In that first company of disciples, brother Roberts baptized old Pauminla and his wife. S'peh was full of thankful joy, to which he gave vent in a letter that touched my heart deeply. Fifteen have already been baptized in his district, and others are asking baptism.

He has now come down from Bhamô with his family on a visit to his friends, to remain during the coming rainy season. He well deserves the vacation after six years of pio-

neer work. It is a joy to meet him; for he has proved a true yoke-fellow in the gospel.

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## GOVERNMENT AID IN EDUCATION.

BY REV. C. A. NICHOLS, BASSEIN.

I SEE that some of the brethren at home are quite doubtful of the expediency of our mission schools being so connected with the government as they must be if they avail themselves of the "grant-in-aid" rules. Of course there are objections, such as: 1. Promoting a desire among students for government service. 2. That the struggle to pass the standards laid down by government tends to a process of cramming in teaching. 3. That there will be a tendency to secularize the courses of study. These are certainly of weight, and are true objections; but there is no one of them but what would equally apply to our higher courses of study at home. On the other hand, the people, especially the cultivators, pay high taxes to support education; and, if they do not avail themselves of this grant-in-aid system, their burdens are greatly increased, having to pay for education twice over.

But are the grant-in-aid rules such as can be accepted by us as standards of education? I think they are. They have been prepared under the supervision of Chief Commissioner Bernard, after consultation with almost every man competent to give advice, both among our missionaries and among the secular educators in the country.

As to the work among our churches, there is great need of all the effort we can muster on the part of missionaries and native workers. What we want is men, educated and filled with the Spirit, to enter into our field and take possession of the inheritance. Some of our devoted pastors are passing away; and where are the young men to take their places? There are some; but, of the many graduates of the seminary who are in our district, but few are ready to take up self-sacrificing work for their Master.

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If you are seeking the comforts of religion rather than the glory of our Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty.

## MISSIONARY FACTS AND PRINCIPLES.

1. THE heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, ascetisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer, — One who can make the satisfaction, and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said "Go, preach to every creature," added, "Lo, I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it is dead.

8. If we love the person of Christ, we shall desire that his glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory. — Rev. H. M. SCUDDER, D.D., in *The Advance*.

## A SURE RECIPE FOR CHURCH DECAY.

"CHARITY begins at home." Make sure that it will also end at home. Keep an eye upon local conveniences and adornments. Be careful to read little concerning urgent, essential wants in the wide field of domestic and foreign destitution. Be on the alert to hear criticisms and slurs upon missionaries and benevolent societies. With great apparent candor and appreciation of Christian equity, maintain that it is wrong to put any thing into the Lord's treasury till personal debts and church debts are discharged. Give up the monthly concert of prayer; and if all this should fail of arresting spiritual progress, and of making a shrivelled church, it will be due to the very special and sovereign grace of God. "There is that withholdeth more than is meet, and it tendeth to poverty." — A. C. THOMPSON, D.D.

If you desire to be great and good and efficient in God's cause, or in any good work, make the most of the capital in hand. Develop and train and prune *yourself*. The glory of manhood is its royal kingship over the realm of self. Make the kingdom of your own soul glorious, and real greatness will come to you.

IN my judgment, no converted man or woman should rest satisfied until this question is finally and prayerfully settled in one of two ways: either it is my duty to go to the heathen in person, or it is my duty to do my utmost to increase the number of those who do go, and assure the success of their work. — REV. A. T. PIERSON, D.D.



## MISSIONARY CORRESPONDENCE.

## BURMAH.

*Mission to the Burmans.*

LETTER FROM REV. H. W. HALE.

SHWAYGYEEN, Feb. 23, 1883.

A PREACHING TRIP.—I returned a few days ago from my second trip into the jungle. I have visited nearly all of the villages north and west of Shwaygyeen inland from the river, nearly one hundred in all, with a population of one hundred and fifty thousand Burmese. There are about as many more situated on the river-bank between Shwaygyeen and Toungoo. I find in these villages a more hopeful state of things on the whole than I expected. The mass of the people are still indifferent to Christianity; but in quite a number of these villages there are those who are sincerely inquiring, some of whom have given up idolatry, though perhaps not yet fully convinced of the truth of the religion of Christ.

MONE was the former residence of Oo Alapa, the Paramat leader of Toungoo, who died a year or more ago. I was received rather coolly by him in 1877, on my first visit at Mone, he knowing and caring very little then for that religion of which he was afterward so diligent a student, though not a disciple. I met some of his disciples at Youkthawah, a village some miles farther north. They gladly took our books, and will read them with interest, though still calling themselves zealous Paramats, yet far behind their leader.

DURING MY LAST TRIP my wife and family were with me. She talked to the women who came to the zayat, or house where we put up, while I was going through the village, or she visited them in their homes. I have found it difficult when alone to reach the women so as to interest them in the story of the cross, but not so when she is present. Several became interested who doubtless would not have come near had she not been with me.

KAREN ASSOCIATION.—While on this trip we were present at the Karen Association. Baptisms for the past year in the twenty-five churches, 120; whole number of members, 1,009. Ordained preachers, 6; unordained, 17. Four or five villages asked for teachers. Scholars in schools, 299. Contributions, pice collection, Rs. 1,111 8-6; other contributions for various objects, about Rs. 900; besides 600 baskets of paddy, worth Rs. 200, or Rs. 250 more.

THE SERVICES IN TOWN for the Burmans are quite well attended, from ten to thirty being present at each of the two Sunday services. I have

found but three of the five who were reported as awaiting our return before asking for baptism. Two have disappeared from sight. Two of the others are not far advanced enough in the knowledge or practice of Christianity to be baptized, though hopeful inquirers. The other is out of town. I hope to baptize him on his return, and also one other who has been waiting for him.

*Mission to the Karens.*

LETTER FROM REV. W. F. THOMAS.

HENTHADA, Feb. 24, 1883.

THE ANNUAL ASSOCIATION is just over. A more interesting and profitable meeting we have never had. Nearly eight hundred Karens, besides the Khyen and Burman Christians, have been on our compound this week, as the association met with the city church, which, however, was assisted in its work of entertainment by six feeble adjacent churches. Brother Smith and his family met with us, and rendered signal services in the shape of visiting with the natives, preaching, and raising money, etc. It was voted to raise the larger part of three thousand rupees within the next three months, towards erecting a girls' schoolhouse for the young lady or ladies for whom we have sent, and whom we believe will yet come. One hundred and sixty-six baptisms were reported, forty-four of whom are the first fruits of the Khyen mission, which is extending its hands to America for a man to relieve my mother of this additional weight of care and responsibility.

ORDINATION.—After association, the assembled pastors and delegates convened as a council in pursuance with an invitation from his church to consider the propriety of setting apart Th'rah Thah-oo to the work of the ministry. Th'rah Thah-oo has "made full proof of his ministry" for years, and, after passing a rigid examination under the conduct of brother Smith, which would have done credit to an American candidate, was unanimously received into the ranks of the Christian ministry. Brother Smith gave the charge to the candidate, and the sermon was preached by the son of the missionary who baptized and instructed the candidate in his early youth. The other parts were ably performed by native pastors.

BAPTISM.—Before all the multitude had dispersed, the Henthada church convened to examine some candidates for baptism who "had come from far." Five converts from heathenism were accepted for baptism, representing three different nationalities, — Khyen, Karen, and Burman, — and including one little ten-year-old Khyen girl, who

gave the best evidence of a change of heart. The reason the Burman candidate was received into a Karen church was because he was brought in through the efforts of one of the Khyens, whom brother Stevens of Rome baptized into the membership of a Karen church on the occasion of our last association; and, having been brought in through the efforts of a child of the Karen mission, he naturally wished to be identified with the nation whose spiritual grandchild he was.

## INDIA.

### Mission to the Celugus.

LETTER FROM REV. A. LOUGHRIDGE.

HANAMACONDA, Feb. 22, 1883.

IN response to my earnest invitation, given each Saturday evening, a good number of heathen laborers attend service on the Sabbath, forty-seven being here at the last service. I hope the work will give me a hold upon a large number of people.

THE PRIME MINISTER of the Nizam died last week, — Sir Solar Jung, — the greatest native nobleman India has produced during this century, and doubtless the best Mohammedan ruler the world has seen during that time. He has been for many years at the head of the government, as the Nizam's father died while the present ruler was an infant, and Sir Solar Jung has been regent as well as prime minister. His death will not affect us, as the British Resident at Hyderabad will still be the adviser of the Nizam's government. The minister had just completed arrangements for going with the Nizam (now a boy of sixteen years) on a tour to England and the continent, and I have been informed that he was likely to visit America before he returned. He had enjoyed every privilege of education, had been to Europe as the guest of her Majesty the Queen, and was in a good measure familiar with Christianity. Yet he lived throughout the life of a devout Mussulman, and died such.

IT IS DISCOURAGING to learn that the general contributions to the Union are falling behind; but the gradual advancement of the work at home and abroad is most gratifying. Enough to meet all the Lord requires of us will always be given us if we are faithful.

## SIAM.

### Mission to the Chinese.

LETTER FROM REV. L. A. EATON.

BANGKOK, Dec. 25, 1882.

RECEPTION. — I am most heartily received here, not only by Dr. Dean but also by the native Christians. On Sunday when I entered the chapel, and

the members arose to receive me, I felt somewhat as Paul did when the brethren at Rome "came to meet him as far as the market of Appius and the Three Taverns, whom, when Paul saw, he thanked God and took courage." At this time two young men, who had been baptized by Dr. Dean on the day of my arrival, were received into the church, after which the Lord's Supper was celebrated.

MISSION WORK. — Last Sunday we again attended worship at the chapel. Dr. Dean preached from Rev. i. 18. The discourse was listened to with marked interest on the part of the members. After the service I went with Dr. Dean to distribute some religious books in the market-places. We were kindly received by those to whom we offered our books. They all seemed glad to receive what we had to give, and in no case was there an unkind remark made. In the afternoon we attended the English service. Mr. McLaren of the Presbyterian mission preached. The members of the missions take turns in conducting this service.

FIRST IMPRESSIONS. — I am favorably impressed with Bangkok. The weather is very pleasant at this time. Dr. Dean's health is not good, and I am anxious to acquire the language, that I may relieve him somewhat in his work, and to make the truth as it is in Jesus Christ known to the people.

## CHINA.

### Mission to the Chinese.

LETTER FROM MISS SOPHIA A. NORWOOD.

KAMA, 30 miles from SWATOW,  
Jan. 25, 1883.

A QUEER CHAPEL. — I am visiting stations, and also villages, where there are not enough believers to open a station, but where the regular Sunday services are maintained by the brethren meeting at the house of one of their number. At such a village I am now spending a day or two; and the room I am occupying is the one where about fifteen meet regularly for worship. The loft overhead is stored with dried grass for fuel. In one corner is a large round bin filled with unhusked rice, and opposite is the bed belonging to the old sister who owns the room. Between her bed and the rice-bin is just enough room for what furnishes me with sleeping accommodations, — a couple of benches and a *door*, over which my bedding has been spread. In another corner is a pile of bean-cake, used for fertilizing the fields. Benches, tables, my food, and cooking-utensils take up the remaining space, leaving little room for visitors, who come in at all hours to see and hear.

AT PRESENT the room is shut up closely for the night, and not a breath of air can enter; but I have



had so interesting a time, that I have scarcely thought of the discomfort. It is no small pleasure, in meeting with the believers, to know that one's very presence is encouraging to them. To-day has been spent in visiting at the houses of the Christians, and in listening to their experiences, many of which are most interesting. This is the home of sister Kue, who has long been the efficient teacher of the women in the training-school. This, too, is the home of sister Hong, whom Kue was so wonderfully helped to aid.

SISTER HONG had for two months suffered the most bitter persecutions. When her case was at its worst, and she was unable to rise from her bed on account of the injuries she had received from a severe beating, the Christians were forbidden to visit her, and threatened with similar treatment if they dared make the attempt. So, not daring to go herself, Kue sent her daughter of twelve years of age to carry her secretly a bottle of pain-killer. Being a child, she was able to perform her errand without attracting attention; and a real little angel of mercy did she prove herself. Sister Hong, in telling me of her visit, said, "She bathed my swollen head and bruised body with the medicine, and gave me a few drops to take as her mother had directed, speaking comforting words to me, and then *she prayed with me.*"

SISTER HONG'S SUFFERINGS might all have been avoided had she but consented to renounce her belief in the heavenly Father; but this she would not do, and well has her steadfastness been rewarded. First came an instantaneous cessation of all hostilities. Then her youngest son, a lad of seventeen, became a believer. This was followed by her daughter's becoming a Christian; and now her mother-in-law, an old woman with the shaking palsy, wishes to be baptized. Now, of sister Hong's family, there is left only her eldest son, who was the cause of the greater part of the cruel treatment his mother received; and, though he has not yet repented, he no longer opposes her. She is one of the happiest Christians I ever met. She is sure the heavenly Father does hear prayer; for he has delivered her out of all her trouble.

RELATIVES OF NICODEMUS. — Her experience will eventually prove most helpful to her neighbors, many of whom are favorably disposed to "the doctrine." I have to-day met several who are already secret believers, and are only awaiting until the way shall be opened for them to declare their faith, or until they have strength to endure the persecution such an avowal will be sure to call forth. Sister Kue, in speaking of their cases, said, "The great difficulty is, that all the people of these five or six villages belong to the same clan. In a family of only a few, if one becomes a Christian, there are but few to oppose; but, when the family is large, then for one to run the risk of making a great num-

ber of enemies is very hard indeed, and few have the courage necessary."

YET THE TRUTH IS SPREADING, slowly perhaps, but surely. In my visits to-day, in asking various ones who first led them to hear, I have met with a very interesting illustration of *how* the truth spreads. Preacher Hi told brother Me of the true God, and led him to become a Christian; brother Me led brother Ngo; brother Ngo led brother Kiok, — four church-members representing three villages. I visited to-day at the homes of each of these brethren, and found each home a centre from which the truth is spreading.

### Mission to the Hakkas.

LETTER FROM REV. W. K. MCKIBBEN.

MUN KEN LANG, Nov. 28, 1882.

NEW STATION. — During the summer I have been building a small house here; and, as soon as the walls became dry enough, I brought my family up, and we are now living here. We reached our new station on the 18th inst., exactly seven years from the day we first landed at Swatow. Since the 1st of April, when I took charge of the work, I have spent a good share of the time here. It has been a pleasure to see good work being done by my one regular assistant and by other brethren, and to find that the day is drawing nearer when I may be at least as tongue-free to preach the gospel in the Hakka as I have been in the Swatow dialect.

GROWING WORK. — On Oct. 8 I baptized eleven men and two women, all of whom have been professed believers for not less than one or two years. The church-members, and others who regularly meet here for worship, represent some fifteen villages. Besides the regular Lord's-Day services, those who live here gather in the chapel every evening for worship; and these evening meetings afford an excellent opportunity for instructing them. There are usually twenty or thirty present, sometimes more. I realize the importance of getting these Christians well grounded in the Scriptures; for from among them must come messengers to carry the word to other villages. Our regular Lord's-Day congregation is from sixty to one hundred, and often more. Many of them give evidence of a change of heart and life.

DEC. 15. — Miss Thompson has joined us, and I have begun building a house for her. We remain well, and grateful for the opportunities for work that open before us every day.

### JAPAN.

LETTER FROM REV. A. A. BENNETT.

YOKOHAMA, Feb. 28, 1883.

LIGHT AND SHADOW. — Seldom, if ever, since coming here have I felt more like saying, "The



morning cometh, and also the night." This mingling of joy and sadness might have been seen by even the casual observer at last Friday evening's meeting.

TEN NEW APPLICANTS for baptism related their Christian experience, or, more properly speaking, underwent an examination in regard to their faith and change of heart before the little church. For the most part, their answers were clear and decisive, and evinced knowledge and consecration. One woman, who had come a long distance through rain and snow, carrying her baby on her back, was asked if she did not fear the coldness of the water in which she desired to be baptized. "Even a little do I not care," she answered, and that was considerable for a Japanese to say, who is so fond of hot water that their daily bath is too hot for most foreigners to enter.

IN ILLUSTRATION OF THIS I may mention that I was once visiting one of the many hot springs of this country, and learned that the government, in consequence of many deaths being occasioned by the hot water, had forbidden the use of the water till its temperature had been reduced to 112°, but that this law had virtually become a dead letter there, the people being dissatisfied with any thing so cold! So far as I have observed, the natives dread entering the ocean even in midsummer; and the cold of this almost unprecedented February makes a baptism in it doubly the symbol of death. As one after another of the ten answered the questions so well put by the native pastor, there was evident joy among the brethren and sisters assembled.

A SAD AFFAIR.—After all had been accepted came another item of business of very different character. One who was among the earliest baptized, and had long held the office of deacon, had yielded to licentiousness,—the crying vice of this land,—and his case was brought up for action. A statement of the case was read by the old man who has been deacon with him. His voice faltered, and his eyes were moist. Then came the vote. Pieces of white paper were distributed, and the members wrote on them a word which means "removal of the name." These were collected in a hat, and the vote announced. Afterwards the native pastor led in prayer with unwonted fervency, his tears and sobs sometimes choking utterance. We sang the favorite closing hymn for evening meetings, a prayer for God's care over us during the night, and then parted, some in silence,—all, I think, made solemn.

ON SUNDAY, after the morning service, we went to the usual baptismal place on the sea-shore; and after prayers, etc., the ten candidates and the administrator walked hand in hand down into the water. The beach so gently sloped, that they walked far out into the deep, and the sight was very impressive. After the solemn act had been performed, their faces seemed to fairly glow with joy; and we felt God blessed them.

God is graciously blessing both natives and foreigners; and I confidently believe that this is to be a great year in the history of Japan.

THE silver is mine, and the gold is mine, saith the Lord of hosts. — *Hag.* ii. 8.

## GLEANINGS FROM LETTERS.

SIAM.—With Mr. Eaton I spent the fourth Sabbath in December with the church at Bangkok, when two young men received the hand of fellowship, and sat with us at the Lord's table. On the last Sabbath of the old year we met seventy Chinese disciples at Petrew, and joined them in commemorating the Lord's death. On the first Sabbath of the new year we were at Leng Kia Chu, when there were present at the Lord's table the same number as witnessed the institution of the supper; and the second Sabbath after the first we were with the church at Banplasoi, where we sat down with twenty-one, of whom eighteen were communicants, and three waited to witness the service as candidates for baptism. The cholera of last year, with the anti-

christian and clandestine influence of the "Red Letter" Society, has lessened our number, and darkened our prospects for the time; but faith looks forward to brighter visions in the future.—REV. WILLIAM DEAN, D.D., Jan. 30, 1883.

TURA, ASSAM.—I fully sympathize with all you say in reference to self-support among the native Christians. It is the thing to be urged upon them. That interest in the affairs of religion that will make them sacrifice to support their own religious teachers will be sure to go farther, and make them self-propagating. I often have serious doubts whether any mission should be started on any thing but the self-supporting system, self-supporting so

far as all native agencies are concerned. When once started on the other plan, it is not an easy thing to make a change. But I wish to do all I can, and as fast as I can, to change the system, I hope we shall be able to report progress.—REV. E. G. PHILLIPS, Feb. 10, 1883.

ONGOLE HIGH SCHOOL.—The prospects of the school were never so good before. We have a matriculation class of more than twenty boys; and a class of six (all but one matriculates from our school) are begging me to start a "F.A." class. This is an examination two years after matriculation in the Madras University; and schools which teach up to that grade are called second-grade colleges. If I had seventy-five rupees more to employ one native B.A., I could start such a class at once. Our Christian boys are coming out well. In three years more I hope to turn out our first class of Christian matriculates. At present there is not in all the Baptist Telugu mission a native Christian who has studied up to that point.—REV. W. R. MANLEY, *Ongole*, March 5, 1883.

BAPUTTA. INDIA.—Since coming to Guntoor, we have seen all the preachers in Baputta and Repalli taluqs, and many of the Christians. They have come ten, twenty, or even more miles, on hearing of our coming here, to see us, and to know what our plans are. Many conversions within the past two months are reported in this field, and I have arranged to meet the candidates, on the 14th of March, at a place fifteen miles from here. I hope to visit Baputta before that, and afterwards to visit the villages in the south on my way to the quarterly conference at Ongole (March 17). The Spirit of God is evidently working upon the hearts of this people.—REV. EDWIN BULLARD, Feb. 16, 1883.

BHAMO.—S'peh reports eight Ka-Khyens baptized lately, making fifteen in all now; and five more request baptism. There is fighting in the hills, and they are dangerous; but God rules.—REV. L. W. CRONKHITE, *Prome*, Feb. 13, 1883.

"MISSIONARY effort is the chief indication of the real vitality of a church."

## MISSIONARY OUTLOOK.

CHRISTIANITY IS A FOREIGN MISSION from its very nature and inception. The Son of God came from heaven on this mission. Jesus spent his ministry in an evangelical mission, which was no more, if so much, a home mission as it was foreign. His disciples were despatched by him over Palestine in more expansive missionary labors. His last commission was a command to disciple the world. The outpouring of the Holy Spirit on Pentecost was a divine baptism of representatives of foreign nations. The infant Church had but fairly organized its work, when the door of the Gentiles was unlocked by Peter, while the apostle of the Gentiles had been already called. Almost all the apostles fell martyrs to Jesus in foreign lands. The churches of foreign countries and Gentile races, before the last of the apostles fell, far outnumbered those of Judæa and the Jews. Our present civilization is the outcome of Christian foreign missions. Were foreign missions to cease in the Church, it would die

in its heart.—REV. G. C. HECKMAN, D.D., in *the Foreign Missionary*.

THINK OF IT.—O rich disciple of One who became poor for our sake! picture to yourself, if you can, the condition of Ohio, if its entire population, wholly ignorant of any divine revelation and sunk in idolatry and gross superstitions, had no church, no chapel, no Sunday school, no Bible, no tracts, no city missionary, no Christian, but only one solitary preacher! All Ohio *heathen*, with one preacher! There are hundreds of churches and preachers in Ohio, and tens of thousands of Sunday-school teachers and other unpaid Christian workers. And *yonder* (Province of Shansi, China) a similar population, only of total heathen, with one, just *one*, solitary worker! Can it be right that this state of things should continue? Can it be pleasing to the God who so loved the *world* (not the United States only) as to give his Son to save it? Is it not cruel, is it not unjust, of the



Church to distribute so unevenly the bread of heaven committed to her stewardship?—  
REV. ALBERT NORTON.

REFLEX INFLUENCE OF MISSIONS.—Work in the foreign field is not only a duty incumbent on every Christian church, but it is also an essential element in maintaining its own spiritual health. Missionary labors have contributed greatly to the well-being of the churches at home. The best answer to the assertion that the gospel has become worn out and effete is the manifestation of its power to subdue heathen superstitions in the present day, as it did in the apostles' time. The preaching of the cross has been always derided, and always triumphant. The successes in the mission field, partial though they may have been, are quite enough to prove that Christianity is fitted and destined to subdue the whole world to its beneficent rule. Faith takes new courage at the sight of these fresh conquests, and learns again the lesson that there resides a perennial life and a divine energy in the simple story of the Saviour.—*Evangelical Christendom.*

MISSIONARY EDUCATION.—A gentleman in a public office in India recently inquired of all the native clerks in his office where they had been educated, and noted the character of each. Of those educated in missionary schools, nine were fairly honest and trustworthy, and three were otherwise; of those educated in secular schools, three were trustworthy, and thirteen were not, a result very gratifying to the friends of education in missions.

CHINESE IMPRESSIBILITY.—Many people a little acquainted with the Chinese think them stolid people, devoid of feeling; but those who have carefully observed them have become more and more convinced that such is not the case, and some missionaries have expressed surprise that we have hitherto seen so little apparently deep conviction for sin in connection with the conversion of individuals, and still less of a general awakening, often manifested in times of revival at home. The facts stated by this helper show conclusively that the Chinese are susceptible to religious feeling, and that, when the knowledge of the truth shall have been generally disseminated,

we may confidently expect powerful awakenings, and multitudes together turning from heathenism to Christianity. For my part I rather fear, when that time shall come, they will be carried into extravagances, than that they will be too little influenced by feeling.—*Foreign Missionary.*

CHRISTIANITY IN JAPAN.—Political changes are the background of the picture of the advance that Christianity is making in Japan. Only a very few years ago the inland towns of the empire could not be approached by preachers of Christianity, except in a private way. The best educated classes of the people are now more eager to hear the relations of Christianity to the future of their civilization discussed, than to listen to political harangues; and they are living in a conflagration of enthusiasm concerning political reform. All the young men of talent are interested in the political future of the country: nevertheless, my impressions are that they are even more interested in the conflict between Christianity on the one hand, and the Japanese inherited misbeliefs and the Japanese imported unbeliefs on the other.—  
JOSEPH COOK.

THE MORALS OF THE JAPANESE have not been improved by their systems of religion. Of the hundreds of native newspapers, not one is fit to be brought into a family. Their English schools and the great Imperial University are hotbeds of vice and corruption, so that, as a recent native writer who was deploring their fearful immorality says, nine-tenths of the young men in these schools go home within two years utterly ruined. The almost invariable reply of young men, when asked what proportion of the young men in Japan are virtuous, is, that unless they are Christians, there is not a virtuous young man in the empire. The Buddhist priesthood is so corrupted in vice and immorality, that a priest of one of the most flourishing sects, who had tried in vain to institute a reform, stood up about a year ago in the presence of a large company, in a temple in the city of Kioto, and cut off his right hand before them in token of his earnestness, and, as he said, lest he should do violence with it to some of the corrupt priests.—  
REV. J. D. DAVIS, D.D., *Kioto, Japan.*



WOMAN IN JAPAN. — The girls are affianced by their parents in childhood, and married very young to a man whom, as a rule, they have never seen; and as a result many of the young wives commit suicide, and many others are sent away by their husbands. A man, who has been a member of one of our churches for many years, recently came to one of our missionaries to get him to perform a marriage ceremony for him, and he was not able to tell the *name* of his affianced wife. The husband can send away the wife on any or no pretext; and it is doubtful if more than half of the married men in Japan are living with the first wife that they received. One woman after another is sent away, and the women are married to other men. The women are taught in the Buddhist books that they must not be jealous of their husbands, no matter how many concubines they keep; and concubinage, both open and secret, is common. The wife is to reverence, obey, wait upon, and follow her husband. She is also taught in the Buddhist faith that the sins of one woman are equal to the sins of three thousand of the worst men that ever lived, and that her only hope of getting higher in the scale of being toward the goal — unconscious Nirvana — is, that by patience, obedience, and long-suffering endurance during this life, she may, perchance, the next time she is born, be born a man. — REV. J. D. DAVIS, D.D., in *Missionary Herald*.

THE PROGRESS OF JAPAN has been generally over-estimated. The mere introduction of railways, telegraphs, steamships, and various foreign institutions, has not changed the moral character of the people. The old systems of religion have been rapidly waning; but in their place has come a large amount of infidelity, and the latter state is worse than the first. It is evident in all countries, that, when their old forms of worship are destroyed and Christianity does not take their place, the people become worse than before. A contact with civilization, without the restraining power of the gospel, does not elevate the people morally; and, without some better system of ethics than these heathen teachings afford, there cannot be genuine progress. But I am not at all despondent in regard to our own work and that of the missionaries. These facts render our duties and responsibilities all the greater. The truths of God's blessed word

are the only power that can really change the people, and bring them up to the plane of a true civilization. When the great mass to be moved is considered, I feel that we have reason to thank God and rejoice for what has been already accomplished. The results of the past ten years are very wonderful and gratifying. — *Bible Society Record*.

OUTLOOK IN JAPAN. — There are in all Japan about seventy-five ordained foreign missionaries, and about fifty ordained native pastors, with not far from two hundred other native evangelists and colporters, four thousand five hundred native communicants, and more than one hundred preaching-stations. There is also a native publication society, which has charge of the publication and distribution of religious literature. Japan is open now, and calling for the gospel. The prejudice is largely gone, and calls come from every direction for the gospel. The great struggle there is to be between Christianity and infidelity, although the Buddhists are making a desperate effort to hold the people true to their faith in Buddhism. Young priests are not licensed now unless they can pass an examination on the Old and New Testaments, and many of the young priests are coming to our native pastors and to the missionaries to study the Bible. The result will be, in some cases, that these young men will be won by the power of the truth. Were there ten missionaries at work in Japan where there is one, and were there fifty natives ready to work where there is one, we might expect to see Japan a Christian nation by 1890. — REV. J. D. DAVIS, D.D., in *Missionary Herald*.

THE ABORIGINAL TRIBES OF INDIA have either a purely pagan form of religion, quite different from the ordinary Hinduism of the country, or a Buddhism of a very corrupted kind, showing an admixture of an older pagan worship. They have no literature and no architecture, and are manifestly even yet primitive and, comparatively speaking, savage in their manners and customs. — *Church of Scotland Record*.

THE RESULT IN INDIA thus far is relatively inconsiderable, though absolutely it may be large. But the smallness of its pro-

portion arises from the vastness of the country and the immense population, a consideration likely to be fully appreciated by Americans. Still there is every ground for encouragement. A shining goal invites your Christian efforts. Such efforts are not indeed put forth with a view to political effect. Still, as a matter of fact, the political effect of the Christian missions in India is excellent. The natives are but too apt to imagine that British policy is governed by political ambition or national aggrandizement. Let them see in our missions something higher and nobler, a benevolence disinterested and pure, a sunny spot with no shadows or earth-born cloud to rest upon it. The result of missions thus far is nationally and politically good.—SIR RICHARD TEMPLE.

THE VISIBLE PROGRESS OF MISSIONS and of external Christianity during the past five years alone ought, however, to satisfy ignorant scepticism, and silence superficial complaints. During this brief period the additions to Protestantism from the outside are numbered by hundreds of thousands. They embrace thousands of infidels, rationalists, papists, Jews and Moslems, and over one hundred thousand pagans. Two hours could be easily filled with hurried statements of the conquest of missions during this just passed lustre, marking it as perhaps the most remarkable period of the Christian Era in its marvellous Messianic triumphs. And yet pessimists are looking out for another deluge, pre-millennarians fancy the near moral dissolution of mankind, and infidels are full of maudlin stupidities of inherited twaddle about the final throes of Christianity. Ah, well! those final throes will be the overthrow of the kingdom

of darkness.—REV. G. C. HECKMAN, D.D., *in the Foreign Missionary.*

PROGRESS OF CHRISTIANITY.—In the first 1,500 years of the history of Christianity it gained 100,000,000 of adherents, in the next 300 years 100,000,000 more; but in the last 100 years it has gained 210,000,000 more. Please make these facts vivid. Here is a staff. Let it represent the course of Christian history. Let my hand represent 500 years. I measure off 500, 1,000, 1,500 years. In that length of time how many adherents did Christianity gain? 100,000,000. I add three finger-breadths more. In that length of time how many adherents did Christianity gain? 100,000,000. In the 300 years succeeding the Reformation Christianity gained as many adherents as in the 1,500 years preceding; but I now add a single finger's breadth to represent one century. How many adherents has Christianity gained in that length of time? 210,000,000 more. Such has been the marvellous growth of the Christian nations in our century, that in the last 83 years Christianity has gained more adherents than in the previous eighteen centuries. These are facts of colossal significance, and they cannot be dwelt on too graphically or too often. By adherents of Christianity I mean nominal Christians; that is, all who are not Pagans, Mohammedans, or Jews. At the present rate of progress, it is supposed that there will be 1,200,000,000 of nominal Christians in the world in the year 2000.—JOSEPH COOK.

LOVE's secret is to be always doing things for God, and not to mind because they are such very little ones.

## OTHER SOCIETIES.

AMERICAN BOARD.—Since 1856 the churches in Turkey have increased from 26 to 108, the membership from 696 to 7,490, the native preachers from 17 to 134, teachers and helpers from 74 to 467, schools from 44 to 328, and pupils from 1,151 to 13,366. There are also four theological seminaries, with an aggregate of more than fifty students and three colleges.—The Bulgarian mission has four stations, ten missionaries, and thirteen female assistant missionaries.—Rev.

N. G. Clark, D.D., and Rev. E. K. Alden, D.D., secretaries of the Board, are to visit the mission in Turkey for conference upon important questions of missionary policy. They will leave this country early in April, visiting the European missions on their return.—At Adana, Central Turkey, there has been a great outpouring of the Holy Spirit. The work began in the Week of Prayer, and has gone on with increasing power. Christians are revived, and many have been con-



verted. Mr. Christie, the missionary, writes to "The Missionary Herald,"—

"Monday, Jan. 22, was kept as a day of fasting and prayer. In the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation. The people's heads were suddenly bowed down, as when a strong wind passes over a field of grain. The preacher was compelled to stop his sermon, while the loud weeping of the people was heard from every part of the house. Then followed penitent confessions and prayers from church-members and others, all pervaded by deep and genuine feeling, the meeting lasting for three hours. The day was given to prayer, visiting from house to house, and the making-up of all differences. The meeting in the evening was full of the Spirit's power, continuing for three and a half hours, the people not suffering us to dismiss them."

From many other portions of the foreign field reports of a quickened work of grace have been received, especially from Bulgaria and Macedonia. —The news from the Gilbert Islands is very encouraging. Conversions have been numerous on many of the islands. On Apemama the king and three hundred of his subjects are awaiting examination for church-membership. —In the Zulu mission at Amanzimtote nineteen new converts presented themselves to be formed into a church, and agreed to pay the salary of a pastor from the start. —The new year opened encouragingly in Japan, with eleven additions to the church in Kobe, and others elsewhere.

**PRESBYTERIAN.** — *North.* — The Central Presbyterian Church of Philadelphia has adopted Rev. J. H. Laughlin of the Siantung mission, China, as its missionary; and a layman of New York has assumed the support of Rev. Gilbert Reid of Chefoo, China. — The Synod of Syria was organized last December: it consists of five presbyteries, — Beirut, Sidon, Mount Lebanon, Tripoli, and Zahleh. — Eight have been recently baptized in Peking. — *United.* — Rev. Robert Stuart, D.D., has been appointed official correspondent of the India mission to the church papers. — The increase of membership in the India mission for the past year will be about two hundred and thirty, or fifty-seven per cent. More might have been received into the church, if it had not been thought advisable for them to wait. — At the request of the Egyptian mission, the Board has paid two thousand dollars to the American Bible Society to assist in the publication of a new edition of the Arabic Bible. — *South.* — It is expected that a new station will soon be opened in Nanking, or some place near. The Viceroy has issued a procla-

mation to the effect that missionaries should be allowed to purchase lands and build houses. This shows an improved state of feeling toward mission work. — The membership of the church in Athens numbers twenty-nine; and there are four ordained preachers and one elder.

**METHODIST EPISCOPAL.** — The schools at Sistof, Bulgaria, have been closed by the government, and missionary work forbidden. — The number of baptisms in the North-Indian mission last year was one thousand and thirty, a larger number than usual. The number of church-members is now three thousand five hundred and fifty-one. Thirteen deacons and nine elders were ordained. — *South.* — At Piracicaba, Brazil, the work is being wonderfully blessed. Eleven have recently applied for admission to the church.

**ENGLISH BAPTIST.** — Rev. T. J. Comber is now fully established in the station at Stanley Pool, at the head of Livingstone Falls, Congo River, West Africa, and has begun regular work. He reports his relations with the natives as "warm and almost affectionate." They are ready to help him in his work, and several promising boys are ready to begin their studies with him. The missionaries wish to call the name of the station "Arthington," in honor of Mr. Robert Arthington of Leeds, England, who gave the steamer "Peace" to the mission, which is now on its way to Stanley Pool, to run on the Congo River from that point into the interior. The name of the Manyanga station, the first below Stanley Pool on the river, has been changed to "Wathen" after another generous donor to the funds of the mission; and it is proposed to call the first station above Stanley Pool "Liverpool," on account of the money raised at the autumnal meetings in Liverpool last October, to establish a station on the Congo River. Kintambu, the principal village near Stanley Pool, is a sort of commercial metropolis for that country, where the tribes from the interior meet the traders from the coast to exchange their ivory for guns, rum, powder, cloth, etc. The people have so much ivory that they are not very anxious to obtain articles the missionaries have to exchange for food, and provisions are dear. All about the lower part of the river the Congo is spoken; but at Stanley Pool the missionaries must learn a new and entirely different language, the *Kiteke*.

**CHURCH MISSIONARY SOCIETY.** — The party for the Nyanza mission arrived safely at the south shore of Victoria, Nyanza, last October. — The society has recently inaugurated a mission in Egypt, and one missionary is already at work in the city of Cairo.



## CONDENSED MISSIONARY NEWS.

EUROPE. — *France.* — The offerings to the Evangelical Society of France, on the occasion of its jubilee, amounted to 175,000 francs. — Out of twenty-three candidates elected to the councils of the Reformed Church, only two were rationalistic.

— The observance of the week of prayer brought a great blessing in many parts of France. —

*Germany.* — The 400th anniversary of the birth of Martin Luther will be celebrated Nov. 10, 1883. In connection with the event it is proposed that the old castle church at Wittenburg, to which he nailed his celebrated theses, should be restored. At present it is in a very dilapidated state. —

*Switzerland* — The Salvation Army is positively prohibited from working in Switzerland. This is the worst treatment the movement has yet received in any part of the world. — *Austria.* — A decree has been issued by the minister of the interior permitting the Baptists and Nazarinians to organize, and employ their own ministers. — *Portugal.* —

It is said that the breach is widening between the government and the Papal See. The mass of the people are on the side of the government, and a religious revolution is thought to be approaching. — *Sweden.* — A revised edition of the New Testament, which has been in preparation many years, will be published next year. — *Greece.* — There has been a movement in Athens in favor of the better observance of the Sabbath, and the hatters and printers have agreed to stop work altogether on Sunday. — The circulation of Scriptures in Greece last year was ten thousand. — Evangelical services are now held in Athens without official opposition, and Protestant ceremonies at the burial of the dead are allowed.

WESTERN ASIA. — In Hamadan, Persia, there was no English-speaking missionary fifteen months ago. Now there is a church of fifty-eight members, and two schools with ninety scholars. — Five young men completed the theological course in Oroomiah last July, and are now widely scattered, preaching the gospel. The students in the college number fifty-four, — ten in the theological department, thirty-nine in the college classes, and five irregular.

INDIA. — Rev. William Bell of Norwich, Eng., has accepted the pastorate of the English Baptist church, Bombay. — An Indian Woman's Home Mission Society was organized by the women in attendance at the decennial conference, Calcutta. — The Salvation Army, which was at first prohibited from working in Bombay, have now full liberty there, and more work than they can do. — Since Joseph Cook's visit to India, it is said that the Theosophists are "nowhere." — The new census of India reports 89,937,45 Hindus, 50,121,585 Mohammedans, 6,426,511 native worshippers,

3,418,884 Buddhists, and 1,862,634 Christians in that country. Of the Christians, over one-half are Catholics. There are, beside these, several millions belonging to minor divisions of Oriental religious beliefs.

JAPAN. — Some intelligent observers of Japan fear the people are advancing faster in some directions than the spirit of the people will bear, and that the proposed change in the constitution will not be adopted without another revolution. It is feared also that the Japanese Christians are assuming the independent management of their churches before they are fully qualified by knowledge of Christian truth, and confirmed Christian character. — It is reported that a million and a quarter dollars is to be expended on one heathen temple and its enclosure in Japan. The liberality of the heathen in religious matters often shames Christian giving.

AFRICA. — *Northern.* — The war in Egypt last summer has resulted in opening the land to missionary operations to a greater degree than ever before. Moslem hatred of Christians has been much softened, and many more Moslem children are now attending mission schools than formerly. Three children of Arabi, and his sister-in-law, are now attending a school taught by Miss Smith of the United Presbyterian mission. — *Western.* — The Belgian expedition have already planted their second station above Stanley Pool, on the Congo River. — The missionaries and commercial traders prevented the usual human sacrifice at the death of a king. When King Skaia died in April last, his kingdom was the country about the junction of the Niger and Benue Rivers. Such a thing as the death of a king without human sacrifices had never been known before. — *Southern.* — The Salvation Army has landed at Cape Town.

SOUTH AMERICA. — It now appears that the Papal legate was ordered to leave Chili because the Pope would not confirm an archbishop nominated by the government. The action is viewed with favor by most of the papers of the country, and will lead toward a separation of church and state.

ISLES OF THE SEA. — The progress of the mission work in Fiji continues to be very encouraging. In one district the whole community is stirred, and more than one hundred have been received on trial for admission to the church. A new stone church, fire and hurricane proof, is being constructed at Bau; and the old chief, Thakombau, has given \$750 towards it. — The Cape Verd Islands belong to Portugal, and lie some 320 miles off the west coast of Africa. The people number about 80,000, and are ignorant and superstitious. Until lately they have never shared in Protestant Christian efforts of any kind.

# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

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CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed, also letters relating to wills.

TREASURER, ELISHA P. COLEMAN, ESQ., to whom letters containing money for the general treasury should be addressed. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

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## DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — Rev. W. S. MCKENZIE, D.D., Tremont Temple, Boston, Mass.  
NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N.Y.  
NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N.Y.  
SOUTHERN DISTRICT. — Rev. R. M. LUTHER, 1420 Chestnut Street, Philadelphia, Penn.  
MIDDLE DISTRICT. — Rev. THOMAS ALLEN, Dayton, O.  
LAKE DISTRICT. — Rev. S. M. STIMSON, D.D., Terre Haute, Ind.  
NORTH-WESTERN DISTRICT. — Rev. C. F. TOLMAN, 151 Wabash Ave., Chicago, Ill.

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## WOMEN'S SOCIETIES.

### The Woman's Baptist Missionary Society, Boston.

Mrs. ALVAH HOVEY, Mrs. O. W. GATES, Cor. Secs., Newton Centre. Miss MARY E. CLARKE, Treas., Tremont Temple, Boston.

### The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill. Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

### Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland, Cal. Mrs. B. C. WRIGHT, Treasurer, San Francisco.

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## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

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## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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## THE BAPTIST MISSIONARY MAGAZINE.

THE MAGAZINE is the only periodical published exclusively in the interests of the A. B. M. Union, the MACEDONIAN being surrendered to the Woman's Society. It contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

*Seventy-ninth year.* The oldest Baptist periodical in America. Terms (postage prepaid), one dollar and ten cents per annum. Ten copies and upwards to one address, eighty-five cents per copy. The "Magazine" and "Helping Hand" to one address, one dollar and thirty-five cents.

Please notice the printed date against your name on the Magazine or wrapper. It indicates the time to which you have paid. Let the figures be made '83 or '84.

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## THE HELPING HAND,

Published monthly, represents the work of the Woman's Baptist Missionary Societies, East and West, and gives extracts from the most interesting missionary letters in the Magazine.

TERMS PER ANNUM: Single copy, including postage, 40 cents; packages of four or more to the address of one person, 28 cents per copy; packages of fifty or more to the address of one person, 25 cents per copy.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — JUNE, 1883. — No. 6.

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FINANCIAL. — The total expenditures of the Missionary Union for the year ending March 31, 1883, were \$316,410.59, and the receipts \$307,195.04. The deficiency of last year, \$396.39, added to that of the present year, makes the debt of the Union \$9,611.94. The receipts were derived from the following sources: Donations, \$163,807.36; legacies, \$51,876.73; Woman's Baptist Foreign Missionary Society, \$42,977.51; Woman's Baptist Missionary Society of the West, \$20,706.88; Woman's Society of the Pacific Coast, 665.23; Woman's Society of the North Pacific Coast, \$445.31; income of funds, \$15,447.05; interest, \$1,952.03; American Bible Society, \$669.23; miscellaneous, \$8,647.71.

PERSONAL. — Rev. Dr. Warren, the former secretary of the Union, has been very ill at his home in Newton Centre, Mass.; but we are thankful to be able to say that his health is now improving, and he hopes soon to be about again as usual. His contributions to THE MAGAZINE, under the title "Our Pioneers," have been read with great interest; and we are glad to present another in the present number, covering his third period from 1846 to 1855. It was sent from his sick room, and will be read with the peculiar interest called forth by the thankfulness that he has been preserved, and is able to continue these interesting and valuable reminiscences. — Miss Adele M. Fielde has arrived in San Francisco, having come to America for a period of rest. — We notice the recent decease of Rev. Jirah D. Cole, formerly a valued agent of the Missionary Union in Illinois, Michigan, Wisconsin, and Iowa. — Rev. Dr. Kincaid died April 3, and now information comes of the death of his wife at Girard, Kan., April 27, only a little more than three weeks after the death of her husband. She was married to Dr. Kincaid in 1833, and had been for fifty years the companion of his toils and sufferings. Like her husband, she has been in feeble health; but now both have entered into that rest where pain and sickness are unknown.

"PROPORTIONATE GIVING." — A series of excellent tracts on this subject is published by a gentleman of Chicago at his private expense; and any one who desires them can obtain *gratis*, postpaid, as many as they will distribute judiciously to persons who will read them, by addressing "LAYMAN, 439 Warren Avenue, Chicago, Ill."



RELIGIOUS LIBERTY IN ITALY. — The progress of the emancipation of the Italian people and government from the thralldom of papal rule cannot be better conceived than by noting two experiences through which the Pope has been called to pass. One of the officers of the Vatican Palace was sued for debt, and resisted arrest while in the palace on the ground that it was not under the control of the Italian Government; but the courts have decided that the Vatican is under the control of the government, and thus the last vestige of the temporal power of the Pope disappears. The second incident is equally striking. The Pope has been taxed, and a bill was sent to him made out in the usual legal form, "To Citizen Joachim Pecci, by trade or profession, Pope, conducting business at the Vatican Palace, Rome." The taxes were duly paid, and the receipt made out to "Citizen Joachim Pecci." This is a great change from the time when the Emperor of Germany stood in the court of the Castle of Canossa for three days, humbly asking an opportunity to beg the Pope's pardon, that he might save his crown.

ZA-THEE. — Our readers have not forgotten the long and hazardous journey made by Messrs. Webster and Bushell to carry the gospel to the Karens of Northern Siam, beyond Zimmai, nor the fact that they were accompanied in their errand of mercy by five Karen preachers. One of these, Thah-pau, was from Tavoy, and was accompanied by his young wife, Za-thee, or *Silver-comb*, the only female in the party. With one or two of the other preachers, Thah-pau and his wife remained in Siam after the return of the missionaries to Burmah, and tried to labor for the good of the Karens; but their health failed, and they too started for their homes. Thah-pau died on his way back to Burmah; and, after great hardship, his wife managed to reach her old home in Tavoy. The deeply interesting story of her life, self-denial, and sufferings is told in a little tract published by the Woman's Foreign Missionary Society, "Za-thee," written by Miss L. E. Miller, and may be obtained by sending three cents to Miss Mary E. Clarke, Mission Rooms, Tremont Temple, Boston, Mass.

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REV. EUGENIO KINCAID, D.D., died at his home in Girard, Kan., April 3, 1883. He was born in Wethersfield, Conn., in 1797, and appointed a missionary of the Triennial Convention in 1830. Upon his first arrival in Burmah he preached for a time to the English-speaking congregation in Maulmain, but soon entered upon that pioneer missionary work which was more in harmony with his natural disposition, and for which he had peculiar qualifications. He was bold, ardent, and brave, and determined to establish a mission at the capital of the native state of Burmah. He went to Ava in 1833, and baptized the first converts there. In 1837 he made an attempt to reach Assam by crossing the mountains between Burmah and that country, but was compelled to return to Ava. While there he gained the confidence of the native government to a considerable degree, but in 1840 was obliged to leave Upper Burmah, and went to Akyab Arracan, where he continued to labor until 1842; when he came to the United States with Mrs. Kincaid for the benefit of her health. His addresses, while in this country, did much to deepen the interest of American Baptists in the foreign mission work, and are still remembered and often recalled by those who enjoyed the opportunity of listening to his powerful descriptions of his perils and labors.

July 23, 1849, he was re-appointed a missionary of the Union, and invited to go again

to Ava to make another attempt to establish a permanent mission there. He did not find it practicable to carry out this commission, however, but made his headquarters at Prome, on the Irrawaddy River, a short distance from the southern border of the Burman Empire. From this station he made occasional journeys to the Burman capital, thus keeping himself before the attention of the government; and in 1857 came to America, bearing despatches from the king of Burmah to the government of the United States. He returned to Burmah the same year, and continued his missionary labors, principally at Prome, until 1865, when he took his final leave of the scenes of his missionary life. He reached this country March 17, 1866.

For some years Dr. Kincaid has resided at Girard, Kan., the state of his health not permitting him to engage in any active service. He graduated from Hamilton Theological Seminary, New York, in 1822, in the same class with Rev. Jonathan Wade, D.D., another illustrious name in our early missionary history. He went to Burmah when to be a missionary involved a much longer and more hazardous journey, and greater insecurity of life and property, than at present. Although all missionary labor was then pioneer work, he was especially noted for the length of his journeys into unexplored regions of heathen territory; and so many years ago his intrepidity blazed the way where even now we are just establishing permanent missionary outposts. His words were an inspiration to many at home, and his work a guide to others on the field. As these early "pioneers" of our missions depart one by one, we may feel that much of the romance connected with their early history is passing away; but the blessings which followed their labors are ours, and ours is the duty to carry on the work which they so heroically began to its glorious consummation.

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### OUR PIONEERS.—THIRD PERIOD.

1846-55.

BY REV. JONAH G. WARREN, D.D.

ALREADY, as the readers of THE MISSIONARY MAGAZINE have noticed (see numbers for April and May), have I given the names of the missionaries appointed and sent out in periods one and two of our foreign missionary history. This brings me to period three, or that reaching from 1846 to 1855, — ten years.

These were the years immediately following the division of our Baptist ranks into Northern and Southern organizations, — a division growing out of the antislavery discussions, which long disturbed the harmony of the old "Triennial Convention," as our organization had up to that time been called. At length the delegates of the Southern churches withdrew, and set up an organization by themselves, whereupon the Northern portion proceeded to re-organize under a new constitution and a new name, — that of "The American Baptist Missionary Union." Harmony having been thus secured, determined effort was made to increase both the funds of the society and the number of missionaries. Accordingly we find, by the record open before us, that, in the ten years designated above, the following thirty-three persons were appointed: viz., Thomas Allen, William Ashmore, J. S. Beecher, J. Benjamin, W. T. Biddle, M. H. Bixby, A. R. R. Crawley, A. H. Danforth, G. Daible, John Dawson, F. A. Douglass, J. L. Douglass, C. L. Hibbard, E. N. Jencks, J. W. Johnson, H. E. Knapp, M. J. Knowlton, E. C. Lord, C. C. Moore, William

Moore, J. R. Nisbet, A. T. Rose, A. B. Satterlee, Samuel J. Smith, I. J. Stoddard, Samson Talbot, Robert Telford, B. C. Thomas, H. L. Van Meter, William Ward, G. S. Watrous, Daniel Whitaker, S. M. Whiting, — an average of over three per year.

No one of these has attained to the age of a *veteran*, and, in other important respects, the list presents a very striking contrast with the one preceding it. Of the whole number, *only three* — viz., Ashmore, Lord, and Rose — are now missionaries of the Union. Allen is district secretary of the Union for Ohio; Bixby, the pastor of a vigorous church in Providence, R.I.; F. A. Douglass, the corresponding secretary of the American Foreign Bible Society; Hibbard, pastor in Vermont; Stoddard is at Pella, Iowa; and Watrous is pastor at some point in Pennsylvania. S. J. Smith is still residing in Siam. E. N. Jencks I have not been able to trace in some years. All the others, to the number of twenty-two, are known to be dead. Almost all of them lived to do good work from ten to fifteen years. Biddle died while under appointment; and Talbot, detained for some cause in this country, became the useful president of Dennison University. With nearly all these men was I well acquainted, and had delightful intercourse with them when at "the rooms."

The wives have vanished away almost as fatally as their husbands. The widow of B. C. Thomas has remained faithful at Henthada, carrying on the work among the Karens, so heroically wrought by her husband; and has recently received as an assistant her son, an only child. The widow of J. L. Douglass, I also notice, is engaged in the Kemendine girls' school at Rangoon.

NEWTON CENTRE, May 7, 1883.

## BEQUEATHED TRUSTS.

BY REV. O. W. GATES, NEWTON CENTRE, MASS.

THE Missionary Union has not found the voice with which it speaks, the strong arm with which it works, and lived to the age it has attained, without its full share of trials. It has had its tests of weakness, opposition, defeat, losses, changes, and successes. Under none of them has it gone down. It lives, and has grown strong because of them, grown like a banyan-tree; and now its refreshing shade is over millions of souls.

Another trial of grave significance has come. The veterans in the cause of foreign missions are fast passing away. Recruits, true to their purpose and loyal to their King, have taken up their work, and followed in their steps. This is a fact full of encouragement and hope. It gives a foregleam of victory in the expectation that enlistments will go on; that sons of martyrs will have the martyr-spirit burning in their souls; that sons of Christian heroes will not fail in the exhibition of heroism; and that, accepting precious, be-

queathed trusts, they will not fear nor be discouraged, but, strong, courageous, devoted, will push forward the work committed to their hands. They should; but will they? Will the awakened hope be realized both in the immediate and distant future? There are needed no prophetic eyes to see, and no prophetic lips to tell, what the fatal result must be if the young men and youth of our denomination *do not* accept, guard, and transmit bequeathed trusts. It is a foregone conclusion what the future of our foreign mission efforts will be if the sons *do* joyfully welcome bequeathed trusts, and fill their hands with the work made ready for them.

An honored father in our Baptist Israel, in days past a recognized and accepted leader, whose eagle eye, like that of an experienced general, still scans the entire field, gives it as his positive conviction that our denomination is called upon, as no other is, to make large outlays for foreign missions in the coming



years. Does he over-estimate the greatness and urgency of the work thrust upon us? Must not his conclusion be accepted? In theory it is generally accepted, but in practice it is not, as is seen in the fact that the Union finds it an almost herculean task to make the enlargements and advances imperatively demanded. What will the members in our churches who are in middle life and in youth do? Large and larger outlays are required. Will the requirement be met? To the pleading whisper, "*You must,*" borne to the youth in our churches from weary workers and from dying lips, as well as from the silence of lonely graves, may they have grace to respond with a voice that is heart-deep, and that shall waken world-wide echoes, by Christ's strength, "*We can and we will!*" If all our Baptist young men and women are willing to pay the price of enlargement, and will say it and live it this year, next year, every year till their deaths, the Union will come through its present trial, and will go up and on to broader work and greater usefulness. Transferred from the hands of the fathers, it will be upheld by the equally strong and willing, but more numerous, hands of worthy successors. Transplanted from the true and devoted hearts whence its roots drew life to youthful and enthusiastic Christian souls, it will take from them not continued existence only, but full supplies for larger growth and richer fruitage.

The ancient Greek chorus of young men is represented as singing to cheer the old men whose weakness and advancing years kept them from the toils and hardships of the battlefield, —

"Though your youthful strength departs,  
With your children it endures;  
In our arms and in our hearts  
Lives the valor that was yours."

May a chorus of Christian young men make the tents of our Baptist Israel ring with a similar strain, changed indeed in its spirit and aim, to meet their new occasion, teaching nobler service and appealing to higher motives, and thus send cheer and inspiration to the hearts of worn and disabled veterans of the Redeemer's cause!

Note how the American Board met and passed a trial not unlike the one now confronting our Union. In 1841 a debt of almost sixty-thousand dollars had accumulated. It

seemed hazardous, almost presumptuous, to the members to think of going on. What shall be done? was the grave question of that trying hour. The situation was carefully, prayerfully scanned. It was felt that there must be an advance or a retreat; but which should it be? As the Board deliberated and prayed, oppressed with a solemn sense of obligation to Christ and the heathen world, the firm resolve was made to attempt an immediate advance. The words of one of the corresponding secretaries were the bugle-call to battle. He said, "We are placed in a crisis. A trial is upon us which grows more and more severe and perplexing every day. Having come thus far, must we falter and turn back? Brethren, we must feel; we must speak and act." Their action was an immediate pledge, made to each other and before God, to give more themselves, and to put forth fresh effort to increase a deeper interest in foreign missions, and to secure a larger number of contributors. They said they would, and they did. The churches were aroused, ministers were stirred, and new men, young men, rallied to the front asking where they could serve. The debt vanished like the lifting-up of smoke or the dissolving of a cloud. A throng was in attendance at the meeting in 1842, and more than four hundred new names were offered for corporate and honorary membership. The American Board has never lost the impulse which came from that inflow of new blood. It at once moved forward into a wider sphere of usefulness, because young men came forward and accepted bequeathed trusts. Our Union —

"Wants fresh souls, — not lean and shrivelled ones;  
It wants fresh souls: young brother, give it thine."

There are inheritances which are not material; treasures which are not earthly; riches which figures cannot report, and words do not tell. Almost seventy years "of all gracious and blessed memories" of what American Baptists have done in pagan lands rise up and pass before us, revealing a part of our unreportable spiritual wealth. In his jubilee sermon Dr. Caldwell said, "These memories are a recourse and an inspiration for work to come. We will not let them die; for they are our joy, our comfort, our birthright (which we will not sell for gold), our glory, and our crown." But, bethink you, young brethren,

how vastly your memorial wealth has increased since 1864, and how much stronger the memorial inspiration is now than then!

The beginning of the year 1597 was a trying hour in the history of the long struggle of the Netherlands for freedom from absolutism. Reverses and defeats caused the prospect of triumph to seem doubtful and distant. Taxes were burdensome, and the republic had poured out much of its best blood. It was not strange that many were asking, "Why waste more of the nation's life in this unequal contest? What can we do more?" The commander of the Netherlands army was the son of a martyr to the cause of liberty. Many of his soldiers claimed the same high honor. On a dismal January morning on the bleak heath of Tiel, the son of William the Silent, at the head of his soldiers, fell upon the very flower of the Spanish army under Varax, smiting it from front and flank and rear, and literally annihilating it. Every standard was captured, and hung up in the old hall of The Hague. By that determined, sledge-hammer blow, and by those trophies looking down from the public hall, those sons of martyrs said, "Much as we have done, given, sacrificed, and suffered, we can do, give, sacrifice, and suffer more," and "this struggle for independence shall be pushed forward at all hazards and at

every cost, until our hands grasp the prize, and we can write victory on our banners."

In the far more glorious work of proclaiming deliverance to the slave of sin and Satan, formidable difficulties and great hinderances must be expected. Seasons of trial and periods of reverses and apparent defeats may come. The darkness of disappointment may repeatedly shut us in. The outlay demanded may be far greater than was anticipated at first. The struggle prolonged from generation to generation may require repeated and growing contributions of men and money. Be it so. Are we not pledged to the dead and the living, before earth and heaven, this world and all worlds, to go on? Let us listen, and we shall hear the voice of God speaking out of the skies to us, as he spake to Israel at the Red Sea, "*Go forward!*"

"I write unto you, young men, because ye are strong." Being Christ's redeemed ones, and being debtors to the heathen by your Redeemer's sovereign mandate, can you, will you, dare you, withhold your strength, your influence, your gold from the cause of foreign missions? In the spirit of devoted and loyal sons, take to your hearts and hands, both to guard and transmit, the precious trusts made yours by hallowed bequest.

"God shall crown your work at last."

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## INDUSTRIAL EDUCATION ON MISSION FIELDS.

BY REV. M. C. MASON, TURA, ASSAM.

WHILE many at home are urging the necessity of self-support in missions, I rejoice in the belief that most missionaries aim higher, and are trying, more than most realize, to make the native churches not simply self-supporting, but missionary bodies for propagating the gospel. Nothing less than this would answer our Lord's commission: "Go ye therefore and disciple all nations, . . . teaching them to observe all things whatsoever I have commanded you." The simple conversion of a soul does not equip the man for efficient Christian labor. The development of the whole man is required. "The man of God should be perfect, thoroughly furnished unto all good works." How prominent among these good works do the Scriptures place

Christian giving! But, in order to give, one must first obtain. Hence He commands us to teach disciples to "do their own business," and "be not slothful in business;" to "be careful to profess honest trades" (Marg. reading Tit. iii. 8-14); to "labor, working with their hands the thing which is good *that they may have to give*" (Eph. iv. 28).

Prominent then among the "all things" which we are commissioned to teach those whom we have disciplined, is the duty of working, doing business, making money for the Lord, and to use it for the furtherance of the gospel. As to our duty in this direction, I fancy there is little difference of opinion. I believe the Baptist denomination of America ready for action. Dr. Boardman had reason



for saying, "Do not the signs of the times — that is to say, the hints of Divine Providence — indicate that the hour has come when the Church of the living God must at least consider the query whether she ought not make an onward movement in this direction? . . . I hear a voice from heaven saying, Speak to the children of Israel that they go forward." As to methods, and the amount of special efforts needed in this direction, there may be differences of opinion. There certainly is need of more earnest attention. I write, therefore, to turn the thoughts of my readers to a few facts which seem to call for immediate attention and systematic effort.

There is, of course, everywhere a call to carry out our Lord's commission as indicated. But I do not here advocate rules or plans for general adoption. I do not advocate that special or extra efforts for industrial education is needed on every field; and yet they may be. It seems to me that in many, if not most, of our mission fields, the people are already possessed of such industrial employments adapted to their surroundings that they need only to be taught to labor with a Christian purpose and energy at the occupations they have. In other fields a few lessons from the missionaries and others will put them into lines of progress. But I leave the needs of the several fields to the missionaries of those fields, and for consideration each upon its own special needs. I bring only to your attention our Garo field, with the hope, however, that the efforts, special though they be, will benefit other fields, and that practical lessons for general use will be developed. What claims, then, has this field for special and immediate action in this direction? Hoping for opportunities to bring the subject more fully to the attention of any who may approve and desire to share in such a move, I reply very briefly: —

The Garos are almost destitute of any industries. They are an agricultural people, raising rice, cotton, mustard, sugar-cane, etc. But their opportunities and methods are such as to make it an effort to live from hand to mouth in the most rude, wild way. Any misfortune to their crops sends them to the jungle for roots and leaves upon which to live. They are comparatively energetic, and labor hard, but under such disadvantages that their ambition for any thing more than a hand-to-mouth life is crushed. When they are converted,

they show a disposition for greater industries, and the acquiring of new methods and new employments. Some of the more thrifty have, through me, bought tools from this country. Others have made the simpler implements which I had described. One man even attempted to make a rice-threshing machine.

The Garos are capable of rapid development. They are able to work. They are, in the main, quick to see and practise, not as apes, but as reasoning men. I brought from this country a set of expensive rice machinery; and I had no difficulty in showing Christian Garos the working of the machines, so that they could tend them, being able to find and correct any wrong action. They readily adopt the aim of doing things well. Hindus who from generation to generation, from infancy to old age, have been educated in hypocrisy, cannot seemingly rise above eyeservice. Consequently, a Hindu skilled artisan is almost unknown. But I have myself taken Garos, placed in their hands the axe, saw, chisel, plane, and other tools, and in a few days had them surpass any of my Hindu carpenters. In general, having nobler motives, they make better workmen. Christian Garos have supplanted most of our servants. If this new impulse, this Christian energy, is not fed and exercised, they will soon drop into ruts from which they cannot be easily lifted. They will soon become day laborers on nominal wages, practical slaves to English and Bengalee capitalists, who are fast becoming the lords of Assam.

In similar localities organized efforts of capital are found. While I write there comes to hand "The Madras Times," which says, "A large European company is talked of, intended to monopolize and develop the mineral and agricultural resources of the Tavoy hills. The government is said to be offering very liberal terms and concessions, which will soon make the scheme *un fait accompli*." May our native Christians be delivered from such monopolies! I feel intensely the need of our forestalling such moves, and I am sure that we also would, as I always have in the past, receive hearty sympathy and support from the British Government.

Again the physical geography of the country and its surroundings, the products of the soil, and the needs of the people are all favorable for a rapid development of healthful



industries. The Garos occupy a well-wooded, well-watered hill country, which reaches far out into the great plains of Bengal. On the north, the south, and the west of them are vast plains without timber or water-power privileges. Timber, lumber, and shingles are imported from Burmah, through Calcutta, for the supply of Bengal and Assam. There are twenty rivers, besides numerous creeks furnishing good water-power, flowing from the Garo hills through the plains to the Brahmaputra. The Christian Garos thus far are located at the foot of the hills, mostly on the banks of these streams.

Throughout Bengal and Assam every man, woman, and child uses quantities of mustard-seed oil. It is a necessity in the cooking of every meal. It is burned in their lamps, and used in their toilet: it is therefore an article of general and constant use. The mustard-seed is extensively raised in Assam. A very large number of tons are shipped to Calcutta and other parts of India. From this seed the oil is extracted, and shipped back to Assam for consumption. Castor-oil also is extensively used, and the bean grows luxuriously in the Garo hills. The manufacture of wheels for carts I feel sure would receive ready and abundant patronage. Among these Christian Garos, therefore, with abundant water-power, with timber at hand, with rivers as highways for exportation, wheel-shops, sawmills, oil-mills, possibly cotton-mills, and a variety of other industries, would rapidly gain a strong footing.

I ask, Ought not these disciples be taught to improve their opportunities, and to make money for God? I repeat, their opportunities are great; they are ready for work, and anxious for instruction. Without this instruction they will soon become perpetual slaves to incoming capitalists. With instruction they will rise and keep in advance of the progress, and be themselves the capitalists, farmers, mechanics, manufacturers, and merchants, examples

and instructors to others, especially to the future Christians of adjoining tribes. And I have no doubt but that a very few years will give us large returns for all of our labor and money, in that the field itself will do for the spread of the gospel more than ever has, will, or can be done from this country.

But how are we to give this instruction? I give in brief my idea, the result of observations and some experiences.

I think the best way for them to learn to do business is to begin to do it. They would learn less in industrial schools. To bring them to this country or Europe would be to give them much impractical knowledge, and little suited to their surroundings, as well as cause dangerous delay. The missionaries are already too much over-burdened to give the needed attention. I would therefore favor the sending of one or two general instructors from this country,—men who know how to turn their hand to any thing, who can make much out of little with few tools, who will instruct, lead, and help in the formation of companies, in the starting and running of various industries. These men should be appointed by the Missionary Union, and should work in concert and in harmony with the missionaries. They should be educated men, easy to adapt themselves and their undertakings to their surroundings. They should be cautious about encouraging investments, true Christian men, who could teach the gospel, and keep ever before the people the idea of making money for the Lord. The necessary expense of sending and equipping these men ought, I think, to be contributed.

Other plans have suggested themselves, and many incidental to this plan need consideration; but I cannot enlarge. I trust that many will be interested in making some effort. I shall be glad to consult with any who are interested, and willing to do something toward reaching practical work in this direction.

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## WHAT KIND OF A PLACE IS ONGOLE?

BY REV. GEORGE N. THOMSEN.

THIS question naturally arises in the minds of all friends of missions, who, with increasing interest, read of God's marvellous work

among the Telugus. Let us take a walk through the town, and see for ourselves what kind of a place Ongole is. Let us first of all

go to the top of Prayer-Meeting Hill, and get a bird's-eye view of the village and surroundings; and then we will take a walk down this road to the north of the hill until we strike the great highway of the Telugu country, the Hyderabad road, which leads from Madras, 181 miles south of Ongole, to Hyderabad, about 210 miles north-west of Ongole.

We have reached the top of the hill in about ten minutes. The town is quite pleasant; all the houses being about one height, but different in shape, — some being round, and others square. You see they also have different kinds of roofs. The houses of the wealthier are covered with tiles, and the houses of the poorer people have thatch-roofs. Let us now descend the hill, and take a walk through the heart of the town. The Hyderabad road runs right through the middle of the place, and is the Broadway of Ongole. You see that in the north-east part of the town are the bungalows of the European inhabitants.

This lovely house, surrounded by a beautiful garden with a number of mango-trees that shade the ground with their dark-green leaves, is the residence of the superintendent of police. That fine building (in fact, the finest building in town) is the new kutcherry, or court-house, and adjoining it you see the old kutcherry. It is an old fortress, and is now used as a prison, treasury, etc. Opposite the kutcherry, back from the road, you see the old barracks, which are now being rebuilt, and are to be the collector's headquarters. This, as you know, is the mission compound. The building near the road is our large chapel; and then comes the house in which the missionaries live. South of the bungalow, in the same compound, you see a row of buildings. Those are the new dormitories of the girls who attend school here to fit themselves for the work of teaching in village schools. If we had time, we would go and have a pleasant little chat with them; but we must push on.

Now we enter the bazaar, the most interesting place in every Hindu village. It is the market, the newspaper, the gambling-hall, and the meeting-place of the people. Here you see all castes. Mohammedans and Christians intermingle. These houses, lining the road on both sides, with goods spread out for sale, are the houses of the *komitees*, or merchants. You see all classes of people gathered around these stalls, buying and selling, scolding and

gossiping, talking and smoking. What a strange scene! But who is this? Oh, he is one of the holy men who are so plentiful in this land! He seems to think that by gathering all the old filthy rags of the place, and tying them in bundles, and carrying them on his back, he can inherit eternal life. He does not gather the rags to sell; but the rags are his bed, his treasure, his all. He thinks more of them than a miser does of his gold. Poor fellow, if we only could persuade him to cast them away, and accept Jesus; but as yet he prefers his filthy rags to the snow-white robe.

You don't find much to buy in the bazaar. The only things that catch your eyes are some strange dolls; but you will not care for them when I tell you they are made of something we consider very unclean, but what in the eyes of this people is the cleanest of the clean. Shall I tell you? Those dolls are made of cow-dung and earth mixed, and then painted. There, back from the street, behind these stalls, you see the Mohammedan mosque. It is a very clean-looking place. We may go near it; but, if you want to go on to the platform and see the place where the devout Mohammedans bathe, you will have to take the shoes from off your feet.

But we must hurry on, or it will soon be dark. We could not go earlier; for the sun is too hot, even in the month of February, for us to go out much before sundown. Who is this singing? That is Mr. Kiernan, our Eurasian evangelist. He sings well, and draws a large crowd of curious listeners, to whom he then preaches Christ crucified. God bless him! Now at last we have passed through the bazaar, and we shall soon reach the southern limit of the town. Do you see this palem adjoining the bazaar? That is Arava-palem. It is now a hamlet of Christians. That building near the road, the nicest building in the palem, is the schoolhouse and church where Mr. Manley conducts meetings every Sunday evening. A little farther down the road you see the Roman-Catholic church, and the European cemetery where some English officers are buried. Now this turn of the road takes us past the hospital to the travellers' bungalow, and we have reached the southern limits of the city.

Now take a look around you. Do you see those large Vishnu and Siva temples at the foot of Prayer-Meeting Hill? There are also



a number of smaller temples to be seen. What a sea of houses between the hill and us! Now we will retrace our steps until we come to the Mohammedan tomb at the entrance of the Kottapatam road. This road will take us to the eastern part of the town. That tomb is sacred in the eyes of the Mohammedans. In the night-time you can often see lights burning in those small niches; and a green cloth is spread over the tomb.

Here on this road we pass a shrine built in honor of the idol Ma Luckshma, the ugly goddess of cholera. See how nice and clean the people keep the shrine! They fear the idol very much. That large, open pool of water in front of the shrine is a well for the higher caste people. If you and I were to descend those steps and take a drink of water, the Hindus would consider the water polluted by our touch, and none would draw water from that well until the water had again been purified by many strange sacrifices and ceremonies. They will bathe in the well, wash their dirty, dusty feet in it, and then drink the water. This does not pollute it; for, according to their belief, Gungama purifies it.

Now we have reached the eastern limits of the town. Off there to the left you see Tur-

pu-palem. That was formerly the worst hamlet in Ongole, — a den of thieves and adulterers. They ate carrion, and were very filthy in their habits. A great change has come over that palem since the most of the people have become Christians. They are learning habits of cleanliness, which, you know, is next to godliness. We will now return to the mission bungalow through this back street. It will take us through Kavadee-palem. This is also nearly a Christian palem. Drunkenness reigned here; but Jesus is now king. Off there just beyond the palem you see a row of buildings. Those are the dormitories of the boys' school in charge of Ragavulu; and that large building is the Ongole Baptist mission high school, and the bungalow is the house in which Mr. Manley, the principal of the school, lives.

You see the town is not very large. According to the census of 1881 the total population of Ongole is 9,255; but, of these, 595 are a floating population: so that the resident population is only 8,660. Of these about 30 persons are Europeans and Eurasians, and the remaining number are mostly Hindus, and perhaps 500 or 600 Mohammedans. It is getting late, and so I will bid you good-night. Don't forget to pray for us and for these poor people!

## ANNIVERSARY OF RANGOON KAREN THEOLOGICAL SEMINARY.

ON the 31st of January, 1883, was observed the thirty-eighth anniversary of the Karen Theological Seminary, with the following order of exercises, all in Karen:—

I. Chant, Psalm c. II. Reading of the Scriptures, and Prayer, by Dr. Vinton. III. Hymn, "Jesus shall reign where'er the Sun."

IV. Addresses of the graduating class:—

1. Christ the Preacher's Theme, Thah-poo.
2. The Mission of the Church, Thah-pyee.
3. The Work of the Christian Pastor, Mau Oo.
4. "They that preach the gospel shall live of the gospel," Sahdoo.

5. The Special Mission of Christian Karens as an Evangelizing Agency, Teh-gyau.

6. Perseverance in Well-doing, Shway-meh.

V. Hymn, "Shall we whose souls are lighted." VI. Farewell Address to the Grad-

uating Class, by the President. VII. Prayer, by Rev. B. P. Cross. VIII. Hymn, "Sound, sound the Truth abroad." IX. Benediction.

The chapel was thronged by an appreciative native audience to attend the first regular anniversary exercises ever held in connection with this seminary. The only feature wanting to make it an exact counterpart of the time-honored practice of sister institutions in America, was the distribution of diplomas to the graduating class. In its place was the giving of the farewell hand of parting and good wishes.

The distribution of diplomas cannot be much longer delayed. The value of government certificates of attainment is getting to be well understood by young men and women too, who have successfully passed the test examinations of the Educational Syndicate;



and the time is nearly, if not quite, come when it will be due to the graduates of this seminary to receive duly signed and sealed certificates of a completed course of study. Such certificates will have a salutary effect on undergraduates by increasing, in their estimation, the importance of continuing to the end of the course, and a no less salutary effect on the churches by stimulating the demand, on their part, for an educated ministry. This demand will again re-act on the seminary by increasing the number in attendance, and improving the course of instruction.

Missionaries of several other denominations favored us by their presence at our anniversary; and cordial letters were received from Mr. Bernard, the chief commissioner, and Dr.

Strachan, the bishop of Rangoon, and Dr. Marks, president of St. John's S. P. G. College, expressing their regrets at their inability to attend.

Three pious ship captains, whose ships were loading in the harbor (two English and one American), were also present. At the close of the services, one of the English captains, referring to the fine singing of the students, expressed his admiration that *here* "were being trained, not only our Moodys, but our Sankeys as well." The addresses, original, of course, were well conceived, and delivered with spirit. May the Lord make these young men a great blessing to their country!

## MISSIONARY CORRESPONDENCE.

### BURMAH.

#### *Mission to the Burmans.*

LETTER FROM E. A. STEVENS, D.D.

RANGOON, March 8, 1883.

BURMAN ASSOCIATION. — I left home in company with my son from Prome, and a number of delegates, to attend the meeting of the Pegu Burmese Association at Bassein on the 18th of January. We were together as usual till Sunday, the 21st, — four days. The attendance was small, as the distance from some of the churches was great, and the expense was considerable. The number of disciples at Bassein and vicinity is quite small; but they were unwilling that their turn to hold the Association should be allowed to pass by. According to our custom, like the Israelites of old, the delegates took "help money" to share the expenses of entertainment.

THE SESSIONS of the Association were very pleasant; all who went feeling quite repaid by the meetings themselves, and by the inevitable opportunities furnished for doing good to the heathen. Every evening meetings were held in a temporary shed erected in front of the preacher's house, on the public thoroughfare, and near the Burmese chapel. Within the shed were mostly Burmese and Karen Christians, while, standing or sitting in the street, from fifty to one hundred of the heathen listened night after night to the preaching of the word either by a missionary or by one of the native preachers. We will hope that thus the impression of the truth, so often and so persistently preached there before, was deepened, and that yet some fruit may be gathered from it into life eternal.

AFTER THE ASSOCIATION I returned with our company as far as Tahya-zong, where I found Miss Higby. Here disembarking with two native preachers, I proceeded to Letpasgovy, a village consisting of four dwelling-houses and a *zayat*, — a Burmese Christian village. The head of the village was Ko Nay-oo, a member of the Bassein church, through whose faithful preaching of the word six persons had been hopefully converted, and had been baptized in November last by Ko Thah Doon, the pastor of the Pegu church, whom I had requested to perform the service. Here I found two other applicants for the ordinance, whom, after examination and acceptance by the other members present, I had the pleasure of baptizing. Two days after, I had the like pleasure of baptizing a mother and her son, a lad of ten years. Before leaving this village, we spent two days in the neighborhood, and then proceeded to Kyong-ma-ngay, which gives name to another church of the Bassein district, but now numbering only five members. One, the wife of the preacher Ko Sandoon, had died just before the Association, after an illness of three months. He was comforted by the evidence of faith given by his wife to the last, and seemed unabated in his desire to do what he can for the salvation of his countrymen, who have no such hope in their death.

RETURNING, Ko Nay-oo accompanied us thence with a daughter and son-in-law to Wakhai-wah, to which he had been planning with the four families to remove, as a large village, and destined, through the plans of the government, to become increasingly important year by year. Here he inspected a lot which he wished to se-

cure for a preacher and a schoolhouse. On my way to Bassein I had observed the situation of this village, just half-way between Rangoon and Bassein on the steamer route, and had been impressed with the desirableness of occupying it as an out-station; and hence I was particularly delighted to learn of Ko Nay-oo's plan, the Lord seemingly having already granted him seals to his ministry.

ON THE ARRIVAL of the steamer we embarked for Maooben, which we reached early in the morning of the next day. Here I inspected the assistant's work, and the little school taught by his daughter. He too had lost his wife but a short time before, and was deeply feeling the change in his circumstances. I stopped with brother and sister Bushell, who, with their two little ones, are in excellent health. On the Sabbath I preached in their schoolhouse, in Burmese, to the Karen school, and the Burmese Christians also attending; and three evenings in succession at the house of Ko Koo, the Burmese preacher. A small number of the heathen only were present, and they mostly outside in the street.

ON WEDNESDAY MORNING I left for Pantanau, where we have a preacher stationed, and here we spent three days. I was delighted with what I here saw of the readiness of the people to hear, and the evident air of thoughtfulness and earnestness in their questions and discussions. Two men had already accompanied the preacher to Rangoon to request baptism, and there had received the ordinance. Others were now desirous of the same privilege, and on the Sabbath morning I had the pleasure of baptizing three persons, — two women and one man. One other man was earnestly desirous of the ordinance, and gave very satisfactory evidence of conversion; but, having two wives, it was thought best not to comply with the request. The next day we took the steamer for Yandoon, and thence to Rangoon, having been absent just one month.

DURING ALL THIS JOURNEY I have been impressed with the readiness of the Burmese to listen to the gospel, and to take books, and the evident earnestness with which they heard, and entered into discussion. Nor was there an appearance of eagerness for disputation, but rather a desire to know, leaving the impression on my mind that they had heard so much of Christianity, and had seen so much of its beneficial effects upon the country, it was time they felt that they should know more of its real character. Thus what I observed myself entirely confirmed the accounts which I had constantly been receiving from the native preachers, that the people had not the same spirit of opposition as formerly, but seemed sincerely desirous of learning more about Christianity. This state of mind is surely a loud call to us to do

all in our power to preach to them the word. Oh that God would raise up more men and women fired with love for this work! And will he not, if we wait earnestly and perseveringly on him?

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LETTER FROM MISS S. E. HASWELL.

MAULMAIN, Jan. 23, 1883.

A TELUGU REVIVAL. — The most encouraging thing that has taken place since I last wrote you has been a most unexpected work of grace among the sweepers, the lowest caste among the Telugus. Last August or September a young woman of this class was brought to Miss Mitchell's hospital to die. She and her mother understood Burmese well, and so I visited them as often as I could. Neither ever gave any clear evidence of conversion; but they always welcomed me cordially, and listened attentively to the reading and talking, and seemed glad to have me pray with them.

FUNERAL SERVICE. — When the poor young woman died, Miss Mitchell arranged to have a service at the hospital before the heathen funeral took place, and the relatives and friends were invited to attend. Paul, the Tamil catechist, conducted the services; but the people were so listless and inattentive, it was a trial to sit there and look on. It seemed that the poor things did not understand a word that was said. After the service was over, Peter asked permission to say a few words, and, it being granted, spoke to them in Telugu. As soon as Peter began to speak, the men, who had been lounging around the doors, crowded into the room, and both men and women gave the most earnest attention. Indeed, it was more like a genuine Methodist meeting than any thing else; for sometimes six or seven would call out at once to ask questions, while the responses to what was being said were most frequent and hearty.

CHAPEL SERVICE. — We invited the people to come to the chapel on Sunday; and those who could tried it for two Sabbaths, but then begged very earnestly for a service to be established in their own quarters: they all live in one locality. The sweepers are employed from seven till eleven A.M., and from three to six P.M., in the European and Eurasian houses throughout the city. But few could attend the chapel service, as it was held at eleven A.M., and those had to sit through the entire Tamil service without understanding any thing, and then have Peter give them a short talk in Telugu. When their request was presented to me, I told Peter to hire a room in their quarter, and to have a meeting for them at one P.M. on Sunday, and also on Thursday evening. These meetings have been well attended, from twenty-five to forty present as a rule. One aged woman has passed away rejoicing in the Lord; and over twenty others gave good evidence of



having been born again. They show a wonderfully simple, childlike faith, and in most of the cases they seemed to accept Christ as soon as they heard of him.

A GREAT CHANGE.—The change in them is marvellous. One evening Miss Mitchell and I visited their meeting. Miss Mitchell asked how they were going to show to others that they were Christians. I expected that the answer would be, "By being baptized;" but, instead, one of the men said, "Before we heard of the Lord Jesus, we drank, we lied, we stole, we said bad words, we quarrelled and fought. Now that we know the Lord, we have put all those things away; we love him, and we love each other. Every one about us knows we are Christians, because we are altogether changed." Mr. Webster and Mr. Kelly have examined those who profess to be converted, and feel that they ought to be baptized. If all goes well, the baptism is to take place next Sunday, and the candidates will then be organized into a church. Peter has worked without any salary all these months; but now we purpose to have these converts do what they can for his support, and the balance will be made up by a few who are interested in the work.

#### Mission to the Karens.

LETTER FROM REV. W. BUSHELL.

MAOOBEN, Feb. 21, 1883.

SIGNS OF A MOVING have appeared in one of the old established churches about a day's journey above us. In times past brother Brayton has spent a good deal of time and labor in the region of Mink-a-doung, and a church was established; but it sank into a lifeless condition, and three or four years ago the prospect looked very dark. But some two years since things brightened up a little, and it was evident that the Spirit was moving among them,—no sudden and unexpected revival, but a gradual awakening and a feeling of uneasiness, among the heathen. It has already resulted in the baptism of eleven. Some backsliders are returning, and the end is not yet.

A KAREN THOOGYEE (tax-collector), who was educated in Mr. Brayton's school, but later on was expelled from the church for marrying a heathen woman, visits me regularly when he comes to pay his money into court. He was here this morning, and, seeing how badly we need a new dormitory for girls, promised of his own accord, without any request from me, that next month he would bring me Rs. 300, in order to help me build one for the coming year. Upon showing him the new desks sent by the Ladies' Board, he said, "We did not have things like that when I went to school, but had to sit on the floor with our backs to the wall; but I rejoice in the advantages our children are

now getting." I tell you these things in order that you may see for yourselves that the fields are indeed already white to the harvest, and that so you may send more laborers to gather up the precious fruits for eternity.

ASSAM.

#### Mission to the Assamese.

LETTER FROM THE REV. KANDURA.

GOWHATTI, Jan. 24, 1883.

I HAVE been out in the interior on a visit to all of our branch churches. The trip took me about five weeks during the months of November and December. On my return home by the end of December last, I found the native preacher in the town, brother Apinta, dangerously ill. He had suffered for several months, and then entered into his rest just on the last day of the old year. So you will know that the happy New-Year's Day proved to us the day of mourning over our departed brother. The burial of his remains was performed as honorably as possible by all the native disciples here. It has been our great loss, but to him an unspeakable gain.

I feel happy to state that my trip proved to some extent successful, although not in the same degree as during the last three or four years. However, it pleased God that he with his bounteous grace permitted me the privilege of bringing by baptism forty-seven wandering souls into the fold of Christ. During the short time I was out in the villages or at the churches in different localities, and on my return home, six Bengalees, or Kohls, employed in a certain tea-garden about four or five miles from the station, received baptism. They were all sincere inquirers as far as I could know it. They had been calling on me, and attending our services almost every Sunday, previous to their baptism. I have hopes that several more of their men employed in different tea-gardens adjacent to the station will sooner or later follow them in coming to Christ. I wish very much that I had a couple of men of their own country fit and able to labor among these degraded and scattered people.

During my stay among the converts living out in the vicinities at different quarters, I found things which caused me deep grief amidst the rejoicing I felt in the conversion of the benighted souls as alluded to. Some of the preachers' conduct proved to be quite lamentable; and I was obliged to dismiss them from their work, although I have for the present no one to substitute for them to look after the churches.

I have, ever since my being in charge of this station, tried my best to make all the branch churches self-supported ones; but it has been a war to me to fight. May the gracious Father be pleased to guide and strengthen me to do all what is right and



necessary, and open a way to me to be successful in my effort! It has been always my earnest prayer to him. I hope and beseech you to remember me in your prayers.

## INDIA.

### Mission to the Telugus.

LETTER FROM REV. W. W. CAMPBELL.

SECUNDERABAD, March 14, 1883.

ALTHOUGH I reached Secunderabad somewhat later in the season than I expected, on account of unavoidable delays during the journey, still I have been able to spend a considerable part of the cool season in touring on my field. I was permitted to return from my first tour, and welcome brother Newhall, who was on his way to Hanamaconda to join brother Loughridge. As he continued his journey, I accompanied him as far as one of my out-stations; viz.,—

BHONEGHEER, which is about twenty-eight miles from Secunderabad. My heart was made sad to see our little native mission house there empty. The native preacher who was located there, and had occupied the station for over two years, was found to have fallen into the habit of drinking, and had to be discharged. I trust God will give us another helper for this place soon. Bhonegheer is a large Talukdar town, and an important place for mission work. I trust the time will come when it will not only be occupied by a native helper, but by a missionary located there.

SUNTA. — On Friday, during our stay at Bhonegheer, there occurred one of the Telugu suntas, or out-of-doors temporary bazaars. These are common in this part of India. These are held in some open plain or convenient place in or near the town, where various goods—grains, vegetables, and other articles of merchandise—are brought and exposed for sale. It is a regular selling and trading fair. It brings together a large number of people, and often affords a good place for the sale of tracts, and sometimes we can get a hearing to present to a good congregation the gospel message. My helpers went with their books, but succeeded in selling but few. Late in the afternoon, after it had become cool, I attended. I passed through the line of stalls, and finally, meeting a company of Brahmans, commenced conversation with them. They tried to play some of their Brahman tricks at first; but, when I commenced in earnest to speak of Christ, they listened respectfully, and quite a crowd gathered about. I distributed a number of leaflets, and sold some tracts, before leaving.

A STRIKE. — We visited the Madaga palem here; but to our surprise we found it deserted. Upon inquiry I learned that the people had left temporarily

on account of some oppression in reference to dues not paid them, or heavy burdens laid upon them. It was really a strike to get some shadow of justice done them. These poor Madagas are very much oppressed, being actually, although not nominally, slaves of the higher castes and government officials. They have a mere pittance meted out to them, which barely sustains life; and they must run and slave at the bidding of others. Sometimes, when this oppression becomes too grievous to be borne, they, in a body, desert the town. Of course the landlords and others who depend on their labor cannot do without them; so they follow and compromise with them, and get them to return. It is really the only resort these poor oppressed people have to demand any show of rights. They hardly dare call their souls their own; and it is a sort of relief to see them take some stand for justice. In the next village, Beebeenuggar, where we camped, we found the Madaga houses deserted, and learned that the same thing had happened there. We were told that three or four villages had done the same. It seemed to be a united movement in these different villages. I was sorry it occurred just in the time of our visit; for the Madagas in Bhonegheer have been listening well to the truth, and I was anxious to see them and preach to them again. We remained two or three days: but they did not return while we were there; so we lost the privilege of giving them once more the message from the Word of Life.

AN INTERESTING CASE. — While camped at Beebeenuggar a very interesting case occurred. It was that of an old man in a neighboring village. I go out from my tent to surrounding villages at an easy distance, and preach to the people and return again to tent. As I went out thus one morning to the village of Kondulmudgoo, where I had made visits before going to America, I sought for an old man who had on a former occasion laid hold with much earnestness to the words of life spoken to him. I was rejoiced to find him still alive, and holding on to the precious message of salvation. I had seen him only on one occasion previous to my going to America. He was then old and feeble; and as I told him of Christ the Saviour, and attempted to teach him a few words of prayer, he turned, and appealed to a woman present to help him remember. I was rejoiced to find that the poor old man had not forgotten that precious name,—the name of Christ Jesus. Again we repeated to him the way of life and salvation through Christ, and he listened with joy and eagerness. He has a poor, weak mind, and with his dim spiritual eye he seems capable of catching only a faint ray of light; but who will say that to his soul it is not the light of life, and will at last prove to be the effulgence of divine glory to his soul as

he dwells in the light of the Lamb? It was touching to see his eagerness; and I pray that God will in mercy bless and keep him, and reveal himself more fully to him.

OTHERS, during this tour, listened well,—some seeming to feel that they were hearing something by which they could profit; while many gave the usual consent, "Yes, this is good," but seeming to have no thought that it meant any different course of action for them. But the truth is making progress, and the people are beginning to learn, at least that there is something beside empty idolatry in which men can believe.

### GERMANY.

#### REPORTS FROM THE MISSION.

EINBECK. — Brother F. W. Nickel, pastor of the Baptist church, writes, "The eighteen preaching-stations of the church have been regularly visited by me, although I have to walk most of the distances, and although very bad roads render the journey still more difficult. During the whole year seventeen converts have been baptized, and at the close of the past year the church numbered a hundred and thirty-eight members. In November I began again a course of lectures every Thursday evening, the subjects being previously advertised in our daily paper. Eighty to a hundred strangers would come to hear these addresses, and many of them have thus become regular attendants of our services. We have four Sunday schools in our church, a young men's association, two musical societies; and I help wherever and whenever I can."

FREIBURG, BREISGAU. — Brother A. Haag, pastor, reports, "Two weeks in November I spent in Wiesbaden, where brother Scheve and I spoke to well-attended meetings, which were continued for some time with good success. When I had returned, I asked brother Mattes from Mülhausen to come and help me to keep similar meetings here in Freiburg. They were, too, very well attended, not only by our church-members, but also by a great many outsiders, — Protestants, Catholics, and Jews. Especially blessed was a love-feast on the last day of the year, when, after several addresses of different brethren, a good number of our friends asked us to pray for them. During the week of prayer this earnest inquiry was continued, and four converts have already applied for baptism."

FELDE. — Brother Janssen writes, "We have three Sunday schools at different places; but I am very sorry to say they have not been as well attended as last year. In Delmenhorst the reason thereof is, that the Lutheran pastor, who does not keep a Sunday school himself, threatens the parents and children who come to our school, or that of the Methodists. However, our school numbers

six teachers and sixty scholars. During the last quarter ten persons have been baptized."

EBERSWALDE. — Brother Palm tells us in his report, that during last year eleven converts were baptized, but that, notwithstanding this increase, the church has not grown, especially as eight members have emigrated to America. The Sunday school is going on, and at Christmas they spent a very happy time with the children, and many of the parents, who had come to witness the joy of the young.

FREIBURG, SILESIA. — Brother Knappe says in his report, "At our station, Wernersdorf, I baptized last quarter two young women before a great crowd, who had gathered in spite of the pouring rain. At another station a blacksmith confessed conversion, and after some time was baptized by me. In Bohemia I have been twice to preach the gospel to a very attentive auditory. The brethren there are very glad indeed that you have promised to do something for them. Although I do not like the idea to part from those who by second birth have become as dear to me as my children, I think it very desirable that one of them should do the work there, in order that the priests may no longer be able to make our cause suspected by saying that it is outlandish ware."

FRANKFURT. — Brother C. Jahr writes, "During the last quarter we had a baptism every month: thus seven souls were added to the church. Four of these were young men, one a fruit of our Sunday school, another of our young men's association. We have three schools, — one here at Mülhausen, another at Münster, a third one in Haagen. On the last day of the year we had the great joy to see again three young men follow Christ in baptism, which gave occasion to celebrate this conclusion of the year by a love-feast."

ZÜRICH, SWITZERLAND. — Brother Bues reports, "On the 15th of October the ministers of our churches in Switzerland met in Bischoffszell for a conference, which is to take place this year also. We do not intend to form a new association, as we continue to belong to the Rhenish Vereinigung; but, as many brethren are not able to go to the yearly conference on account of the great distance and the high prices, the desire was a general one to gather for a brotherly conference in a more confined circle. Our meeting was a very blessed one. The subjects of our consideration and discussion were: 1st, Our united work in Switzerland by itinerant preaching and colportage; 2d, Our young men's, women's associations, and sewing societies for missionary purposes; 3d, Our Sunday schools."

HERSFELD, HESSIA. — Brother M. Gute reports, "I visited a new station, Wunsiedel (Bavaria, near Bohemia). Here Brother H. Volk, colporter, had worked for some time, and seven souls were converted, who now apply for baptism. Also in Payreuth (where Wagner now has been buried) we



received a young woman into church-fellowship. In the whole I have baptized during the past year thirty-four persons."

COPENHAGEN. — Brother M. Larsen, pastor, writes, "Although our church was only increased by twenty-five new converts, our meetings have always been very well attended, and our members have been very active in spreading the gospel truth by district-visiting and tract-distributing. The church has collected during the year for its own support 7,000 Rm., which is a great sum, considering that the great majority of our members are very poor. Our Bible class proved to be of great interest and blessing to our young men and women, who numerously and regularly took part in it. We have four regular meetings, a Bible class every week; and also on our stations five or six meetings are weekly held.

"In October and November I paid visits to our churches in Seeland and Jütland, and everywhere I had to preach in well-attended meetings. In the northern part of Jütland the Holy Spirit is working visibly, as many have been converted; but by constant emigration to America the number of the church-members remain about the same.

"Although our work is of great success in the country, we make but little progress in towns. The reason whereof is that we have but very few educated ministers. Therefore we have commenced a small theological school here in Copenhagen under great trials and difficulties. But most of the Baptist brethren in Denmark disapprove this idea, and not only do nothing to the pecuniary support of the school, but even hinder and forbid young brethren to come and take part in the instructions. But we trust in the Lord: he will help us.

"Our Sunday school is in a very thriving condition. The Baptists in Denmark have also a tract society of their own, which yearly spreads more than one hundred thousand tracts. Not long ago also we raised money towards the funds for our invalid preachers."

#### SWEDEN.

LETTER FROM REV. A. WIBERG.

STOCKHOLM, Feb. 23, 1883.

I AM happy to be able to send you some accounts of the progress of the Lord's work among us. We begin, as usual at this time of the year, to receive cheering accounts of revivals which have commenced in different parts of our country. Out of these I only make a few short extracts.

Brother G. K. Bengtsson in a letter dated Ed's Chapel (near the town of Westervik, province of Kalmar), Jan. 17, 1883, writes, "The church here has for years been striving in prayer to God for a richer outpouring of the Holy Spirit; and now there has come an answer to our prayers. On

Sunday, Jan. 7, we had a meeting in a cottage on the island of Great Askd, and after the sermon five souls asked to be prayed for. This was only a beginning of a deeper spiritual movement, and a revival is now in progress. Evening after evening we have met here and there in the houses. Both among young and old many have been enabled to trust in a crucified Saviour. It has been very rejoicing to hear the voices of the children praying for the conversion of gray-haired sinners, themselves praising the Lord that they had been plucked as brands from the fire. The church has during the past year received twenty-five additions through baptism, the largest number in any year since its formation."

Brother P. Lindle, pastor of the Baptist church at Gränsfars (parish of Bergsjö, province of Gefle), writes, Jan. 25, "For almost three weeks we have had prayer-meetings every evening; we might say every night, for the meetings have continued from five to eight hours. No brother from abroad has been among us. The means that have been most blessed have been conversation with individuals. I would especially mention two brethren who have gone from person to person, urging them to come to Jesus. Many of different denominations take part with us in the work. The Lutheran rector of the parish also visits us once a week, assisting us in speaking and praying. Christians of other denominations, who formerly were so afraid of us that they scarcely dared to visit our place of worship, are now there far in the night, helping us in thanking and praying. In the neighboring parish of Gnarp there is a great revival in progress throughout the parish. It is said that hundreds have been converted."

In a letter, dated Märdsjö (parish of Stugun, province of Östersund), Feb. 5, 1883, brother J. P. Berlin writes, "We have again rejoicing news to communicate. God has visited us, and done great wonders. In this village it has often appeared as if all gospel work were in vain. Wickedness flourished, and stood forth in its most abominable and shocking forms. Secret grogeries, drunkenness, with accompanying fightings and disturbances, were common. But now God has with a mighty hand interposed, and made a most glorious change. During the week of prayer, when believers of the place met for prayer-meetings, forebodings of a revival began to appear. Many assembled, and some were saved, whence the meetings were continued also the following week.

"After this I came here, and since we have continued the prayer-meetings every evening, while even the largest rooms have been insufficient to contain the people. God has been with us every evening, and blessed us. The crowds have listened eagerly to the preached word, and we have had



the joy of praying for many anxious souls. God has heard our prayers, and given them grace to receive Christ. Some have gone home weeping, but returned the following day with faces beaming with heavenly joy, and have declared, 'Now Jesus is mine, and all my sins are washed away!' One evening the number of the anxious was unusually large; still most of them found salvation in the blood of Jesus before they left the room,—among them many children. Whole families and most of the school-children are saved and rejoicing in the Lord. The new converts are certainly forty in number."

Brother August Kellberg, pastor of the Baptist church at Svartvik (near the town of Sundvall, North Sweden), writes, Jan. 27, "We have the great joy of communicating the news that the Lord is visiting us. We commenced last autumn to pray for a revival during the winter, and the Lord came to us already before Christmas Day, and the week of prayer. Every evening there were anxious souls among the numerous hearers, and of those not a few. Often eight or ten returned home happy in Jesus, and in a sense of forgiven sin. How many have received cleansing in the blood of Christ, it is impossible for us to say, but that we know that they are a great many. Even Sunday-school children have found peace in the blood of the cross."

In a letter dated Feb. 10 the same brother writes, "We have continued our protracted meetings, and during all the time many have been saved. One evening two old men, from sixty to seventy years of age, were saved, and one evening previously one sixty-four years of age. Besides, several old men and women have found peace with God through Jesus Christ. On the other side very young children have been made happy, and begun to love Jesus. On Sunday we had a spiritual meeting for those who had professed conversion. At

this meeting those who had been recently converted were requested to signify by raising their hands, and it appeared that over a hundred had found life in Jesus through faith since Christmas; and yet we know of many such who were not present. There are certainly nearly 200 who have been made happy in believing, and thus the Lord has greatly blessed us. Last Sunday evening we had a baptism in our chapel, when 23 happy believers were buried in baptism with Christ. The chapel was overcrowded. On the last Sunday of this month we are again to have baptism, when 20 more are expected to be baptized. At the beginning of this year our church numbered 352 members."

Even here in Stockholm "the voice of the turtle is heard," speaking peace and pardon, and causing joy and gladness. At the Salem chapel, South Stockholm, we are just now enjoying a season of special refreshing from on high. We have had protracted meetings for a number of weeks. Both our prayer-meetings and inquiry meetings are largely attended. We expect to continue our protracted meetings until the last week of March.

Also in other parts of Stockholm a promising work of grace is going on. Yesterday evening at our prayer-meeting a brother told the people of a remarkable revival among laborers in the northern part of the city. Some of our brethren, who have oversight of the workmen employed in the erection of buildings, have for a number of weeks held prayer-meetings with these men in the houses about to be erected, and the result of these meetings has been that over a hundred of the laborers have professed to be converted.

As the result of the revival last year 436 were added by baptism to the first church. Its membership increased from 1,407 to 1,826; while to the south church 149 were added by baptism, and the membership at the beginning of this year was 433.

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## GLEANINGS FROM LETTERS.

THE FIRST ONE baptized here is an interesting case. A young man, of whom account was given during the summer as being baptized at Tokushima, but living some distance from that place, on his return home did what he could among his friends and acquaintances to make known the truth. The Lord opened the heart of one young man to receive the truth as it is in Jesus. When he announced to his family his belief in the true God, and faith in the Saviour of sinners, and purpose to seek baptism, his wife, taking their little one, left

him, saying she would not live with a worshipper of the foreigners' God. His father and mother also threw him off, and his patrons abandoned him (he was a school-teacher), taking their children away, and breaking up his school. Nevertheless he came to me, more than a hundred miles away from his home, told of his faith, and asked for baptism. After careful examination during several weeks, he was finally accepted by the church here, and baptized in the Bay of Hiogo, being probably the first person who ever received scriptural bap-

tism in this part of the empire. He is a scholarly gentleman, and after testing him, and finding he did not seek employment from the mission, but had sought and obtained employment under government, I offered him employment as a teacher. In this neighborhood there was no school of any kind, except the Sunday school of this mission. Renting a room therefore, a school was opened a few weeks ago. Three scholars from a distance have been sent, because their parents desire them to have the influence of a Christian school. — REV. H. H. RHEES, *Kobe, Japan*, Jan. 1, 1883.

MOODONG. — After my return from Rangoon I went to Moodong, and spent a week, and was greatly refreshed in spirit, by what I saw there. We were kept up every night but one until one or two o'clock with inquirers. I never in my life before was asked such questions concerning the atonement, the new birth, and the Holy Spirit, as I was asked there by heathen men. I am sure we are on the eye of a great ingathering there. One man wishes to be baptized, and a woman also. There were nine others who seemed deeply thoughtful. The men are among the leading ones in the village, and are very intelligent.

I expected to have returned to Moodong before this; but the Lord has given me other work to do in caring for the sick and suffering during Miss Mitchell's absence, so that for more than a month I have been thrown out of my regular line of work into this service. We expect Miss Mitchell home this week, and then I hope to go on with the work that belongs more especially to me. — MISS S. E. HASWELL, Jan. 23, 1883.

THATONE. — There is a large population of Tounthoos, not only in this district, but in the Maulmain district, and extending north into the Shan country. Only a few of these understand Burmese, or any other language spoken by the missionaries, and cannot be reached by the gospel except through their own language. Shall we wait until this generation, and perhaps the next, passes away before we stretch out our hands to save them? Will not the Union send a missionary to the Tounthoos? I believe, when missionaries can speak the Tounthoo, we shall see great

numbers brought into the light, as among the Karens in past time. The people are anxious to have me learn their language; but I cannot possibly do it with all the other work I must do. Sometimes I wish I could do the work of six or more, I see so much that needs to be done. — MISS E. LAWRENCE, Jan. 26, 1883.

MAULMAIN. — I am pleased to report two baptized in the Burman chapel last Lord's Day, — both from Miss Barrow's school. Some in Miss Sheldon's school are asking baptism. In the English church our meetings are well attended, and have some encouraging spiritual interest. Three were received for baptism last week, — all from Miss Bunn's school. They will be baptized next Sabbath evening. I baptized one young man in January, and another has professed conversion. I endeavor to attend all the *religious* meetings of the English church, but have not taken any part either *active* or *advisory* in their business meetings. — REV. E. W. KELLY, March 6, 1883.

CHEERFUL GIVING. — At a recent covenant meeting we discussed the raising of money to help to pay for the repairs. The next day at the communion service, pastor U. preached with force and fervor on Christ's ownership of the believer, the application being, "Now, brethren, illustrate this ownership by coming forward and subscribing to the repair fund." The event proved that it is not incongruous to preach on the duty of giving at the supper symbolizing God's greatest gift to man. "Truly the Lord was with him," said a native woman; and one of the men said, "The sermon almost brought tears to my eyes." What is better, it brought from the natives a prompt subscription of about forty dollars, a small sum, and yet not small, considering their other contributions and their poverty. — REV. GEORGE L. MASON, *Ningpo*, Jan. 1, 1883.

ONGOLE. — We believe the Lord is going to do great things for the Telugus. We see the cloud of God's blessing like a man's hand rising on the horizon, and we know the time is not far distant when God shall pour down showers of blessing on this thirsty land. We are very grateful to the American Baptists, and to the Executive Committee especially,



for the great interest they have shown in this great work, and for their kindness to us. We, who are at the outposts, feel strong because we know there is such a mighty praying host

of faithful soldiers of the cross back of us, and we are anxious to push our outposts farther into the enemy's lands. — REV. GEO. N. THOMSEN, Jan. 5, 1883.

## MISSIONARY OUTLOOK.

MORALS, NOT RELIGION. — The public utterances and writings of leading Hindus, while acknowledging generally the debt of India to England for bringing peace and a righteous administration of law, and the removal of many evil and cruel customs, seem reluctant to attribute our high principles to our religion; for they themselves do not connect morality with religion, and they are more than reluctant to admit the doctrines of Christianity, or the claim of Jesus Christ to be the Saviour and Ruler of all nations. Give us Christian morals if you like, but not your Christian doctrines. — *The Madras Mail*.

SIBERIA. — Rev. Henry Lansdell has lately returned from a tour in Siberia and in Central Asia, undertaken with the fourfold object of making some lasting arrangement by which exiles passing into Siberia may be supplied with copies of the Scriptures to take with them; of supplying the prisons and hospitals of Russian Central Asia with copies of the Scriptures, as he had already done in Siberia; of selling and distributing as many copies of the Scriptures as possible on his route; and of finding out what openings there were for furthering the objects of the Bible Society in Central Asia. On this journey he disposed of five thousand copies of the Scriptures in

Russian, Slavonic, Hebrew, Chinese, Mongolian, Kirghis, Persian, Arabic, Turkish, Polish, etc. Even in Bokhara they were courteously received. Dr. Lansdell urges the translation of the New Testament into the languages of the people who live about Kuldja, Kashgar, Bokhara, Khiva, and in Russian Turkestan, south of the Kirghis. The Bible Society have opened a depot at Tashkend. — *The Friend of Missions*.

HEATHEN. — When I used at home to speak of "the heathen," I meant, by the word, men who had never heard the gospel. The look in the faces of the Chinese crowd made me realize for the first time that it means much more than this. In consequence of their not hearing it, they have lost all capacity for understanding it. That look made me feel that to the heathen the gospel is not only a new, a strange sound, but that it is an *unintelligible* sound, and that every conversion will be a miracle. Was it in anticipation of the sense of helplessness that would creep over the disciples of our Lord when they came to face a heathen audience, that he said, "When he the Spirit is come, he will convince the world (the Christless world) of sin and righteousness and judgment"? — *English Presbyterian Messenger*.

## OTHER SOCIETIES.

SOUTHERN BAPTIST. — The work in Bahia, Brazil, is prospering. The congregations are increasing in spite of the fact that the priests have denounced the missionaries as teachers of false doctrine, and of the efforts of the roughs to break up the meetings. — The church at Tungchow, China, has one hundred members. The mission has been established twenty-two years, and has now five missionaries on the field.

AMERICAN BOARD. — In opposition to the view that the mission among the Armenians in Turkey has nearly reached a point where it may be left to support itself, Rev. H. N. Barnum urges, — 1. That the mission to the Armenians was established with a view of ultimately reaching the Mohammedans, — an object towards the accomplishment of which a *beginning* has hardly been made. 2. The Armenians are a *subject* race, and cannot have a



dominant influence in Christianizing the country.

3. The work of evangelization among the Armenians is only just begun. Of the three or four millions of Armenians, only about thirty thousand are identified with Protestantism, and these largely of the poorer classes. Among the adherents of the old church the tide is setting more strongly toward infidelity than toward spiritual religion; and the Protestants are not strong enough to stem it.

4. The Protestants are poor, and growing poorer under the exactions of the Turkish government. Churches which twelve or fifteen years ago not only supported their own institutions, but did much for others, are now engaged in a struggle for self-preservation; and churches that have supported their own pastors and teachers are dropping these burdens entirely. Under these circumstances the missionaries are convinced that the present is no time for withdrawing outside aid from the Armenian mission.

**PRESBYTERIAN.**—In the Laos mission, Siam, twenty-three were added the past year, and there are now a hundred and forty-four church-members. — *United.* — A deep interest is reported among the people along the Nile, and evangelists are called for in many places.

**METHODIST EPISCOPAL.**—Continued reports of great prosperity continue to come from the Swedish mission. The additions to the churches are numerous. — In Nagasaki, Japan, there has been a real religious awakening. It is a difficult field; but twenty have been received on probation, and twenty into full connection this winter. Nearly all

the converts are from the mission school. — There have been about two hundred conversions at various points in the South-India Conference since the beginning of the year. — There was an increase of 2,280 in the Sunday-school scholars in the North-India mission last year.

**ENGLISH BAPTIST.**—The Annual Conference of missionaries of the Society who are laboring in India was held in Calcutta after the close of the Decennial Conference. Only necessary business was transacted, as so much time had been occupied by the preceding meetings.

**CHURCHES OF SCOTLAND.**—*Free.*—Prosperity is attending the mission on Lake Nyassa, East Central Africa. The headquarters of the mission has been removed from Cape Maclear, at the southern end of the lake, which was found to be unhealthy, to Bandawe, on the west side, and about half-way from the south to the north end: here three have recently been baptized. Out-stations have been established at Mombera, in the interior from Bandawe, at Karonga, where the road begins which is to connect Lake Nyassa with Lake Tanganyika, and at Maliwandu, forty miles on the road to Tanganyika.

**CHINA INLAND MISSION.**—Several missionaries, including ladies, are now residing and at work in Kansuh province, on the extreme western border of China Proper, and very near the boundaries of Tibet, which is yet closed against the entrance of foreigners.

## CONDENSED MISSIONARY NEWS.

**GENERAL.**—The Woman's Missionary Societies of this country gave last year more than \$600,000 for sending the gospel to their sisters in foreign lands. — The Japanese commission sent to report the influence of Christianity upon morals in England, after a visit of a year and a half in London, have reported that it exerts less restraint upon crime, especially drunkenness, than do the religions of Shinto and Buddhism.

**EUROPE.**—*France.*—Mr. McAll's work is now called the "Evangelistic Mission in France." A directorate has been constituted, consisting of Messrs. Rouilly, Reveillaud, Louis Sautter, Rev. W. Newell, Rev. C. E. Greig, Dundal Chauntrell, and Ruben Sailliens. The Marseilles mission, comprising the Training Home for Evangelists, is united with the Paris work. Mr. McAll is honorary president. The twelfth annual report has just ap-

peared. In 1882 there were 10,591 meetings held under the auspices of the mission, attended by 717,223 persons, an increase over the year before of about 75,000. Visits to homes, 12,551; Scriptures, books, tracts, illustrated papers distributed (not including the Marseilles mission), 227,252. The number of stations is now 80, and of sittings in the chapels and halls about 13,200. The expenditure has been £9,131 *os.* 1½*d.*, and there is a balance due the treasurer of £122 *ls.* 7*d.* A fair carried on by French ladies in aid of the work realized 22,000 francs. — It is illegal to hold open-air meetings in Marseilles; but the Protestant preachers are advised, that, if they erect a canopy over the head of the preacher and rope in the space about him, it will not be an open-air meeting in the legal sense. — *Germany.*—As a result of Mr. Von Sluembach's labors, a new

Young Men's Christian Association has been organized in Berlin. An agent of the Sunday-School Convention has been appointed, who will visit the different provinces to assist in forming Sunday schools, and exciting a healthy sentiment on the subject. — A recent concession of the King of Bavaria permits the Methodists to hold their usual public services, a thing which has been unlawful. — There are 3,000 Protestant and 758 Catholic theological students in Germany. — *Russia*. — M. Pashkoff, the gospel preacher, who has held revival meetings with so much success among the aristocratic classes of Russia, has been forbidden to preach by the government. — The Lutheran Church in Russia has, until lately, been content to leave evangelistic work in that country to be done by outside agencies, but is now beginning to take it up with earnestness. — The "Stundist" movement in Russia takes its name from the German word for "hour," referring to the hour which these people regularly set apart for Bible study. — *Belgium*. — The work of the Belgian Missionary Christian Church is receiving marked tokens of Divine favor. Its work is most prosperous in the French-speaking part of the country. — *Italy*. — A correspondent of "The Advance" says there are now nearly one thousand members of Protestant churches in Rome who are converts from Romanism. — *Bulgaria*. — Russian influence is dominant in Bulgaria, and is adverse to Protestant missions. — *Spain*. — There are now about 5,000 Evangelical Christians in Spain, chiefly among the poorer classes.

*CHINA*. — Successful gospel temperance meetings are held in Shanghai every Sunday evening, in which all denominations of Christians participate. — In China the officials of the empire are forbidden to use opium. — Moody and Sankey's hymns have been translated into Chinese, and also the International Sunday-School Lessons. — Missionaries of the China Inland Mission have crossed over the western boundary of China into Tibet, and say they see no reason why they might not have kept on to the capital.

*JAPAN*. — There are at present in Japan 145 missionaries, 93 churches, 4,987 members, 2,546 pupils in mission schools, 71 theological students, 109 Sunday schools, and 4,131 scholars in them; 49 ordained native preachers and pastors; unordained, 100. The converts baptized during the year numbered 895, and the contributions of the native Christians amounted to \$7,540.30. Since the week of prayer, there has been a general revival in the missions, and converts are multiplying as never before. One missionary has a class of men in high position, and some of them are in the government service, who come to him regularly for instruction in the truths of Christianity. They feared to commit themselves until they understood more about it. Some are apparently believers.

*AFRICA*. — *Western*. — In Liberia there have been revivals of religion among all denominations during the last year. — A native chieftain desires a settlement to be established in his domains at Baffo Bay, which is the best harbor on the coast. — Bishop Crowther, of the Church Missionary Society, Niger mission, heartily favors industrial missions. He says, that to think that all Negroes who wear the long Mussulman robe are Mohammedans, is a mistake. — Bishop Cain, of the African Methodist-Episcopal Church, expects to accompany four missionaries to Liberia in June, to establish a mission. — *Eastern*. — The steamer "Henry Wright," intended for missionary work on the eastern coast of Africa, has been launched on the Thames. — *Southern*. — The profit on agricultural tools alone, which have been purchased by the natives of Southern Africa who have become civilized by missionary effort, exceed the total cost of missionary operations there.

*ISLES OF THE SEA*. — Mission work in the Philippine Islands is carried on by Hollandish societies, and is very prosperous. The number of Christians in the islands of Sann and Sansuba has increased to 14,000. — The church on the little island of Atafu, in the South Seas, includes all the adults on the island.

## DONATIONS RECEIVED IN MARCH, 1883.

MAINE, \$1,466 94.

Damariscotta, ch., 44.25; Livermore Falls, ch., 17; Pretty Marsh, Abraham Bartlett, 2.50; Bluehill, 1st ch., 16.75; Kennebunk Village, ch., 15; in memory of Miranda P. King, 20; Farmington, ch., 12; Nobleboro', 1st ch., 2; Rev. C. C. Tilley and wife, 10; Brunswick, Main-st. ch., 3.50; Rev. C. M. Herring, 2; Parkman, Mrs. E. M. Clark, 5; Clinton, ch., 6.95; Hodgdon, 65; South Berwick, ch., 68.85; Winthrop, ch., 30; Harrison, ch., 2.04; Dexter, ch., 5; Thomaston, miss. con. coll., 40.50; Girls' For. and Home Miss. Band, 12.50; Friendship, Rev. G. S. Smith, 2;

E. Auburn, ch., 4; N. Berwick, ch., 10; Portland, Free-st. ch., 344.24; Charles March, 1.50; 1st ch., 275.11; Bangor, 2d ch. (of wh. 23.68 is fr. S. S.), 33.68; Sangerville, Mrs. H. C. Stinson, 2; Skowhegan, ch., 82.66; Shapleigh, 1st ch., 2.92; 2d ch., 2.07; No. Vassalboro', ch., 7.50; Green, ch., 16.50; Mechanics' Falls, ch., 5.60; Topsham ch., 22.50; Fairfield, David Hanscom, 10; Rockland, 1st ch., Dea. H. H. Crie, 25; Corinna, Rev. David Stewart, 3.50; Piscataquis, Bap. Quar. Meeting, 5; Lewiston, 1st ch., 20; a Baptist, 10; Hollowell, B. Davis Farr, 26; Penobscot Asso., J. C. White, tr., Bangor, 2d ch. (of wh. 10 is fr. S. S.), 15; Waterville, S. S., tow. sup. Hen-



dura, care Rev. P. H. Moore, 20; Fort Fairfield, J. H. Hopkinson, 10; East Corinth, ch., 5; West Machiasport, ch., 2; Jefferson, 1st ch., 25; Mt. Vernon, ch., 10; St. George, 2d ch., 11; Auburn, Court-st. ch., 56.22; Augusta, ch., 13; Camden, a friend to missions, 1; So. Norridgewock, ch., 5; Warren, ch., 5.60; Biddeford, Adams-st. ch., 28.40;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Hartland, ch., 2; Sedgewick, 1st ch., 20; Alfred, 1st ch., 1.85; No. Alfred, ch., 2.50; Fayette Corner, ch., 6;

From April 1, 1882, to April 1, 1883, \$2,892.24.

\$1,434 59

32 35

#### NEW HAMPSHIRE, \$804.75.

New Boston, Saloma R. Averill to const. herself H. L. M., 100; a friend, 1; Bow, ch., 12; Barnstead, J. S. Jones, 37.72; Wilton, ch., 14.28; Sutton, ch., 10; Plaistow, ch., 10.60; Concord, Pleasant-st. ch., 6; 1st ch., 92; Mrs. W. B. Stearns, 50; Great Falls, 1st ch., 85.00; Pittsfield, ch. (of wh. 2 is fr. G. W. Kinney), 10.70; New Ipswich, ch., 5; Milford Asso., Hudson, ch., 10.50; Greeneville, ch., 10.30; Manchester, ch., 23.88; Derry Depot, ch., 2.56-47.24; Hopkinton, ch., 15; Keene, ch., 22; Dunbarton, S. S., 3; Lyme Centre, Rev. E. P. Merrifield, 10.12; Warner, ch., 5; Manchester, Merrimack-st. ch., 26; Exeter, 1st ch., 75; Newport, ch., 20; Nashua, 1st ch., 42; Pottersville, ch., 5;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Concord, A. J. Prescott,

From April 1, 1882, to April 1, 1883, \$1,768.02.

704 75

100 00

#### VERMONT, \$1,249.37.

Perkinsville, ch., 12.25; Bakersfield, Mrs. J. K. Maynard, 3; Townsend, a friend, 5; N. Springfield, ch., 18.75; S. Windham, ch., 7; Poultney, ch., 15; Bennington, 1st ch., 119.71; East Dover, ch., 4.54; Grafton, Francis Merrifield, deceased, 400; St. Albans, 1st ch., 30.76; Chester, ch., 10; Saxton's River, ch., 112.92; Burlington, 1st ch., 50.37; Ludlow, ch., 42; Cornwall, ch., 13; Rutland, ch., tow. sup. Abraham, care of Rev. W. B. Boggs, 92; Brattleboro', Mrs. Rufus Smith, 6; Milbury, ch., 15.11; Georgia Plains, ch., 9; West Randolph, ch., 8.15; Grafton, ch., 13.97; Sharon, ch. and S. S., 4; Stamford, ch., 2.62; Felchville, ch., 25.75; South Londonderry, ch., 16.82; Brattleboro', 1st ch., 92; Shaftsbury, H. Merle Botum, 8.65; Vergennes, ch. (of wh. 5 is from Mrs. Thompson), 18; St. Johnsbury, ch., 7.50; Cavendish, ch., 4; Hinesburg, ch., 10; Derby, ch., 12; Bellows Falls, 1st ch. (of wh. 5.34 is fr. miss. band), 23.55;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Randolph, 1st S. S., 5; Colchester, ch., 2.50; St. Johnsbury, ch., 2.23; Essex Centre, ch., 17.12; West Topsham, A. Sanborn, 10;

From April 1, 1882, to April 1, 1883, \$1,914.33.

1,212 52

36 85

#### MASSACHUSETTS, \$16,873.47.

Middleboro', Central ch., young ladies' miss. circle, 20; Worcester, M., 5; Pleasant-st. ch., Wm. R. Dean, tr., 50; Lincoln-sq. ch. (of wh. 16 is fr. miss. band for Rev. A. Bunker's sch.), 106.50; Main-st. ch., 596.32; 1st ch., S. S., 60.39; Lowell, Worthen-st. ch., 41.27; 1st ch., to const. Rev. T. M. Colwell, D.D., H. L. M., 100; Branch-st. ch., 64.56; West Acton, ch. (of which 25 is fr. S. S.), 49.50; West Townsend, ch., 10; N. Middleboro', J. H. H. Hooper, 5; Chelsea, Carey-av. ch., A. D. Bosson, tr., 195.54; 1st, Abby R. Adams, 1.50; Boston, Neponset-ave. ch., 28; 1st ch. (of wh. 40 is fr. W. G. Corthell tow. sup. Paparash, nat. pr., care Dr. Clough, and 150 fr. S. S. tow. sup. nat. pr., care Mrs. Ingalls), 1,645.84; Union Temple ch., 3.05; Stoughton-st. ch., 46.81; Clarendon-st. ch. quar. con., C. M. Winch, tr. (of wh. 30 is fr. a member, 10 of which is for the French miss.), 389.38; Warren-av. ch. (of which 20 is fr. Mrs. S. E. Parker), 298.95; Dearborn-st. ch., J. G. Shed, tr., 135.25; Ruggles-st. ch., 300; Dudley-st. ch., 678.65; South ch., 160; S. H. Maynard, 40; a friend, 1; W. E. Jenks, 10; Harwood & Quincy, 100; Charlestown, 1st ch.,

G. W. Little, tr., 30; Bunker Hill ch., 80.65; Milford, Pine-st. ch., 13.19; Fall River, 1st ch. (of wh. 160 is fr. the Mech Shwayee Soc. of S. S. tow. sup. Miss Haswell's school), 413.65; Randolph, Mrs. Ellen R. Du Bois, 100; ch. (of wh. 10 is fr. Mrs. Dan'l Alden), 26; Salem, 1st ch., 282.71; Central ch., 50; Calvary ch., 65; South Hanson, ch., 5.50; Marlboro', ch., 40; Everett, ch., 15.59; Newburyport, a friend, 2; Dorchester, a friend, tow. sup. Sunghia, care Rev. J. F. Burditt, 20; Grafton, Mr. Eben Lincoln, 6; Bellingham, ch., 6; Somerville, 1st ch., for miss. work, care Rev. J. N. Cushing, 23.60; Canton, ch., 6; Winchendon, ch. (of wh. 20 is fr. S. S. for stu. in Ramapatam Theol. Sem.), 30; S. Dartmouth, ch., 1; North Scituate, ch., 2; North Leverett, ch., 37; Brookline, ch., R. G. F. Candage, tr., 1,165.82; a friend, 20; North Oxford, ch., 31.42; a friend, 5; Medfield, ch. (of wh. 9.52 is mon. con. coll.), 68.08; Fitchburg, 1st ch., 136.23; Holyoke, 2d ch., 50; Mr. Timothy Merrick, 100; Mrs. Olive E. Merrick, 100; Pittsfield, 1st ch., W. O. Griffin, tr., 95.10; N. Billerica, ch., 25.38; Rowe, Rev. Jacob Davis, 2; East Cambridge, 2d ch. 15; Vineyard Haven, ch., 5; Northboro', ch., 11.78; N. Bellingham, ch., 2.07; Athol, ch., 3.62; Readville, David E. Sanger, 10; Chelmsford, Central ch. and S. S., 26.56; Newton Centre, Soc. of Miss. Inq. of Theol. Sem., 7; friends, 3; ch., C. C. Patten, tr., 460; Thompsonville, S. S., 15.24; Southbridge, Central ch., 61; Fiskdale, ch., 6; West Newton, ch., 40; New Bedford, North ch., 12; N. Tewksbury, ch., 100; W. Somerville, ch., 21.10; W. L. Teele, tow. sup. Ramiah, care Rev. J. F. Burditt, 50; Band of Hope, 5; Lynn, W., 6; 1st ch., 146; East ch., 48.60; Washington-st. ch., Geo. C. Higgins, tr., 416.88; Somerset, 1st ch., 55; J. M. Leonard, 50; Weymouth, 1st ch., 78; Weston, ch., 10.77; Newton, a friend, 10; F. H. Tucker, S. S. class, tow. sup. Garo boy in normal school, Tura, 15.55; Amherst, ch., 14.80; Three Rivers, ch., 5; Haverhill, 1st ch., 400; Middlefield, ch., 24.50; W. Springfield, ch., 2; Taunton, Winthrop-st. ch., 300; Cambridge, North-ave. ch., D. H. Hayward, tr. (of wh. 750 is fr. H. R. Glover, 200 of wh. is for sup. Bible woman, care Miss Fielde; 125 is for sup. nat. pr., care Rev. J. R. Goddard; 250 is for sup. nat. prs., care Mrs. Ingalls; 125 being in memory of Mrs. Lydia B. Glover; and 10 is fr. Lieut. J. B. Murdock), 2,115.40; 1st ch. (add. to 1,268.38 rep. in Feb.), of wh. 1,000 is fr. Hon. R. O. Fuller for new Ramapatam seminary buildings, care Dr. Williams, 91.65 is con. coll., and 80.68 fr. S. S., R. O. Fuller, tr., 1,326.49; Charles-River ch., 217.31; Arlington, ch., 281.96; Woburn, 1st ch., 55; Holliston, ch., 3.33; Orange, ch., 20; Woodville, ch., 20; Gloucester, 1st ch., 110; Cheshire, ch., 8; West Boylston, ch., 46.22; West Sutton, ch., 5; Chicopee Falls, 1st ch., 105; Clinton, 1st ch., tow. sup. S. Vencutiah, care Dr. Clough, 23.05; Lawrence, E. A. W., 10; 1st ch., 75; Framingham, 1st ch., E. Hemenway, tr., 52.58; Cummington, Rev. J. H. Seaver, 1; N. Hampton, ch., 3; Agawam, ch., 57.15; N. Sunderland, ch., 6; Colerain, ch., 2; Norwood, ch., 10.25; Raynham, ch. (of wh. 17 is fr. S. S.), 32; Barre, ch., 9.40; New England Village, ch., 75; Mansfield, ch., 1; Wollaston Heights, 65; Melrose, 1st ch., to const. Rev. R. F. Tolman H. L. M., 100; Stoneham, ch., 17; Methuen, 1st ch., 31.51; Chelsea, 1st ch., F. K. Cushing, tr., 57; Watertown, ch., 17.48; Springfield, State-st. ch., 144.17; 1st ch., 74.73; Beverly, a friend, 25; Needham, ch., 35; W. Medway, ch., 19.50; Quincy, 1st ch., 14; Southwick, ch., 14.18; Webster, ch., 22.50; Hanover, ch., 38; Dighton, ch., 5.50; N. Chelmsford, Mary Hollis, to const. N. B. Edwards H. L. M., 100; East Dedham, ch., 4; Littleton, ch., 27.45; S. Gardner, ch., 15.57; Granville, ch., 36; West Dedham, ch., 14.60; Wakefield, ch., 112.58; Winthrop, Rev. E. F. Merriam to const. himself H. L. M., 100; Hyde Park, ch., 64.68; T. C. Evans, tow. new Ramapatam seminary buildings, care Dr. Williams, 25; Winthrop, S. S., for sup. Koo-Oo, care Rev. W. F. Thomas, 25; Granville, ch., 12; Webster, S. S., for miss. work, care Rev. L. Jewett, 10; Still River, ch., 13;

\$16,847 9



Coll. per Rev. W. S. McKenzie, Dist. Sec., Pittsfield, James Hall, 5; Turner's Falls, ch., 15.50; Savoy, ch., 5;  
From April 1, 1882, to April 1, 1883, \$33,430.80.

## RHODE ISLAND, \$2,150.61.

Providence, Central ch., to const. Mrs. W. F. Armstrong and Miss Louisa W. Boyce H. L. M., 232.45; do., S. S., 280.86; Jefferson-st. ch., 12.56; Cranston-st., S. S., tow. sup. Mounse See Dee, 37.50; Stewart-st. ch., 82.37; 1st ch., S. S., 50; Union, ch., G. D. Wilcox, M.D., 30; Friendship-st. ch., to const. Henry B. Hagan H. L. M., 100.17; Fourth ch., 101.19; Broadway ch., 24; Thomas Sampson, 50; Phenix, ch., 8.57; Newport, Central ch. (of wh. 33 61 is fr. S. S.), to const. Edwin C. Blain, John William Smith, and William R. Carr, H. L. M., 343.61; Mrs. A. A. Wilbur, 10; 1st ch., 133.91; Westerly, W. A. Burdick, 10; N. Kingston, ch., 16.08; Lonsdale, ch., 15; Wickford, 1st ch. (S. S.), tow. sup. La Chapelle, 50), 77; Pawtucket, 1st ch., 286.07; S. S., 14.21; a friend, 5; East Providence, 1st ch., 100; 2d ch., 12; Pawtuxet, ch., 20; Bristol, 1st ch., 26; Warren, ch., 62.06;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Tiverton, C. A. Hambley,  
From April 1, 1882, to April 1, 1883, \$5,068.75.

## CONNECTICUT, \$2,582.43.

Stamford Briggs, Miss. S. S., 67.95; ch., J. B. Hoyt, tr., 578.76; New Canaan, Rev. E. M. Ogden, 5; Miss. Band, 1.06; Wethersfield, coll. at Union meeting, pr. Rev. M. C. Mason, 36.78; Merit Butler and wife, for Bur. and Karen Miss., 100; Thompson, ch., 35.65; Andover, ch., 26; Middletown, 1st S. S., 12.68; Norwich, L. A. Gallup, to const. George B. Greener H. L. M., 100; Woodstock, Rev. P. Mathewson, 5; Packerville, ch., 10; Mystic River, ch., 62; Bridgeport, ch., 152.50; E. Washington, ch., 34; Rockville, Wm. Butler and wife, 150; M. B. Grant, 1; Hartford, Asylum-ave. ch., 118.09; Hartford Chapel Easter offering by Rev. D. F. Lamson, 10; Meriden, 1st ch., 90; Main-st. ch., 25; Easton, Mrs. Alva Gregory and Miss Clarissa Silliman, 20; Suffield, 1st ch. (of wh. 10.50 is fr. W. S. Pomeroy), 39.15; 2d ch., 191.52; New London, 1st ch., 147; Greenville, ch., 12; Cromwell, ch., 14; Stafford, ch., 13.50; Glastonbury, David H. Carrier, 5; Mansfield, ch., 42.45; friends, 255; White Hills, ch., 4; N. Lyme, ch., 10; Eastford, ch., 5; Stonington, 1st ch., 70; S. Windsor, ch., 25; Haddam, ch., 15; Danbury, 2d ch., 45; Tainville, ch., 10; Lebanon, Mrs. N. Richards, 10; Preston City, ch., 16.40; Northford, James H. Linsley, 10;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Cornwall Hollow, ch.,  
From April 1, 1882, to April 1, 1883, \$7,081.74.

## NEW YORK, \$20,525.72.

New Lisbon, ch., 12.62; Buffalo, Hope Chapel S. S., East Buffalo, tow. sup. Pwo Mounse, nat. asst., care Mrs. J. B. Kelley, 65; Mrs. E. J. Goodspeed, 5; 3d German ch., 8.90; Washington-st. ch. (of wh. 25 is for Telugu Miss.), 300; Tioga Centre, S. S., tow. sup. Za Be Pau, care Rev. H. Morrow, 14; New York, Memorial ch., Mrs. L. A. Mikels, 5; James B. Colgate, 1,000; John B. Trevor, 1,000; Theodore Holt, 2.80; Cazenovia, friends of mission, 15; Evans, Mrs. J. A. Carter, 5; Poughkeepsie, Rev. S. L. Caldwell, D.D., 30; Bristol, B. F. Phillip, 3.65; Westville, ch., 5; Herman, ch., 3; Cast Iron, Miss Cloe Belden, for improvement in mission property, Tura, 5; Strykersville, Edson Barber, for Thang Kan, 2; Palmyra, fr. friends for do., 2; per Rev. M. C. Mason, 9; Springville, 1st ch., 67.35; Rev. M. C. Mason, for chapel at Tura, 15; Gloversville, ch., 167.44; W. S. Garney, for new schoolhouse at Nowgong, care Rev. P. H. Moore, 30; Petersburg, ch., addl., 1; Pike, Rev. Samuel Hough, 5; Georgetown, Rev. E. D. Reed, 2.60; Hamilton, S. S., 25; Fort Edward, Mrs. Laura Smith, 5; Jasper, A. J. Spencer, 1; Oswego

\$25 50

West ch., 65; Cambridge, ch., 20.30; Elizabethtown, E. C. Rowe, 5; Troy, 2d S. S. (for pupil in Miss Haswell's sch.), 30; fr. W. W. Whitman, 15; a friend, 1.50; S. Putney, ch., 1.57; Himrods, ch., 7.75; Yates, ch., 8; Butternuts, ch., 25; Moriah, ch., by Rev. P. C. Dayfoot, 20; Georgetown, ch., 7; Pulaski, ch., 18; Busti, ch., 11; Malone, ch., 61.30; Fulton, ch., 15; Rochester, Judson Miss. Soc. of Theol. Sem., 37.25; Frewsburg, ch. (of wh. 11 is fr. Wom. Miss. Soc., and 6 fr. S. S.), 41; Hamilton, Soc. of Miss. Inq. of Theol. Sem., 19.56; Hoosick, 1st ch., 19; Genesee, ch., 16.60; S. Livonia, Rev. R. Mareau, 20; N. Manlius, Winfred N. Donovan, an egg from the missionary hen of a boy's poultry-yard, 3; Corning, ch. (of wh. 6 is fr. infant class of S. S. for mission work of N. M. Waterbury), 16; Batavia, ch., 55; Lagrange, ch. (of wh. 3 is for Bible work), 16; Norwich, ch., 200; Albion, 1st ch., 182.62; Albany, Emmanuel ch., 868.04; Belleville, Rev. M. B. Comfort, 10; Killawog, ch., 2; Marathon, ch., 3; Morris, 1st ch., primary S. S., 17.50; Albion, J. M. Harris, 10; Medina, ch., Mrs. S. A. Sumner, 25;

Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., Tarnacle ch. (of wh. 150 is fr. Colgate Mission), 512.95; Central ch. (of wh. 100 is fr. Miss. Soc. of S. S.), 321; Riversdale, ch. (of wh. 25 is fr. S. S. for sup. stu. in Ram. Theol. Sem.), 96; Central Park ch., 28.21; Trinity ch., 78.15; Sixth-st. ch., 12; Mt. Morris ch., 58.97; Macdougall-st. ch., 200; Berean ch., 103; Amity ch., 50; Carmel ch., S. S., 4.48; East ch., 10; Calvary ch., 2,643.38; 1st Swedish ch., 30; Mariners' Temple ch., 10.36; West Thirty-third-st. ch., 167; West Farms, Pilgrim ch., 8; New York ch. (of wh. 15 is fr. S. S.), 28; Lexington-ave. ch., 10; Ch. of the Epiphany (of wh. 310 is for sup. of Mrs. Ingalls, fr. Wom. For. Miss. Soc.), 925; 1st ch., 288.49; Mt. Olive ch., 5; Memorial ch., Kincaid Miss. Soc. of S. S., 50; Emmanuel ch., 40; Fifth-ave. ch., 228.62; Madison-ave. ch., 1,230.60; Tottenville, South ch., 24.75; Mariners' Harbor, ch., 20; New Rochelle, Salem ch., 22.11; Yonkers, con. of Wm. Holme, 100; North Richmond Point, ch. (11 fr. S. S., and 2 fr. Colored Mission), 46.37; Piermont, ch., 3.14; Choppoche, ch. (of wh. 1 is fr. S. S.), 3; Port Chester, North ch., 13.21; Mt. Vernon, S. S., 25; New York, John H. Davis, 50;

Long Island Asso., Brooklyn, Berean ch., 2.30; Greenwood ch., 315.15; Central ch., 87.71; Bedford-ave. ch., 75; Washington-ave. ch., 1,000; Greenpoint, Union-ave. ch. (of wh. 15 is fr. S. S.), 67.76; 1st ch., 24.67; Williamsburg, 1st ch., 435.08; Calvary ch., 2; Marcey-ave. ch., 539.66; Centennial ch., 63.47; Emmanuel ch., 412.50; Willoughby-ave. ch., 53.66; Sixth-ave. ch., 255.21; Williamsburg, Central ch., S. S., 25; 1st ch. in Pierrepont St., 260; Strong-pl. ch., 958.97; Trinity ch., Miss. Soc. of S. S., 10; Concord, ch., 10; a friend, 25; Flatbush, ch. (of wh. 2 is fr. S. S.), 7; Babylon, ch., 11.23; Rockville Centre, ch., 7; Long Island City, East-ave. ch., 3; East New York, ch., S. S., 17.15;

Hudson River Central Asso., Rondout, ch., bal., 25.55; Warwick, ch., 8.81; Newburg, 1st ch., 75; Unionville, Orange ch., 55; Kingston, ch., 50; Cold Spring, ch., 13; Sing Sing, ch., 40; Poughkeepsie, ch., 41.88; Saugerties, ch., 13; Rhinebeck, ch., 25; Port Jervis, S. S., 4.76; Wappinger's Falls, Franklin ch., con. of Mrs. Ruth Clapp, 10;

Union Asso., Brewster, ch., 14.69; Bedford, ch., addl., 6.27;

Dutchess Asso., Armenia, ch. (11 fr. S. S.), 72.50; Bangall, 1st Stamford ch., 27; Millerton, No.-east ch., 50; Pleasant Valley, ch., 16.18; Pawling, Central ch., addl., 6;

Hudson, 1st ch., 43.06; Schuylerville, Mrs. E. Seelye, 2.50; Mrs. S. E. Smith, 50; De Bruce Stoddard Hammond, 10; Amsterdam, Mr. and Mrs. N. J. Potter, 10; New York, J. L. Williams, 25; Poughkeepsie, Miss Emeline B. Wilson, 25; Fredonia, rent of Eli Davis's farm, 75.69;

Coll. per Rev. G. H. Brigham, Dist. Sec., Alleghany Asso., Andover, ch., 9.35; Belmont, ch., 12; Friendship, ch., 15; Wellsville, ch., 32.19;

Broome and Tioga Asso., Maine, ch. (of wh. 5 is

\$4,676 35

2,140 61

10 00

7,455 89

2,581 43

1 00

4,668 52

362 00

20 96

171 68

191 75

68 54

fr. S. S.), 13.05; Owego, ch., 72.14; Spencer, ch., 28.20;	
Cayuga Asso., Auburn, 1st ch., bal., 34.75; Sterling, ch. (of wh. 6.37 is fr. S. S.), 21.37; Mrs. Olive H. Smith, with 50 paid by a friend to const. Rev. Charles A. Smith of Groton H. L. M., 50;	
Cattaraugus Asso., Olean, ch., 70.21; Rev. B. C. Willoughby and wife, 5;	
Chautauque Asso., Jamestown, ch.,	
Chemung River Asso., Elmira, 1st ch., 93; Southport, ch., 15;	
Chenango Asso., Rev. H. C. Leach, South Otselic, 5; Plymouth, ch., 3.35;	
Cortland Asso., Cortland, ch., 114.15; Groton, ch. (of wh. 15.20 is fr. S. S.), 42.70; Homer, ch., 40; Virgil, ch. (of wh. 1.34 is fr. S. S.), 5.21; Rev. S. P. Way and wife, 10;	
Franklin Asso., Oneonto, ch.,	
Genesee Asso., Castile, ch., 33.10; Perry, Leicestersh. ch., 18; Wyoming, ch., 8;	
Hudson River North Asso., Catskill, ch., 18.50; Schenectady, Emmanuel ch., 19.37; 1st ch., 41; Cohoes, ch. (of wh. 10 is for sup. nat. pr., care J. A. Freiday or L. W. Cronkhite), 100; Troy, Fifth-st. ch., 396.51; West ch., 35; 1st Half-Moon ch., 4.25; Troy, 1st ch. and S. S. (of wh. 25 gold is fr. Mary E. Shaw's infant class for sup. and education of girl in Miss Haswell's school, 25 gold for sup. of girl in Miss Haswell's school fr. Deacon Harrison's class, 30 gold for the sup. of a young man in mission school in Burmah fr. the Allie H. De Freist's class, 17.76 for the Manga mission under Rev. Mr. Clarke, 316.76 for Miss S. E. Haswell's work), all to const. W. C. Geer, Eliza Chappel, Christopher Ives, and Martha E. Hubbell H. L. Ms., 414.52;	
Madison Asso., Eaton, ch., 41; Hamilton, 1st ch., bal., 12; Madison, ch. (of wh. 25 is fr. S. S. tow. sup. of a scholar in Dr. Bronson's school, Assam), 50; Rev. H. S. Loyd, 5;	
Monroe Asso., Brockport, ch., 128; Mrs. Sarah Colman of Brockport, memorial of her mother to const. herself H. L. M., 100; Rochester, 1st ch., bal., 24.50; 2d ch., bal., 18.50; Lake-ave. ch., 71;	
Mohawk River Asso., South Columbia, ch.,	
Niagara Asso., Sanborn, ch.,	
Oneida Asso., Berean ch., Mavey, 13.40; Boonville, ch., 14.19; Walesville, ch., 5; Whitesboro', ch., 22.66;	
Onondaga Asso., Syracuse, Central ch., bal., 5; Eldridge, ch., 97.34; Camillus, ch., 101.57; Tully, ch., 10;	
Oswego Asso., Central Square, ch., 7.87; Rev. D. D. Owen and wife, 10; Mexico, ch., bal., 2;	
Ontario Asso., Canandaigua, ch., bal., 5; Naples, ch., 4.50; Phelps Village, ch., 13; Seneca Falls, ch., 16.32;	
Orleans Asso., Medina, ch., 41.52; do., S. S., 17.37;	
Otsego Asso., Cooperstown, ch., 44; Springfield, S. S., Rev. A. H. Perry's class, 3.06;	
Saratoga Asso., Johnstown, ch.,	
Seneca Asso., Waterloo, ch., 8.50; Rev. C. W. Brooks Watkins, 5;	
Steuben Asso., Blood's Depot, ch., 3.30; Wayne Village, ch., 10;	
St. Lawrence Asso., Nicholsville, ch., 2.22; Ogdensburg, ch., S. S., 10.50;	
Washington Union Asso., Glen's Falls, ch., 50; fr. S. S., 14.18; Sandy Hill, ch., 84.69;	
Wooster Asso., Rev. I. Powers, 5; Leesville, ch., 15;	
From April 1, 1882, to April 1, 1883, \$36,985.88.	

## NEW JERSEY, \$5,219.66.

Bridgeton, 1st ch., 70.31; Freehold, ch., 46.25; Newark, Mrs. S. B. Wilson, 1; Bridgeton, Miss Hannah Mulford, 100; New Brunswick, Remsen-ave. ch., Youths' For. Miss. Soc., 160;	
Coll. per Rev. A. H. Burlingham, Dist. Sec., East N. J. Asso., Newark, Sherman-ave. ch. (of wh. 100 is fr. S. S. for Telugu nat. pr.), 147.76; South ch., 200; 1st ch., 259.65; Mt. Pleasant, ch., 10.10; 5th ch., 24.36; Jersey City, Bergen ch., 43.12; North ch., 40; Scotch Plains, ch., 5; S. S., 10; Dr. J. A. and Miss S. E. Coles, for sup. Tokelajay, care Miss Haswell, 100,—115; New Brooklyn, Sumption ch., 52.50; Mt. Bethel, ch., 7.25; Plainfield, Park-ave. ch., 180; 1st ch., 301;	
Elizabeth, 1st ch., addl., 8.50; Rahway, 1st ch., 6; Newmarket, ch. (of wh. 10 is fr. S. S.), 35.06; North N. J. Asso., Demorest, ch. (of wh. 5 is fr. S. S., and 10 fr. N. M. Whitmore), 15; Hoboken, 1st ch., 24.30; Morristown, ch., 33.16; Jersey City, 1st ch. (45 fr. S. S., 20 of wh. is for Mrs. N. Brown's work), 106; Salem, ch., 5; Summit-ave. ch., 100.08; Paterson, 1st ch., 163; Union-ave. ch., addl., 9; Peter Oberg, 50; Rev. Mr. Gurney, 1; Newton, ch., 11.41; Caldwell, ch., 5; New Durham, ch., 16.27; Newfoundland, ch., 5; Hackensack, ch., 25.70 addl., and fr. S. S. for sup. nat. pr., care E. O. Stevens, 125.70; Newark, North ch., 100; East Orange, ch. (10 fr. S. S.), 30; Deckerton, 1st Wantage ch., addl., 3.20; Bloomfield, ch. (25 fr. S. S. for sup. of a stu. in Brownson Theol. Sem.), 79.60; Orange, North ch., 1,629.91; Orange Valley, Emmanuel S. S., 35; Hamburg, ch., 3; W. Hoboken, ch., 20; Passaic, ch., 130.13; Mt. Olive, Schooley's Mt. ch., addl., 11.75; Elizabethport, East ch., 5; Millington, ch., 70.09;	
Middletown, Rev. E. J. Foote,	
Coll. per Rev. R. M. Luther, Dist. Sec., Trenton Asso., Upper Freehold, ch., 19; Stockton, ch., 4; West Creek, ch., 14; Holmdel, ch., 55; Flemington, ch., 200;	
West Jersey Asso., Bridgeton, Pearl-st. S. S., 15; Vineland, ch., 51; Camden, Fourth-st. ch., 56.03; Pemberton, ch., 30.75; Camden, 3d ch., 10; Moorestown, ch., 27; Rev. E. D. Fendall, 20; Blackwood, ch., addl., 5.30; Haddonfield, ch., 65.08; Mrs. Young, 1; Frenchtown, ch., 6; So. Vineland, ch., 12; Burlington, 1st ch., 31.04;	
From April 1, 1882, to April 1, 1883, \$8,769.72.	

## PENNSYLVANIA, \$4,934.50.

Union City, 1st ch., S. McKee, tr., 9.50; Pittsburg, Union ch. (of wh. 4.29 is fr. S. S.), 20.65; Johnstown, Welsh ch., 7; Montandon, ch., 5.66; Winfield, ch., 4.34; Hillsville, Zoar ch., 30; Hyde Park, Welsh ch., 20;	
Coll. per Rev. R. M. Luther, Dist. Sec., Rev. and Mrs. H. K. Craig, for the most needy field, 5; Mrs. S. A. Doolittle, in memory of Rev. S. A. Doolittle, 5; German chs., per Rev. A. J. Shulte (of wh. 20 is for Telugu miss., and 8 for China mission), 92.50; a friend, for the missionaries, 20;	
Abington Asso., Chestnut-st. ch., Hyde Park, 10; Mt. Bethel, ch., 5; Abington, H. D. Walker, 5; Abington, ch., 17.28; Hyde Park, Jackson-st. ch., 18.16; do., S. S., 8.50; Carbondale, ch., 60.17; Factoryville, ch., 50; Clark's Green, ch., 6; Scranton, Penn-ave. ch., 75;	
Bradford Asso., Bradford, ch., 11.20; Ward, ch., 1.75; Armenia, ch., 1.80;	
Bridgewater Asso., Forest Lake, ch.,	
Centre Asso., Altoona, ch., 60; Tipton, S. S., 5; Three Springs, ch., 14.34;	
Central Union Asso., East Nantmeal, ch., 6; produce of handful of corn planted by each S. S. scholar, 11; West Chester, 1st ch., 15.80;	
French Creek Asso., Meadville, ch.,	
North Phila. Asso., 1st ch., cash coll., 1,349.16; Jenkintown, ch., 12.50; Harrisburg, 1st ch., 5.40; do., S. S., 4.50; infant class, 1.50;	
Philadelphia Asso., Broad-st. ch., 123.30; B. Griffith, D.D., Tabernacle ch., 100; Gethsemane, Mrs. J. MacFarlan, 20; Mrs. C. T. MacKay, 5; Olivet, Mrs. Ann Morton, 6; Roxborough, ch. and S. S., 90; Falls of Schuylkill, ch., 10.07; James S. Swartz, 25; Hon. C. F. and Mrs. Abbott, 65; Miss S. C. Griffith, 5; Robert H. Crozer, Upland, 1,000; Angora, ch., 20; Blockley, ch., 22.50; E. H. Bronson, 10; Hon. William Bucknell, for furnishing a library to the theological seminary at Ramapatam, India, 1,000; Lower Providence, ch., 30.60; Spring Garden, ch., addl., 26.20;	
Pittsburg Asso., Freeport, ch.,	
Reading Asso., St. Clair, 17.82; Reading, ch. (of wh. 9.12 is fr. S. S.), 48.22; Berean, ch., 12; Macungie, ch., W. H. Klotz, 5;	
Welsh Asso., Welsh, 1st ch., Wilkes Barre (of wh. 14 is fr. S. S.),	
Northumberland Asso., Sunbury, ch., 6; Williamsport, ch., 137.84; Mrs. M. G. Tucker, Lewisburg, 25; Redbank, J. A. Truitt, 8.65; Clinton, ch., 7.65;	



Wayne Asso., Aldenville, ch., 3; Clinton, Union ch., 12.38;  
 Wyoming Asso., Tunkhannock, ch., 3.75; Wilkes Barre, Centennial ch., 15.20; do., S. S., 9.50; products of missionary garden, Mrs. G. A. Pehle, 24.68; Puttson, ch., 19.75; S. S., 2.50;  
 From April 1, 1882, to April 1, 1883, \$14,791.83.

## DELAWARE, \$15.00.

Coll. per Rev. R. M. Luther, Dist. Sec., Wilmington, D. R.,  
 From April 1, 1882, to April 1, 1883, \$15.00.

## DISTRICT OF COLUMBIA, \$35.12.

Washington, Metropolitan ch.,  
 Coll. per Rev. R. M. Luther, Dist. Sec., Washington, First ch., Good Workers, Miss M. A. McMakin, teacher for Telugus,  
 From April 1, 1882, to April 1, 1883, \$272.95.

## WEST VIRGINIA, \$5.00.

Coll. per Rev. Thos. Allen, Dist. Sec., Stillwell, ch., for Ta-Mau-Koo, nat. pr., care of Rev. E. B. Cross,  
 From April 1, 1882, to April 1, 1883, \$1,166.18.

## OHIO, \$2,906.42.

Berlin Heights, J. S. Lowry, 3.25; Oak Hill, Rev. T. E. Griffith, in memory of his daughter, 10; Twinsburg, Dea. J. South, 10; Ashtabula, ch., J. K. Stebbins, tr., for miss. work, care T. P. Poate, 3.70; Troy, Wm. Shilling, 8; Lebanon, ch., 10; Cincinnati, Columbia ch., 13.50; Lebanon East, ch., 12.41; Xenia, Rev. G. M. Peters, 50; Van Wert, Jonas Balyeat, 20;  
 Coll. per Rev. Thomas Allen, Dist. Sec., Clyde, O. L. Ames,  
 Columbus, Rev. D. A. Randall,  
 Ashtabula Asso., Madison, ch. (of wh. 5.88 is fr. S. S.), 17; Kingsville, ch., 97; Sheffield, ch., 10; Cleveland Asso., Akron, ch. (of wh. 30 is fr. S. S.), 118; Bedford, ch., 10.65; Columbia, ch. (of wh. 11.58 is from S. S.), 32.58; Euclid, ch. (of wh. 2 is fr. S. S.), 12; Painsville, Orrin Perry, 5;  
 Clinton Asso., Wilmington, ch.,  
 Columbus Asso., Delaware, ch. (of wh. 3 is fr. S. S.), 25.25; Granville, ch., 100.15; Sunbury, ch., 13.41;  
 Coshocton Asso., West La Fayette, ch.,  
 Dayton Asso., Dayton, 1st ch., bal., 916; Linden ave., bal. (of wh. 38 is fr. S. S.), 229; Spring Creek, ch., 8; Springfield, 1st ch., 54.50; Troy, ch., bal., 3.15;  
 East Fork Asso., Clermont Academy, ch.,  
 Huron Asso., Auburn, ch., bal., 3.40; Fairfield, ch., 10.85; Fitchville, ch., 5; Norwalk, ch., 104.54; Peru, M. B. Kingsbury, 5; Reed, ch., 3; Sandusky, Wayne-st. ch., 8.67;  
 Lorain Asso., Avon, ch., 13; do., S. S. (of wh. 10 is for sup. Kee Reh, lad in Rev. A. Bunker's school), 12.50; Camden, S. S., 3.75; Elyria, ch., 27.50; Huntington, ch., 5;  
 Marietta Asso., Marietta, ch. (of wh. 8 is fr. S. S.), 54.79; primary dept., 3; McConnelsville, ch., 14.07; Matamoras, ch., 4.51; Valley, ch., 4.76;  
 Mansfield Asso., Bucyrus, ch.,  
 Miami Asso., Cincinnati, 1st ch., 65; Ninth st., bal., 63.80; do., S. S., 50; Third ch., for sup. Ler Plau, care Rev. A. Bunker, 50; Columbia, ch., 5; Middletown, ch., 42.65; Franklin, ch., 29.11; do., S. S., 13.33; Hamilton, ch., 14.55; Madisonville, ch., 14.75;  
 Mt. Vernon Asso., Mt. Gilead, ch., 16.65; Owl Creek, ch., 11.25; do., S. S., for sup. of Ta-Mer, care of Rev. A. Bunker, 25; Prospect, ch., bal., 9.25;  
 Portsmouth Asso., Pomeroy, Mrs. M. E. Page, Sciota Asso., Newark, ch.,  
 Toledo Asso., Toledo, 1st ch., 89.02; do., S. S., for sup. of Nga Pleh, care Rev. E. B. Cross, 40; Oliver-st. ch., 9; East Toledo, ch., 12;  
 Wills Creek Asso., Mt. Zion ch., 8; Salem, ch., 15.27; Salt Creek, ch., 10; New Concord, ch., 6.25; Wills Creek, ch., 9;

Wooster Asso., Wooster, ch., \$30 53  
 Zanesville Asso., Market-st. ch., 50.50; do., S. S., 19.50; 70 00  
 Zoar Asso., Mt. Moriah, S. S., 3 10  
 From April 1, 1882, to April 1, 1883, \$9,961.49.

## INDIANA, \$1,506.61.

Aurora, Mite-Gatherers, F. M. Band of 1st ch., tow. sup. of a missionary to the Taligns, 100; Elkhart, ch., for mission work, care P. H. Moore, 12.70; South Bend, 1st ch., 59.20; Seymour, 1st ch., L. D. Carpenter, 100; Logansport, ch., 35.35; Lawrenceburg, S. S., 9; Winchester, W. C. Wilmore, per Rev. R. M. Luther, 10;  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Coffee Creek Asso., Coffee Creek, ch., 3.25; Bethany, ch., 2; 326 25  
 White Lick Asso., Bethesda, ch., 4.09; Rev. R. N. Harvey, 1; 5 09  
 Friendship Asso., D. C. Jenne, Brazil, 10; Mrs. D. C. Jenne, 5; 15 00  
 Indianapolis Asso., Franklin, ch., 3 91  
 Madison Asso., Madison, ch., 45 00  
 Flat Rock Asso., Little Blue River, ch., 11 00  
 Long Run Asso., Vevay, ch., 22 00  
 Brownstown Asso., Uniontown, ch., 10 00  
 Mt. Zion Asso., Mt. Zion, ch., 7 80  
 Bedford Asso., Gullet Creek, ch., 1 50  
 Bethel Asso., New Philadelphia, ch., 2 00  
 Fort Wayne Asso., Wabash, ch., addl., 5 00  
 Northern Ind. Asso., Valparaiso, ch., addl., 1 80  
 Elkhart, ch., addl., 60; Bango, ch., 5.06; Goshen, ch., 33.25; Kendallville, ch., 3.75;  
 Brownstown Asso., Seymour, ch. (of wh. 12.55 is fr. S. S.), 27.65; Hardinsburg, ch., 3.73; New Liberty, ch., 3; 44 46  
 Fort Wayne Asso., West Union, S. S., 3; Warsaw Miss. Band, 8; Eel River, Allen ch., 3.13;  
 Friendship Asso., Jefferson, ch., 5; Thomas Chambers, New Hope, ch., 1; 34 38  
 Freedom Asso., Salem, ch., 7 30  
 Indianapolis Asso., Crooked Creek, ch., 13 65; New Bethel, ch., 6.25; Indianapolis, 1st ch., 600; Hurricane, ch., 9; 628 90  
 Laughery Asso., Aurora, ch., 40 02  
 Coffee Creek Asso., Scaffold Lick, ch., 2 00  
 Monticello Asso., Prairie Vine, ch., 3.10; Liberty Township, ch., 1.35; Mt. Zion, ch., .85; Burnettsville, ch., .50; 5 80  
 Madison Asso., Harbert Creek, ch., 3 72  
 Tippecanoe Asso., Attica, ch., 2.50; Mrs. Ailsworth, 1; Rock College, ch., 2.50; La Fayette, ch. (of wh. 5 is fr. S. S.), 100.38; Sickler Missions, 1.03; Cham Too, 1; Hopewell, ch., 12; Champney, ch. (of wh. 1.25 is fr. S. S.), 8.05; 128 91  
 White Water Valley Asso., Cambridge City, S. S., 4 00  
 Curry's Prairie Asso., Pleasant Ridge, ch., 2 00  
 Salamonina River Asso., Liberty Centre, ch., 5 25  
 Long Run Asso., Mission ch., Patriot, 1 00  
 Perry Co. Asso., Pleasant Hill, ch., 1 95  
 Evansville Asso., Evansville, ch., 12 00  
 North-Eastern Indiana Asso., Lima, ch., 6.10; Orland, ch., 22; 28 10  
 Northern Indiana Asso., Goshen, ch., addl., 19; Kingsbury, ch., 3; Mishewaka, ch., 12; Pleasant Valley, ch., 2.05; Sumption Prairie, ch., 2.15; Bango, ch., addl., .98; 39 18  
 White Lick Asso., Greencastle, ch., 12 00  
 Judson Asso., Rossville, ch. (of wh. 2 is fr. S. S.), 6.25; Frankfort, ch., addl., 4; 10 25  
 Union Asso., Petersburg, ch., 1; Lick Creek, ch., 2.40; Bethel, ch., 5; Union, ch., 3.06; Aikman's Creek, ch., 4; 15 46  
 From April 1, 1882, to April 1, 1883, \$2,675.80.

## ILLINOIS, \$7,127.27.

Alton, First ch., 259.30; Marshall Creek, ch., 8.10; Jacksonville, 1st ch. (of wh. 25 is fr. S. S.), 78.10; Moline, S. S., 12.03; Georgetown, Mrs. C. A. Hawes, 1; Berlin, ch., 17; Bois d'Arc, ch., 5; Diamond Grove, ch., 14.51; Griggsville, ch. (of wh. 25 is fr. Miss D. Coffey, 5 fr. Mrs. E. W. Brakeford, 3 fr. J. A. Brown, and 2 fr. Mrs. S. Temple), 74.30; Shelbyville, Mrs. S. M. Osgood, 5; Tamawa, N. Holt, 5; Tallula, a friend, 10; Urbana, ch., 35.87; per Rev. C. F. Tolman, 166.68; 525 21





vill, ch., 6; Napoleon, ch., 10.30; Brooklyn, ch., 7.09;  
 Washenaw Asso., Clinton, ch. (of wh. 4.13 is fr. S. S.), 17; Ann Arbor, ch., 28; Mrs. J. Monroe, 5; Chelsea, ch., 5.21;  
 Saginaw Valley Asso., Tuscola, ch., 7; Midland, ch., 7.69; East Saginaw, ch., 35; Saginaw, S. S., 4.82;  
 Lenawee Asso., Adrian, ch. (of wh. 10 is fr. S. S.), 56.74; Tecumseh, ch., 57.44; Marenci, ch., 10.33;  
 Grand Traverse Asso., Yuba, S. H. Saylor, Flint River Asso., Hadley, 21.60; Hunter's Creek, ch., 13.40;  
 Huron Asso., Sand Beach, ch., Grand Rapids Asso., Grand Rapids, ch., 82.02; Cedar Springs, ch., 13.10; Paris, ch., 5;  
 White River Asso., Muskegon, ch. (of wh. 3.50 is fr. S. S.), 12.50; Holton, ch., 2; Hesperia, ch., 3; White Hall, ch., 4.50;  
 Grand River Asso., Palo, ch., Michigan Asso., Detroit, Clinton-ave. ch., St. Joseph Valley Asso., thank-offering, Shiawassee Asso., Lansing, ch., Wayne Asso., Northville, ch., Hillsdale Asso., Quincy, ch., Michigan Asso., Detroit, 12th-st. ch., 35.50; First ch., 200; La Fayette-ave. ch., 425; Kenoskee, 1st ch., 2.10; 2d ch., 2.65; Port Huron, ch., 25; Brockway, ch., 2.50;  
 Grand River Asso., Portland, ch., Saginaw Valley Asso., St. Louis, ch., 16.75; Emerson, ch., 5; Bay City, Mrs. C. M. Averill, 10;  
 Lenawee Asso., Rome, 1st ch., 4; 2d ch., 12; Hudson, ch., 20.50; Rollin, ch., 8; Clayton, ch., 3.95;  
 Kalamazoo Asso., Marshall, ch., 14; Hickory Corners, ch., 6.65; Climax, ch., 6.25; Lawton, ch., 3; South Haven, ch., 4.44;  
 Wayne Asso., Highland (of wh. 5 is fr. S. S.), 61; Howell, ch. (of wh. 9.06 is fr. S. S.), 24.46; Commerce, ch., 3;  
 Grand Traverse Asso., Cadillac, ch., 2.09; Harbor Springs, ch., 4;  
 Shiawassa Asso., Shepardsville, ch., 4.10; St. John's (of wh. 1 is fr. S. S.), 4.50;  
 Jackson Asso., Jackson, 1st ch., 40; Mason, ch., 15;  
 Flint River Asso., Metamora, Mrs. W. L. Bayley, St. Joseph Valley Asso., Porter, ch., 5; Colon, Rev. James Goodrich, 2; Sturgis, ch., 8;  
 Grand Rapids Asso., Alpine and Sparta, ch., St. Joseph River Asso., Three Oaks River, Hillsdale Asso., Coldwater, ch., Kalamazoo, 1st ch.,  
 From April 1, 1882, to April 1, 1883, \$4,211.34.

## MINNESOTA, \$1,098.63.

Minneapolis, Rev. M. J. Kelley, 18; St. Paul, 1st ch., 5; Sauk Centre, D. J. West, 3; Geneva, Rev. J. S. Lumm, 4;  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Albert Lea ch. (of wh. 2 is fr. S. S.), 12.50; Austin, ch., 27; Bath, Danish ch., 69; Faribault, ch., 9; Owatonna, ch. (of wh. 5 is fr. Dea. Woodman), 7.60;  
 Minnesota Asso., Hastings, ch., 32.20; Minneapolis, 1st ch. (of wh. 43.75 is fr. S. S., for sup. of Rungiah), 373.75; Minneapolis, 4th ch., 117.19; Richfield, a friend, 15;  
 Minnesota Valley Asso., Clayton, ch., 14; Fairmount, ch., 15; Luverne, ch. (of wh. 11.34 is fr. S. S.), 16.34; Maukato, ch., 14;  
 Northern Asso., Anoka, Mrs. S. R. Jones, 2; Moorehead, ch., 28.75; St. Cloud, ch., 25;  
 Southern Asso., Minnesota City, ch., 3.50; Money Creek, ch., 24; Winona, ch., 107;  
 Western Asso., Montevideo, ch., Zumbro Asso., Byron, ch., 14; Concord, ch. (of wh. 4 is fr. S. S.), 25.65; East Claremont, ch., 42; Farm Hill, 1.50; Lake City, ch., 8.10; Wasioja, ch., 19.20;  
 Scandinavian Conference, Alexandria, Swede ch., 1.60; Delano, ch., 2.45; Grove City, Mrs. O. M. Hawkins, 2.25; Isanti, ch., 2; Lincoln, ch., 17.05; Winnebago, ch. (of wh. 5 is fr. C. Johnson), 6.50;  
 From April 1, 1882, to April 1, 1883, \$1,964.80.

WISCONSIN, \$2,009.09.  
 Brant, ch., 59 00  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Colby, ch., 1; Kib Lake, ch., 4; Spencer, Rev. M. L. Sweet, 1; 6 00  
 Dane Asso., Lodi, ch. (of wh. 5.87 is fr. S. S.), 27.54; Madison, ch., 87; 114 54  
 Dodge Asso., Beaver Dam, ch., 73.30; Otsego, S. S., 2; 75 30  
 Janesville Asso., Beloit, Mrs. L. L. Lansing, in memory of her son Fowler E., deceased, and to const. Lewis Wayland Lansing H. L. M., 100; Clinton, ch. and S. S., 20; Janesville, ch., 147.05; Newark, ch., 8; Oxfordville, ch., 8.25; Union, C. J. Graves, 8; 291 30  
 La Crosse Asso., Augusta, Rev. C. D. Barbour, 1; La Crosse, ch., 62.10; Tempelau, Mrs. M. H. S. Truesdale, 10; Rev. J. Squires, 5, and A. Groves, 5; 83 11  
 La Fayette Asso., Darlington, ch., 29.51; Mount Ida, ch., 5; Hope, ch., 9; 43 51  
 Lake Shore Asso., Gibbsville (of wh. 5 is fr. Rev. A. T. Miller), 10; Kenosha, ch., 12; Meerne, ch., 5; Merton, ch. (of wh. 5 is fr. S. S., and 3 fr. Mr. Sage), 38; Milwaukee, 5th ch., 26; 1st ch., infant dept. of S. S., 14.50; Grand-ave. ch. (of wh. 42 is fr. Dea. Hanchett for nat. pr. in China, 18 fr. Band, 19.53 fr. circle), 250; South ch. (of wh. 10 is fr. S. S.), 200; New Cassell, ch., 7; North Greenfield, Mr. and Mrs. A. L. Smith, 5; Racine, ch., 138.45; Sheboygan Falls, ch., 20; Thompsonville (of wh. 1 is fr. S. S.), 11; Waukesha, ch., 94.39; Wauwatosa, ch. (of wh. 5.16 is fr. S. S.), 91; 922 34  
 St. Croix Valley Asso., Bloomer, ch., 25; Chippewa Falls, Memorial ch., 22.50; Cumberland, ch., 2.75; Maiden Rock, ch., 17.83; Osceola Mills, ch., 2; Warren, J. S. Ingerson, 25; 95 08  
 Walworth Asso., Delevan, ch. (of wh. 10 is fr. Mrs. James Dorcas's S. S. class for stu. Brownson Seminary, care Dr. Williams), 125.40; Eagle, Wm. Bradley and wife, 6; Elkhorn, ch., 22.50; Spring Prairie, ch., 12.55; Walworth, ch., 22.52; White-water, ch. (of wh. 4.48 is fr. S. S.), 10; 198 97  
 Winnebago Asso., Fort Howard, ch., 8.50; Neena and Menasha, ch., 6.50; Oshkosh, 1st ch. (of wh. 23 is fr. S. S. for stu. at Ongole Nor. Sch.), 104.95; Ripon, ch. (of wh. 25 is last gift of Mrs. McKnight, and 25 fr. S. S. for Ramkhe, care Rev. E. G. Phillips), 50; 169 95  
 From April 1, 1882, to April 1, 1883, \$3,190.76.

## MISSOURI, \$202.25.

Mount Vernon, Mrs. M. D. Broomback, per Rev. C. F. Tolman, 5 00  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Greene Co. Asso., for sup. Bundiah, nat. pr., 15; Springfield, ch., for do., 15; Col. H. Fletcher, 5; 35 00  
 Lawrence County Asso., Verona, ch., 69 15  
 Shoal Creek Asso., New Site, ch., 50; Mable Allman, 10; Lew Allman, 10; Eva Sills, 15; 85  
 Macedonia, ch., Hickory Co., 6; D. Humphrey Lapnar, 10; 3d Bap. ch., St. Louis, 76.25; 92 25  
 From April 1, 1882, to April 1, 1883, \$1,482.99.

## KANSAS, \$403.61.

Solomon City, ch., 4; Abilene, ch., 4.20; 8 20  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Atchison, ch., 50; Burlingame, ch. (of wh. 1.25 is fr. S. S.), 11.12; Burton, Rev. J. D. P. Hungate, 5; Cedar Vale, S. Holyrood and fam., 10; Camden, ch., 2.50; Centre, ch., Sewing Soc., Chanute, 10; Clay Centre, ch., 25; Convention, bal. fr. former tr., 41; Chanute, Swedish ch., 8.25; Derby, ch., 4.50; Dover, ch., 5; Eskridge, ch., 5.60; Girard, ch. (of wh. 5 is fr. Mrs. R. E. K. Carey), 6.50; Grenola, ch., 3.15; Harmony, ch., 5; Hiawatha, ch., bal., 4; Independence, ch., 5; Humboldt, ch., 3.63; Iola, ch., 5; Kansas City, Swede Sewing Soc., 5; Leonardsville, A. Peterson, 1; Manhattan, ch., 25; McPherson, ch., 10; Moline, ch., 2; Mound City Asso., coll. at do., 9.35; Newton, ch. (of wh. 25 is fr. Rev. A. S. Merrifield, and 9 fr. circle), 56; Nickerson, J. M. Kidd, 1.25; Ottawa, S. S., for helper in Nowgong, care Rev. P. H. Moore, 25; Salem, ch., 3.50; Sedan,



ch., 2.65; Sabetha, ch. (of wh. 10 is fr. S. S. for Mrs. Cross's work, Burmah), 40; Topeka, 1st ch., 35; Madison-st. ch., 2.50; Walton, Rev. C. H. Wareham, 5; White City, 2.50;  
From April 1, 1882, to April 1, 1883, \$925.28.

## NEBRASKA, \$176.45.

Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora, Mrs. Mary J. Carr, 1; Bancroft, ch., 5.68; Central City, ch. (of wh. 5.95 is fr. S. S., 8.71 fr. Band), 35.97; David City, ch., 5.75; Decatur, Gardner Maryott, 2; Juniata, ch., 2.07; Lincoln, H. S. D. Vaughn, 25; Mrs. Brigham, 1; Mendon, ch., 4.50; North Auburn, A. W. Morgan, 5; Oakland, ch., .38; Papillion, A. B. Cornell, 10; Pawnee City, pledges at Asso., 2.50; Prairie Union, ch., per D. Higgins, 36.50; Salem, ch., pledged at Asso., 16; St. Edwards, ch., 2.10; Valley, ch., 2; Wahoo, ch., 19;  
From April 1, 1882, to April 1, 1883, \$552.93.

## COLORADO, \$224.45.

Coll. per Rev. C. F. Tolman, Dist. Sec., Boulder, ch., bal., 22; Colorado Springs, ch., 56.50; Greeley, ch. (of wh. 50 is fr. O. H. Gallup), 79; Golden, bal., for sup. Rev. A. A. Bennett, 29.25; Leadville, S. S., 5; Sagaache (of wh. 30 is for sup. Ashley, care Dr. Clough), 32.70;  
From April 1, 1882, to April 1, 1883, \$645.36.

## DAKOTA, \$56.08.

Coll. per Rev. C. F. Tolman, Dist. Sec., Big Springs, C. Wallin, 10; Mrs. A. Johnson, 1; P. Johnson, 4; Centreville, ch., 5; Danesville, sisters, 17.10; Egan, ch., 3.50; Huron, ch. (of wh. 1.06 is fr. S. S.), 7.48; Montrose, Rev. E. Godwin, 5; Vermillion, M. W. Smith, 2; Mrs. Morrow, 1;  
From April 1, 1882, to April 1, 1883, \$206.78.

## OREGON, \$251.15.

Albany, John Conner, 200; Salem, ch., 20.20;  
Coll. per Rev. C. F. Tolman, Dist. Sec., Brownsville (of wh. 5 is fr. Rev. C. Hill), 12.80; Dallas, S. S., 2.75; Eugene City, ch., 10.4; The Dalles, Rev. C. E. Reese, 5, per Rev. B. S. McLafferty;  
From April 1, 1882, to April 1, 1883, \$440.80.

## MONTANA TERRITORY, \$15.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Glendale, Rev. M. T. Lamb, 10; Helena, Rev. J. T. Mason, 5;  
From April 1, 1882, to April 1, 1883, \$28.00.

## WASHINGTON TERRITORY, \$19.90.

Coll. per Rev. C. F. Tolman, Dist. Sec., Centreville, Rev. W. E. N. James, 5; Victoria S. S., 1; West Twalatn, S. S., 13.90, per Rev. B. S. McLafferty;  
From April 1, 1882, to April 1, 1883, \$119.16.

## CALIFORNIA, \$96.10.

Coll. per Rev. C. F. Tolman, Dist. Sec., Riverside, ch., 16.40; Sacramento, 1st ch., 30; San Bernardino, ch., 16.20; Santa Paula, ch., 15.50; Bishop Creek, ch., 8; Los Angeles, Rev. and Mrs. W. H. Latourette, 10;  
From April 1, 1882, to April 1, 1883, \$256.05.

## BRITISH COLUMBIA, \$6.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Victoria, S. S., per Rev. B. S. McLafferty,  
From April 1, 1882, to April 1, 1883, \$11.50.

## TENNESSEE, \$55.00.

Nashville, Rev. D. W. Phillips and wife, 30; Rev. Lyman B. Teft, 25;  
From April 1, 1882, to April 1, 1883, \$55.00.

## NORTH CAROLINA, \$6.00.

Raleigh, Rev. H. M. Tupper, 5; Eddie L. Tupper, 1;  
From April 1, 1882, to April 1, 1883, \$6.00.

## MISSISSIPPI, \$10.00.

Natchez, Charles Ayer,  
From April 1, 1882, to April 1, 1883, \$18.90.

## SWEDEN, \$270.00.

Stockholm, Mission Union, per P. Palmquist, 1,000 crowns,  
From April 1, 1882, to April 1, 1883, \$277.78.

## GREECE, \$13.50.

Athens, ch., for the Telugu Mission,  
From April 1, 1882, to April 1, 1883, \$28.50.

## LEGACIES.

Beverly, Mass., Samuel Chase, \$8 75  
Chelsea, Mass., Sallie F. Chittenden, 282 83  
Catharine Beatty, ex'x, 5 00  
Gardner, Mass., Susannah Stone, 50 00  
Madison, N.Y., Anna C. Brown, per Rev. G. H. Brigham, 10,000 00  
New York, James Stokes, per Rev. A. H. Burlingham, 500 00  
Caledonia, Mich., William H. Brown, per R. M. Butterfield, 10,846 58  
Donations and legacies from April 1, 1882, to March 1, 1883, \$86,857 78  
Donations and legacies from April 1, 1882, to April 1, 1883, 128,826 31  
\$215,684 09

## DONATIONS RECEIVED IN APRIL, 1883.

## MAINE, \$31.00.

East Harrington, ch., 5; Saco, ch., 26;  
\$31 00

## NEW HAMPSHIRE, \$35.10.

New Boston, a friend to the cause, 1; Concord, 1st ch., 34.10;  
35 10

## VERMONT, \$23.27.

West Brattleboro', ch., 14.27; Lunenburg, H. S. and Chester Thomas, 7; East Bethel, ch., 2;  
23 27

## MASSACHUSETTS, \$575.80.

Westfield, Central ch., 11.37; Cambridge, Charles River, S. S., 35.68; North Adams, 1st ch. and S. S., tow. building chapel, 150; West Acton, S. S., 25; North Uxbridge, ch., 20; South Abington, ch., 123.75; Somerville, Perkins-st. ch., 200; pulpit supply, per Rev. W. S. McKenzie, D.D., Dist. Sec., 10;  
\$575 80

## RHODE ISLAND, \$201.17.

Providence, 1st ch. (of wh. 132.05 is weekly offerings, and 28.12 is con. coll.), 160.17; South, ch., 41;  
201 17



## CONNECTICUT, \$500.00.

Stamford, J. B. Hoyt, for New Ramapatam Seminary Buildings, care Dr. Williams,

\$500 00

## NEW YORK, \$654 10.

Sherman, ch., 8.10; Manchester, ch., Daniel Arnold, 4.00; Buffalo, Cedar-st. ch., 25; Rochester, Silent Workers of Rochester Deaf Mute Institution, for mission work, care Mrs. N. M. Waterbury, 30; Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., New York, Mr. Clark, 35th st., 1; Brooklyn, E. D., First German ch., S. S., for mission work in Germany, 8; Coll. per Rev. G. H. Brigham, Dist. Sec., Black River Asso., Clayton, ch. (of wh. 2 is fr. S. S.), Cayuga Asso., Jordan, ch., Cataraugus Asso., Franklinville, ch., Cortland Asso., Truxton, ch., Monroe Asso., Rochester, 1st ch., Oneida Asso., Waterville, ch., tow. sup. of Mrs. W. I. Price, Shwaygyeen, Stephentown Asso., Lebanon Springs, ch. (of wh. 2.50 is fr. S. S.), Wayne Asso., Newark, ch., A friend, Weedsport, Frank M. Mack,

463 10

9 00

8 00

6 00

5 00

8 50

10 00

6 50

5 00

33 00

50 00

50 00

## NEW JERSEY, \$472.71.

Paterson, Dr. A. W. Rogers, for missionary at Kurnool, 400; Bridgeton, 1st ch., 12.41; Coll. per Rev. A. H. Burlingham, Dist. Sec., East N. J. Asso., Elizabeth, 1st ch., 10; Newark, Bethany ch., 4.40; North N. J. Asso., Roseville, ch., Coll. per Rev. R. M. Luther, Dist. Sec., Jacobstown, cash coll.,

412 41

14 40

14 43

31 47

## PENNSYLVANIA, \$572.32.

Penn Yan, 1st ch., Coll. per Rev. R. M. Luther, Dist. Sec., Bradford Asso., Towando, ch., Bridgewater Asso., Rush, ch., Centre Asso., Three Springs, ch., Northern Philadelphia Asso., Willistown, ch., Philadelphia Asso., Memorial ch., 419.96; Tabernacle, ch., Mrs. Mustin, 10; Mrs. J. V. Ambler, addl., 5; Centennial ch., 19.85; do., S. S., 5.17; Lower Providence, bal., 1.50; German churches, bal.,

461 48

75

## DELAWARE, \$3.00.

Coll. per Rev. R. M. Luther, Dist. Sec., Wilmington, Rev. John T. Craig,

3 00

## WEST VIRGINIA, \$15.00.

Coll. per Rev. Thomas Allen, Dist. Sec., Parkersburg, S. S., for sup. of boy in Dr. Cross's school,

15 00

## OHIO, \$309.67.

Graysville, Elizabeth Hickinbotham, 1; Cincinnati, Henry Powell, for new Ramapatam seminary buildings, care Dr. Williams, 100; Rev. Joseph Emery, 5; Lima, Abbie Crippen, 1; Coll. per Rev. Thomas Allen, Dist. Sec., Dayton Asso., Dayton, 1st ch., bal. (of wh. 115 is fr. S. S., 25 being for sup. Shwaytoo, nat. pr., care Mrs. C. B. Thomas), 142; Springfield, Trinity ch., 23.40; Mt. Vernon Asso., Radnor, ch., Wooster Asso., Mohican, ch.,

107 00

165 40

32 27

5 00

## INDIANA, \$16.33.

Coll. per Rev. S. M. Stimson, Dist. Sec., Tippecanoe Asso., Mt. Carmel ch., Curry's Prairie Asso., Harmony, ch.,

5 43

1 00

Friendship Asso., Ellettsville, ch., Fort Wayne Asso., Churubusco, ch.,

\$6 40

3 50

## ILLINOIS, \$166.90.

Coll. per Rev. S. M. Stimson, Dist. Sec., Springfield Asso., per treas., 26.15; Springfield, Central Bap. ch., 43; Coll. per Rev. C. F. Tolman, Dist. Sec., Bloomington Asso., El Paso, S. S., for sup. stu. in Ongole normal school, care Rev. W. R. Manley, Chicago Asso., Crystal Lake, ch., 3.43; Chicago, 1st ch., S. T. Allen, 20; H. Waite, 2.22; Morgan Park Theo. Sem., Pattison Miss. Soc., bal., .32; Peoria Asso., Ontario, ch., Rock Island Asso., Moline, ch., Salem Asso., Roseville, S. S., for sup. of Chai-Ngi, Rev. Wm. Ashmore, D.D.,

69 15

12 50

25 75

15 50

34 00

10 00

## IOWA, \$31.81.

Pella, ch., 11.75; Marble Rock, George Maxson, 2.50; Coll. per Rev. C. F. Tolman, Dist. Sec., Council Bluff Asso., Council Bluff, ch., English River Asso., Fairview, ch., for Ongole mission, Washington Asso., Howard Grove, ch.,

14 25

8 00

4 00

5 58

## MINNESOTA, \$88.38.

Coll. per Rev. C. F. Tolman, Dist. Sec., Minnesota Asso., St. Paul, 1st ch., Northern Asso., Monticello, ch., Southern Asso., Winona, Mrs. C. L. Bonner, Zumbro Asso., Red Wing, ch.,

24 03

4 35

50 00

10 00

## WISCONSIN, \$424.87.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Almont and Buena Vista, sisters, La Crosse Asso., Tomah, ch. (of wh. 5 is fr. pastor), Lake Shore Asso., Milwaukee, 1st ch., 388.62; Union Grove, Swede ch., 2.75; St. Croix Valley Asso., New Richmond, ch., Walworth Asso., Elkhorn, Dea. J. C. Puffer,

6 00

14 00

391 37

8 50

5 00

## MISSOURI, \$117.00.

Carrollton, Wom. Miss. Soc., tow. sup. Maljong, care Rev. E. G. Phillips, Coll. per Rev. S. M. Stimson, Dist. Sec., Greene Co. Asso., for sup. of nat. pr., Bundiah, 29.50; Springfield, H. Fletcher, 10; St. Joseph, ch.,

12 50

39 50

65 00

## KANSAS, \$44.76.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Roxbury, ch., 5; Cedar Point, ch., 2; Missouri River Asso., Leavenworth, ch., Mound City Asso., Garnet, ch., Neosho Valley Asso., Iola, ch. (of wh. 2 is fr. the mission), South-Eastern Asso., Oswego, ch.,

7 00

13 50

11 25

8 01

5 00

## NEBRASKA, \$8.26.

Coll. per Rev. C. F. Tolman, Dist. Sec., Loup and Elkhorn Valley Asso., Columbus, ch. (of wh. 2.58 is fr. Mrs. C. F. Merrill's S. S. class), Nemaha Asso., Salem, ch.,

4 26

4 00

\$4,291 47

## LEGACIES.

Beverly, Mass., Samuel Chase,

10 50

\$4,301 97

# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed, also letters relating to wills.

TREASURER, E. P. COLEMAN, to whom letters containing money for the general treasury should be addressed. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

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NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N.Y.  
NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N.Y.  
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The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill. Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland, Cal. Mrs. B. C. WRIGHT, Treasurer, San Francisco, Cal.

## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## THE BAPTIST MISSIONARY MAGAZINE.

THE MAGAZINE is the only periodical published exclusively in the interests of the A. B. M. Union, the MACEDONIAN being surrendered to the Woman's Society. It contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — JULY, 1883. — No. 7.

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SIXTY-NINTH ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

SARATOGA, N.Y., May 22, 1883.

THE American Baptist Missionary Union assembled in the First Baptist Church at ten o'clock A.M., and was called to order by the President, Rev. George Dana Boardman, D.D., of Pennsylvania. It was voted that the Union adjourn to half-past nine o'clock Thursday morning, May 24, or to as early an hour as practicable after the adjournment of the Bible Convention. Adjourned.

SARATOGA, May 24, 1883.

The American Baptist Missionary Union met, according to adjournment, in the First Baptist Church, Saratoga, at half-past nine o'clock A.M.; Rev. George Dana Boardman, D.D., of Pennsylvania, President of the Union, in the chair.

In the absence of Rev. Henry S. Burrage, Recording Secretary, Rev. J. P. Abbott of Massachusetts was elected secretary *pro tem*.

The audience joined in singing, from the Baptist Hymnal, the five hundred and ninety-seventh hymn, —

“Jesus shall reign where'er the sun.”

Dr. Boardman read appropriate selections of Scripture; and Rev. M. H. Bixby, D.D., of Rhode Island, offered prayer.

George Dana Boardman, D.D., President of the Union, then spoke as follows: —

FATHERS AND BRETHREN OF THE MISSIONARY UNION, —

A custom, prevailing in many deliberative bodies, requires that the president, on taking the chair, should address the assembly on some pertinent and important topic. Accordingly, let me speak to you on the following theme: —

THE MISSIONARY ENTERPRISE THE KEY TO THE PROBLEM OF HUMANITY.

The topic, you will admit, is appropriate.

SOCIOLOGY THE PROBLEM OF THE AGE. — For sociology is, in an eminent sense, the problem of our age. How true this is may be seen in such new words, or old words with



new meanings, as socialism, communism, nihilism, altruism, solidarity, sociology, and the like. The question is no longer concerning societies or men: the question is concerning society or man. The recent attempts on the lives of monarchs, the wide-spread and elaborate machinery for precipitating social revolutions, the fierce debates about land-tenures and monopolies and privileges of capital and rights of labor, the constant imminence of strikes and bloody uprisings, — all this certifies with ominous eloquence that sociology is indeed the paramount practical problem of the day.

LOVE THE KEY TO THE PROBLEM. — And love is the key to the problem. Without loitering amid minute classifications, it is enough to say that there are two theories of society. The first, to borrow a term from chemistry, is the atomic theory. It proceeds on the assumption that humanity is a mass of separate human units or independent Adams, with no common bond of organic union or functional connection. Pushing to the extreme the idea of individuality, its tendency is egotistic, disjunctive, chaotic. Its motto is, *Après moi le deluge*. It is the theory of the nihilist, the professional agitator, the *doctrinaire*. The other theory, to borrow again from chemistry, is the molecular. It proceeds on the assumption that humanity is, so to speak, one colossal person, each individual member forming a vital component and functional factor in the great organism; so that membership in society is mutual co-membership. Recognizing each individual as a constituent member of the great human corporation, its tendency is altruistic, co-operative, constructive. Its motto is, "We are members one of another." It is the theory of Jesus Christ. While Communism says, "All thine is mine," Christianity says, "All mine is thine." Love, then, is the key to the problem of humanity.

THE MISSIONARY ENTERPRISE THE CULMINATION OF LOVE. — And the missionary enterprise is the culmination of love. The birth of foreign missions was, indeed, the turning-point in human history; and this because it was the birth of the sense of the universal brotherhood. Marathon, Actium, Waterloo, Gettysburg, are great names: but they pale before the name of Antioch in Syria; for here it was, that as the disciples ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." That work was the missionary enterprise. Not that there had never been any missionary efforts. The Jews from the time of John Hyrcanus had been zealous missionaries, but it was in behalf of Judaism. Indeed, it was the fiery propagandism of the Jew that drew from the Master one of his fiercest denunciations: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, you make him twofold more a son of hell than yourselves." Not that this summons of the Holy Ghost at Antioch was the first proclamation of Christian missions: twelve years before, the risen Lord, in his epiphany of the Galilean mount, had proclaimed his great commission. Not that the disciples had never offered the gospel to the Gentiles: Peter had gone from Joppa to Cæsarea to announce the glad tidings to the Roman Cornelius, and the Christians of Jerusalem had gone down to this same Antioch, preaching the Lord Jesus to the Greeks, or Grecian Jews. But these missionary movements had been informal and desultory. It was in Antioch of Syria, about the year 45, that the first foreign missionary society was formally organized. Henceforth evangelic propagandism became the policy of the Christian Church. And love it was which was the inspiration of the policy.

NARROWNESS OF THE JEWS. — To us, living amid the broad thoughts and giant movements of the nineteenth century, that ancient sending-forth of Paul and Barnabas may not

seem especially remarkable. But to the infant church of Antioch it was something colossal. It is almost impossible for us to bedwarf ourselves far enough backward to understand the narrow spirit of those pygmy days. Recall the intense, unparalleled exclusiveness of the ancient Jew. Compared with it, the Chinaman's national narrowness is catholicity. The only horizon the Hebrew knew was the horizon which bounded his own tiny Palestine. To this intense and bitter exclusivism, his own religion, although divinely given, powerfully contributed. Abraham had been summoned from Ur of the Chaldees, to become the founder of a separate, isolated nationality; for salvation was to be from the Jews,—that is to say, the Saviour was to come of Jewish stock. But the Jew perverted the meaning of his vocation. Proud in the consciousness that to his race belonged the adoption, and the shechinah, and the covenants, and the giving of the law, and the liturgy, and the promises, and the fathers, and the coming Messiah, the Jew failed to see that the reason why his nation had been thus specialized and isolated was that this particularization might become the avenue of a universal proffer of salvation. True, many an Old-Testament prophecy had been distinctly missionary; but it had been expressed in Jewish phraseology, representing the Gentiles as coming to the Palestinian Zion. And, because the phraseology was Jewish, the Jew construed the missionary predictions Jewishly. He had no idea that any Gentile could be saved, unless he disowned his nationality, and inserted himself into the Hebrew stock by submitting to the Abrahamic rite of circumcision. Hence the reluctance with which Jonah visited Nineveh, and his anger at the repentance of that heathen city. Here was the secret of the rejection of Christ in the synagogue of Nazareth: his townsmen listened to him with delight, until he reminded them that there were many widows in Israel in the days of Elijah, when there came a great famine over all the land, and unto none of them was Elijah sent, but only to a widow in Gentile Zarephath; and there were many lepers in Israel in the time of Elisha, and none of them was cleansed, but only Naaman the Gentile Syrian: and when they heard these things, they were all filled with wrath, and rose up, and cast him forth out of the city, and led him to the brow of the hill, that they might throw him down headlong. What though Peter was one of Christ's favorite three, and had been invested with the power of the keys? It was needful that he should behold the vision of the descending great sheet, before he was willing to open the kingdom of heaven to Gentile Cornelius. The first church congress of which we have a record was that which met in Jerusalem, about the year 50, to consider the question whether it was possible for a Gentile to be saved without being circumcised; that is, without becoming a Jew. Even after that council had decided that circumcision was no longer necessary, Peter himself, although he had participated in the congress, and emphatically put himself on the catholic side of the record, disowned in Antioch that record, withdrawing himself from the converted Gentiles, refusing to eat with them; so that Paul was compelled to withstand him to the face, and openly rebuke him before the church. When Paul addressed the mob of Jerusalem from the staircase of the Tower of Antonia, they listened to him quietly until he recited the Lord's words to him in the temple, — "Depart, for I will send thee far hence unto the Gentiles." Then the mob shook their clothes, and threw dust into the air, and shouted, "Away with such a fellow from the earth, for it is not fit that he should live!" In fact, it was the Jewish party which was Paul's chief persecutor unto the bitter end; and the secret of their persecution was his maintenance of the doctrine, that, under the new dispensation, Gentiles and Jews were on an equality before God.

CATHOLICITY OF PAUL. — When therefore Paul, in obedience to the commission of



Antioch, was separated to the work of foreign missions, he inaugurated a movement which was not only absolutely novel, but also intensely brave. Even now, in these days when our missionaries have the advantage of steamships and telegraphs, and, above all, the indorsement of Christendom for their work, it is justly thought an heroic thing to become a foreign missionary. But how much more heroic it was in those days of an infantile Christianity, and a pygmy sense of brotherhood, especially when the mere fact of recognizing the equality of Gentiles with the Jews seemed to subvert the foundations of a divine and exclusive religion already two millenniums old ! In fact, the mission of Paul was a reversal of the mission of Abraham. Great was Abraham's call ; but it was a call to become the founder of a single nationality and a local religion. Greater was Paul's call ; for it was a call to become the founder of a universal brotherhood and a cosmopolitan religion. He himself was the first conspicuous illustration of the parable of the Good Samaritan. According to this parable, neighborhood does not consist in local proximity : it is not a matter of ward, or city, or state, or nationality, or kinship, or political party, or religious denomination ; it is a matter of the possibility of relieving distress. According to this world's teachers, it was the Jewish priest and Levite who were neighbors of the Hebrew traveller to Jericho. According to the Teacher from heaven, it was the Samaritan foreigner who was the real neighbor of the waylaid Jew. That is to say, every human being who is in distress, and whom I can practically help, whether he lives in New York or in Pekin, is my neighbor. And of this doctrine of neighborhood, or sense of universal brotherhood, Paul, I repeat, was the first superb illustration. Being Christ's chosen vessel, to convey as in an elect vase his name before Gentiles, he magnified his office, feeling himself a debtor to every human being, whether elegant Athenian or barbarous Scythian. And he illustrated the Master's doctrine of neighborhood, because he had caught the Master's own spirit. For the Son of God himself was time's great foreign missionary, commissioned by the eternal Father to go to our far-off and alien race, that he might bind up the wounds of a waylaid and bleeding humanity, and convey it to the inn of his own redeeming grace. Accordingly, the moment the Son of man bowed his head, and gave back his spirit to his Father, the veil of the temple was rent in twain from the top to the bottom ; thus signifying that henceforth the way into the true holy of holies was open to all alike,—to Roman Clement as well as to Hebrew Peter, to Greek Athanasius as well as to Hebrew John, to Karen Kothabyoo as well as to Hebrew Paul. For Christ Jesus is our peace, making both Jew and Gentile one, breaking down the middle wall of partition between them, blending the two into one new man in himself, reconciling them both in one body by the cross, having slain on it the enmity, and so bringing glad tidings of peace to Gentiles that were far off and to Jews that were nigh ; for through him both Jews and Gentiles have their access in one Spirit unto the Father. And Paul was mastered by the divine Peacemaker's spirit. As the Father had sent the Son into the world, even so did the Son send Paul into the world. Nobly conscious of this divine mission, he recognized in every human being, however distant or degraded, a personal neighbor and brother. And so he won for himself the glorious title, "the Apostle to the Gentiles." And for this sublime vocation he had been in an eminent sense very especially fitted. By birth a Jew, he was familiar with the living oracles. By citizenship a Roman, he was allowed a freedom throughout the imperial dominions which would have been denied him as simply a Jew. By culture a Grecian, he had the ear of the nations ; for Greek was the cosmopolitan tongue. If ever there was an instance of divine election, it was the choice of Saul of Tarsus to become



the paragon of foreign missionaries. And so he went forth into all the world of the vast Roman Empire, preaching, it might be said almost literally, the gospel to every creature. And in thus proclaiming everywhere the glad tidings of a common Saviour, in whom is neither Jew nor Gentile, neither male nor female, he became the first asserter of the characteristic and glorious doctrine of modern times, — human brotherhood. In the matter of the “solidarity of the nations,” Paul the apostle towers over other earthly hero, —

“Becoming, when the time had birth,  
A lever to uplift the earth,  
And roll it in another course.”

St. Paul is the great water-shed of humanity. On the farther side of him all is narrowness and hate; on this side of him all is breadth and love. With Paul the missionary begins the true comity of nations, the first convocation of

“The parliament of man, the federation of the world.”

In fact, every great abiding thought for humanity is born of the Lamb of Calvary.

HUMANITY BALANCED IN JESUS CHRIST. — This, then, is the thought of my address: The missionary spirit the world’s equilibrium. Here is the true altruism after which the great Comte so blindly groped, and found not, because the veil on his heart hid from him the vision of the shining Son of man. Humanity will reach her zenith, and take her crown, only in the person of the Divine Man. Jesus Christ is the centre of gravity, and it is only as the forces of society are pivoted on him that they are in balance. The great law of demand and supply, which so vexes our political economists, has its true solution in the missionary enterprise. Here is the secret of the world’s reconciliation and immortal amity. What no earthly force — legislative, executive, international, academic, æsthetic — has ever been able to accomplish, or ever can, the Church of the Mediator, with the blessing of her Chief, can serenely achieve. Marching under the banner of the Prince of peace, going forth into all the world with his blessed evangel, the Church of the Lamb will yet girdle earth with the dazzling zone of love, and then shall

“All men’s good  
Be each man’s rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the Golden Year.”

Fathers and brethren, may the God of all grace so quicken our hearts and our understandings that the deliberations and conclusions of this annual meeting shall help to make the coming twelvemonth the most glorious year in missionary annals!

The following Committees were appointed by the Chair: —

*On Arrangements.* — Rev. George A. Smith, N.Y.; Rev. A. H. Burlingham, D.D., N.Y.; Rev. W. M. Lawrence, D.D., Ill.; Hon. J. M. S. Williams, Mass.; Hon. J. B. Thresher, O.

*On Enrolment.* — Rev. J. G. Walker, Penn.; Rev. H. C. Mabie, D.D., Ind.; Rev. A. MacArthur, N.Y.; Rev. J. O. King, O.

*On Place and Preacher.* — Rev. George Bullen, D.D., R.I.; Rev. T. W. Goodspeed, D.D., Ill.; Rev. W. T. Chase, Mass.; Rev. A. Blackburn, Ind.

*On Nominations.* — Rev. George C. Baldwin, D.D., N.Y.; Rev. A. K. P. Small, D.D., Me.; Rev. J. W. Chase, N.H.; Rev. D. F. Estes, Vt.; Rev. F. M. Ellis, D.D., Mass.;

Deacon J. C. Hartshorn, R.I. ; Rev. B. T. Cranston, Conn. ; Rev. A. C. Mason, Idaho ; Rev. R. W. Perkins, N.J. ; Rev. P. L. Jones, Penn. ; Rev. R. B. Cook, Del. ; Rev. T. D. Anderson, jun., Md. ; Rev. S. H. Greene, D.D., D.C. ; Rev. W. E. Powell, W.Va. ; Rev. E. M. Thresher, D.D., O. ; Rev. H. C. Mabie, D.D., Ind. ; Rev. Kendal Brooks, D.D., Mich. ; E. Goodman, Esq., Ill. ; Rev. J. C. Hublet, Minn. ; Rev. W. J. Patrick, Mo. ; Rev. H. K. Stimson, Kan. ; Rev. T. R. Palmer, D.D., Col. ; Rev. E. Ellis, Dak. ; Rev. D. Spencer, Utah.

*On Finance.* — Leonard Richardson, N.Y. ; J. D. Rockefeller, O. ; Mial Davis, Mass. ; A. F. Curtis, Penn. ; J. Buchanan, N.J.

*On Missions in Europe.* — Rev. E. C. Mitchell, D.D., Ill. ; Rev. J. H. Castle, D.D., Ontario ; Rev. P. A. Nordell, Conn. ; Rev. H. C. Applegarth, Penn. ; Rev. F. W. Bake-man, Me.

*On Missions in Africa.* — Rev. P. S. Henson, D.D., Ill. ; Rev. G. W. Lasher, D.D., O. ; Rev. Edward Braislin, Mass. ; Rev. W. H. Randall, Vt. ; Rev. H. L. Wayland, D.D., Penn.

*On Missions in Burmah.* — Rev. C. D. W. Bridgman, D.D., N.Y. ; Rev. D. W. Faunce, D.D., D.C. ; Rev. M. Jameson, D.D., India ; Rev. J. Cooper, D.D., Mich.

*On Missions in Assam.* — Rev. W. Hoyt, D.D., Penn. ; Rev. W. W. Boyd, D.D., Mo. ; Rev. A. S. Patton, D.D., N.Y. ; Rev. M. C. Mason, India ; Rev. S. D. Phelps, D.D., Conn.

*On Missions to the Telugus.* — Rev. R. S. MacArthur, D.D., N.Y. ; Rev. D. Downie, India ; Rev. L. A. Abbott, Ill. ; Rev. J. W. Carter, W.Va. ; Rev. W. S. Apsey, Mass.

*On Missions in China and Japan.* — Rev. P. S. Moxom, O. ; Rev. J. R. Goddard, China ; Rev. T. E. Brown, D.D., R.I. ; Rev. E. A. Capen, Mass.

The audience sang from the Hymnal, hymn number two, —

“Ye servants of God, your Master proclaim.”

Rev. J. N. Murdock, D.D., Corresponding Secretary of the Missionary Union, then presented the sixty-ninth annual report of the Executive Committee ; which was approved, and such portions as related to the several departments of missionary labor were referred to the respective committees. The Secretary then read the following Special Paper : —

#### A STUDY IN APOSTOLIC MISSIONS.

The comparative study of missions has engrossed the time and thought of many interested students of the great problems of heathen evangelization. Anxious to know and to make known not only the theories, but the actual workings, of various missionary bodies, they have visited many lands, and familiarized themselves with the increasing volume of missionary literature, with a view to a proper estimate of the methods and results of different phases of missionary work. The plans of missions are as diverse as the various forms of ecclesiastical life out of which they spring. There are educational missions, medical missions, industrial and mechanical missions, ritualistic missions which seek to save men by sacramental grace, and what are known as evangelical missions, in which the preaching of the gospel is the leading means, and the personal salvation of the heathen is the sole end.

But there is one scheme of missionary work of which little has been said or written of late, and it may be well for us to-day to study the work of Christian missions in the light of apostolic example and precedent.

The formal opening of missions to the Gentiles took place in a Gentile church, and is recorded in the thirteenth chapter of the Acts of the Apostles. The gospel had indeed been preached before this to the heathen.\* Peter, having been instructed by a heavenly vision, possibly while Paul was still in Damascus, had preached the gospel to Cornelius and his com-

pany at Cæsarea ; and the Holy Spirit had fallen on them as on the disciples at Pentecost. Not long after this event, which was typical of the great ingathering of the heathen soon to follow, the gospel was preached to the Greeks in Antioch. About the same time Paul must have preached in Syria and Cilicia, as the result of which many churches were gathered. It may have been for the purpose of consulting with Peter, in reference to this work, that he went up from Damascus to Jerusalem, as described in the first of Galatians. This was not a simple visit of ceremony : it must have been for the purpose of serious consultation. It was brief ; and the apostle adds, "Then I came into the regions of Syria and Cilicia." The fact that Barnabas thought of him, when the exigent state of the work at Antioch required an approved and experienced helper, implies that the fame of his preaching and of his success in his native province had reached that city. If any thing more were needed to confirm this view, it is found in the fact, that in starting on his second missionary tour, in company with Silas, the apostle "went through Syria and Cilicia, confirming the churches." When and by whom were these churches planted, if not by Paul during his long residence in those regions ?

But the time had now come for a more formal and authoritative opening of "the door of faith to the Gentiles." Henceforth the preaching of the gospel in the regions beyond, and to the Gentile races, was to be no longer occasional and sporadic, but continuous and universal. Many years had passed since our Lord, just before his ascension, had commanded his disciples to go into all the world, and preach the gospel to every creature ; and since Pentecost had enforced, in miracle and symbol, the duty of giving the gospel a voice in every spoken language. But the reality that the glad tidings of great joy were for all people had dawned slowly on the apprehension of the churches of Jerusalem and Judæa. But here at last in Antioch has been raised up, through a remarkable series of providences, a people who comprehend the breadth and fulness of their heavenly calling. Heretofore known as "disciples" or "saints" when not stigmatized as "Nazarenes" or "Galilæans," they now receive a new name, — a name blazoned by a divine heraldry, and evermore linking a people which before were not a people, with Him whose "name is above every-name." "The disciples were called Christians first at Antioch."

The prophets and teachers of this Christian church in Antioch, it may be by some divine premonition of their duty to other heathen races, ministered to the Lord, and fasted, waiting to hear what the Holy Spirit would say unto them. They were certainly in the very attitude and mood to receive a message from God. Accordingly the Holy Spirit said unto them, "Separate me Barnabas and Saul for the work whereunto I have called them." What followed was the formal inauguration of missions to the heathen, by the church in Antioch, under the direct lead of the Holy Spirit.

1. Premising that the words "apostle" and "missionary" are synonymous ; that the apostles of Christ were merely missionaries, and that every missionary of the cross is an apostle, sent forth to do an apostolic work, let us note as our starting-point, in the present inquiry, that the primitive missionaries were chosen by the Holy Spirit. Paul was introduced to Ananias of Damascus as "a chosen vessel unto Christ, to bear his name before the Gentiles and kings, and the children of Israel." The Lord who appeared to him in the way declared to him, "I will send thee far hence to the Gentiles." He announced himself as "a called apostle, separated unto the gospel of God ;" as "an apostle of Jesus Christ through the will of God ;" as "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead." He dwells on this divine call with constant repetition ; answering all cavils against his exercise of apostolic authority, enforcing his admonitions and reproofs of the wayward and unruly, justifying his claim of spiritual watch-care over those who had been saved by his gospel, and comforting himself in despondency, persecution, and peril, by rehearsing these words of his Lord and Master : "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen and of those things in which I will appear unto thee ; delivering thee from the people and from the Gentiles, unto whom I now send thee, to open their eyes, to turn them from darkness to light, and from the power of



Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in me." This persuasion of a divine call to the functions of his apostleship was so strong and unwavering as to exclude the thought of any other sphere of duty. He had been put in charge of the gospel for the Gentiles ; and he counted not his life dear into himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God.

This divine order has never been changed, however the forms of its operation may have been modified. God calls missionaries in modern times just as truly, just as necessarily, as he called Barnabas and Paul. The work of missions to the heathen is a work of the Spirit. From the calling and endowing of the men who have wrought worthily in this great enterprise, to the glorious results which have crowned their labors, we are able to trace the flaming presence and the resistless power of the Holy Ghost.

But though the primitive order is still the same, there is too much reason to fear that the faith of the Church is loosening from this hold of its ancient strength. We seem to be drifting into material and mechanical conceptions of spiritual processes, which well-nigh exclude those influences of the Spirit on the moral nature which fix conviction and determine choice. Some persons make up their minds on these high issues, with little reference to the mind of the Spirit. They weigh in the balances of reason the probabilities of the greater or less income or outcome of a self-investment in one sphere or another, and so determine whether they will become ministers of the Word, or engage in some secular calling ; whether they will seek pastorates in this country, or go far hence to the heathen. The Christian ministry is too often chosen as a profession, instead of being accepted as a service ordained by God. As surely as words constitute the key to motives, there are men in charge of churches who have never been divinely put in charge of the gospel. Even candidates for missionary appointment have been known to inquire very carefully about the rate of compensation, the perquisites and privileges of the position, the comforts and discomforts incident to the service, and the probability whether the permanency of the engagement is a fair offset for the relinquishment of advantages accruing to a settlement in this country.

It can scarcely be regarded otherwise than as an indication of this sinister trend of Christian thought and feeling, that noble and true missionaries have suggested whether we might not fill the gaps in our missionary ranks by calling men to vacant places just as churches call men to their vacant pastorates. It need not be denied, that, as things are, this may be better than to leave important fields too long unoccupied ; but it is separated by a wide interval from the high plane of apostolic precedent. A still better way would be for the churches to unite in earnest, continued, prevailing prayer to the Lord of the harvest, that he will send forth more laborers into his harvest. We should pray for a revival of spiritual insight and spiritual fervor in the Church, which will bring us back to the better and more scriptural view of a personal divine call to the work of the ministry, and of a divine choice and endowment for missionary service. We want an increased number of men who will go to the pagan world under the persuasion that they are separated, in the purpose and choice of God, to preach the gospel to the heathen. Nothing but such a persuasion will give unity and directness of aim, and hold them steadily and perseveringly to their appointed work. This will lead them to endure hardships, to struggle against obstacles, and to brave dangers, greater than were ever overcome by the hardy adventurer in quest of gold. The need of the cause of missions to-day is not merely larger pecuniary contributions, nor broader policies, nor more energetic execution of wise plans ; but more laborers of whom the Holy Ghost will say to a fasting, praying, and waiting Church, "Separate me these men for the work whereunto I have called them."

2. The second thing to be noticed in this study of apostolic missions is that the missionaries called by the Holy Spirit were sent forth by the Church. It is scarcely necessary to read any thing into the text of the sacred narrative, to justify the conclusion that the formalities described in the third verse of the chapter before referred to were observed by and in the name

of the Church. We are not to regard this as an ordination by the laying-on of the hands of the presbytery, since Barnabas and Saul had long been recognized as accredited teachers and leaders in the Church. It was rather a solemn public response on the part of the Church at Antioch to the designation of the Holy Spirit. The words merely imply an election by stretching forth the hand, in the way of voluntary recognition, on their part, of the union of the Spirit and the Church, — “the Spirit and the Bride,” — in calling the Gentiles to the blessings of the gospel. The sovereign Spirit and the co-operating Church moved together, so unhesitating and prompt was the subjection of the redeemed people to the divine mandate. They might almost have said, in words used by the apostles on another occasion, “It seemed good to the Holy Ghost and to us.”

The Church, which is the pillar and ground of the truth, is the appointed centre from which the bearers of the glad tidings are to go forth. It was declared of old, “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” And our Lord commanded his disciples to go into all the world, and preach the gospel to every creature. Every church of Christ is a rallying-point for God’s sacramental host, a centre from which the company of those who preach the Word are to go forth on their mission to the world. The missionary function of the Church is just as vital as her prayer and worship. Her offerings and alms must be joined with her ordinances and her teaching. Barnabas and Saul went forth to their appointed work feeling that they were still of the company among whom they had so long lived and labored; that they were still bound to them by the invisible cords of sympathy and love; that they would still be helped by their prayers, and by such material support as might be needed; and that, when worn and wasted by labor and disease, they would find at last shelter and healing among those who had sent them forth.

So far there is no doubt respecting the countenance and moral support of the apostles by the Church which sent them away laden with prayers and benedictions. But when we come to the actual relations of the early churches to the first missionaries, we fail to find any uniformity of practice. The law of the old dispensation, that the ox that treadeth out the grain shall not be muzzled, that the laborer is worthy of his hire, was maintained by the apostolic churches in all its primitive strictness: “Even so hath the Lord ordained that they who preach the gospel should live of the gospel.” (1 Cor. ix. 14.) “Let him that is taught in the word communicate to him that teacheth in all good things.” (Gal. vi. 6.) “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (1 Cor. ix. 11.) And this is the law laid down by our Lord in sending the twelve forth to preach: “Get you no gold nor silver nor brass in your purses, no wallet for your journey, neither two coats, nor shoes, nor staff; *for the laborer is worthy of his meat.*” (Matt. x. 9, 10.) So far as any rule is given in the Scriptures for the sustentation of a missionary force in the field, it is that, like a conquering army, they should live on those whom they might subdue to the obedience of the faith.

Such was the formal rule as divinely announced. But the apostolic practice seems not always to have followed it. To a large extent, Paul and Barnabas supported themselves by their own toil. Paul, in writing to the Corinthians, says, “Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands.” (1 Cor. iv. 11, 12.) Again, referring to certain privileges which he had renounced, he says, “Or only I and Barnabas, have we not a right to forbear working?” (1 Cor. ix. 6.) Speaking of Paul’s joining Aquila and Priscilla at Corinth, Luke says, “And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.” (Acts xviii. 3.) Paul says to the Thessalonians, “For ye remember, brethren, our labor and travail: working night and day that we might not burden any of you, we preached unto you the gospel of God.” (1 Thess. ii. 9.) And in the second epistle to the same people he says again, “Neither did we eat bread for nought at any man’s hand, but in labor and travail, working night and day that we might not be a burden to any of you.” (2 Thess. iii. 8.) In his address to the elders of Ephesus he gives a reason for this course: “Ye



yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that, so laboring, ye ought to help the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" (Acts xx. 34.)

In some cases, however, it is clear that the first missionaries drew their necessary supplies from the people for whom they labored in the gospel. In other cases they received support from one church while laboring with another. Paul says, writing to the Philippians, "In the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity." (Phil. iv. 15, 16.) To the Corinthians he says, "I robbed other churches, taking wages of them, that I might minister unto you: and when I was present with you, and was in want, I was not a burden to any man, for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you." (2 Cor. xi. 8, 9.) And in giving an account of the works wrought for and in this people, he asks, "For what is there wherein ye were made inferior to the rest of the churches, except it be that I was not a burden to you?" In thus excusing them from their proper burden he conceived that he had degraded them below the proper rank of a redeemed church, and he adds, "Forgive me this wrong." (2 Cor. xii. 13.) By robbing other churches to discharge their debt, he had robbed them of their opportunity; and well did he count it a wrong.

The benevolence of the early churches was variously developed. Paul's dear Philippian were constant in their remembrance of him; and other churches in Macedonia are commended as giving according to their power, yea, and beyond their power, and of their own accord beseeching the apostles with much entreaty that they might be admitted to the partnership of ministering to the saints. The church in Corinth, on the other hand, though abounding in other graces, — in faith, and utterance, and knowledge, and all earnestness, and in their love for the apostles, — was lacking in the grace of giving. It was necessary to urge and persuade them to have their quota ready; and the apostle expresses his fear, that, after having stimulated others by their easy promise, he might be shamed in the presence of the faithful Macedonians by finding them unprepared at the final gathering of the bounty of the churches. Paul, it seems, had not found that desideratum of the Christian ages, — how to obtain a contribution from every church. He never failed to urge the duty: it does not appear that he ever realized the fact.

3. The plan of the apostolic missions was simply that of a preaching itineracy, passing out from the great centres of population, commerce, and social power. A rehearsal of the first missionary tour of Barnabas and Paul will set this method in a clear light. Accompanied by John Mark as their helper, they went directly to Cyprus, the native country of Barnabas, landing at Salamis, a populous commercial city, where they preached the gospel in the synagogue of the Jews; thence they went to Paphos, the capital city of the province, where they preached the gospel, making a convert of Sergius Paulus the Roman proconsul, and striking Elymas the sorcerer blind; thence they passed over to Asia Minor, landing at Perga, the ancient seaport of Pamphylia, where Mark forsook them; thence they proceeded northward, through a mountainous region, to the Pisidian Antioch, where the great road from Ephesus to Asia intersects the road leading down to the sea. Here they preached the gospel; but, being driven forth by the rulers of the city, they followed the great road into Lycaonia, and entered Iconium, its chief city, where they remained "a long time" preaching to the people, and gathering many converts. Finally they were threatened with stoning, and driven to Lystra, where the rude and simple people took them to be gods because Paul had healed a cripple. But the worship offered them was soon changed to brutal violence, at the instigation of Jews from Iconium; and they were here subjected to the stoning, to escape which they fled from that city. From Lystra they went to Derbe, where they enjoyed a season of rest. The country they were now in was chiefly a dreary desert plain: the people were "half shepherds and half robbers," rude, ignorant, and superstitious, and stood at a wide extreme, in point of character and cultivation,



from those of the great centres they had previously visited. Having preached the gospel through all these regions, they returned by the same road to Perga, where they again "preached the Word" for a season; after which they went down to Attalia, and thence returned to Antioch.

This first tour of Barnabas and Paul, which has been so cursorily sketched, sufficiently indicates the method observed in the apostolic missions. The missionaries preached Jesus and the resurrection, proclaiming salvation in the name of the only begotten Son of God. Multitudes believed through their word. There was then no written gospel to read or to circulate. It was the Word incarnated in the persons of the preachers, and wrought into their experience, that became the power of God and the wisdom of God to as many as received it. The Scriptures referred to in the narrative consisted of copies of the Old Testament kept in the Jewish synagogues. Out of these Scriptures they reasoned, proving that Jesus is the very Christ. The story of these writings they rehearsed, leading up always to the birth, teaching, death, resurrection, and ascension of Christ for the redemption of a lost race.

4. The people who believed in Christ were gathered into churches on the profession of their faith in baptism. This union of the new-born people was a necessary result of their regenerate life: "They first gave their own selves to the Lord, and to us by the will of God." Paul addresses these companies as "the church of God which is at Corinth," "the churches of Galatia," "the church of the Thessalonians," "the saints in Christ Jesus which are at Philippi," "the saints which are at Ephesus," etc. They are addressed collectively as having a corporate life, and as joined together in a permanent organization, having officers called pastors and deacons, for the government and edification of the body. The first missionaries, after fasting and prayer, ordained elders in every church (Acts xiv. 23), who were to be to the new Gentile congregations what the elders of the Jewish synagogues were to them. It was a necessity laid upon them by their relations to the infant communities gathered through their instrumentality, that they should thus organize and endow them for effective work. They also exercised a function of counsel and instruction, both towards the churches and their pastors, and even claimed authority to regulate the public procedure and general discipline of the people. In one place the apostle, after giving sundry directions relating to the administration of the church, adds, "The rest will I set in order when I come." (1 Cor. xi. 34.) And the authority which the apostles exercised in this respect was enjoined on both Timothy and Titus. To Timothy, Paul writes, "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) To Titus he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. i. 5.) What was a necessity in the primitive churches is still a necessity in the churches gathered from heathen communities; and no man sent of God to do the work of an evangelist among the heathen may lawfully evade this responsibility of his position.

But while these general functions of setting the churches in order were exercised by the first missionaries, they nevertheless left them and their pastors free in all the details of administration and discipline. They were charged with the duty of maintaining their institutions and ordinances, and of providing for the support of those who served them in spiritual things, as well as of those who preached as evangelists in the heathen provinces. The residence of the apostles in any one of the cities or districts to which their work extended was necessarily limited to brief and infrequent visits. There certainly was nothing like the personal care and training which constitute the rule in nearly all evangelical missions of the present day. With the exception of the apostolic visits just referred to, and the apostolic epistles, the Gentile churches were left alone with no other counsel but that of the ingrafted Word, and of the indwelling Spirit. Whether the modern method of personal residence and supervision, protracted, in many instances, through one or more generations, helps the weakness and guides the waywardness of native churches, more than it stifles the self-reliance so essential to the whole-

some development of their spiritual life and power, is a matter of grave doubt. There may be such a thing as nursing churches into chronic infancy and inertness, instead of exercising them into vigorous power and efficiency, by leaving them, under God, to their own resources.

And, so far as pecuniary help is concerned, the Gentile churches and evangelists received absolutely no aid from the apostles, or from the churches which sent them forth. The contributions of the primitive churches were given for the support of the ministers who labored among them, or in their name among the heathen, and for cases of special providential distress, like the suffering from famine at Jerusalem. Possibly it would have been better for the cause of Christianity among the heathen, if this wise abstinence in pecuniary help to native churches and evangelists had been more closely imitated in our modern missions. While the missionary, following the example of Paul, may properly enough avoid any possible misconception of his motives, by refusing to take the gifts of his converts, it might have been better, on the other hand, if he had more carefully guarded those converts from the taint and the impediment of mercenary motives, by withholding pecuniary aid, except in cases of special need, arising from providential distress or from considerations of public utility.

It is also worthy of note, that there is no allusion, either in Luke's history or in the apostolic epistles, to the establishment of a single Christian school; not even among the densely ignorant and degraded people of Lycaonia, where Barnabas and Paul established churches. Provision was made that the people should be "taught in the Word," that they might be "rooted and grounded in love," through the enlightening of the eyes of their understanding; but schools for intellectual and moral improvement were left to the action of the new Christian instincts awakened in the regenerated people. Paul certainly was not the man to undervalue intellectual culture; but he knew that he might safely leave the form and the means of that culture to the normal development of the new life of Christ's redeemed people; and so he held himself undeviatingly to the rule of knowing nothing among the cultivated or the ignorant, "save Christ and him crucified." His one method for the salvation and elevation of ignorant and debased heathen was the proclamation of the glad tidings by "the foolishness of preaching." It may therefore be assumed, without subjecting one to the charge of ignorant conceit, that Christian education, as related to missions among the heathen, should follow Christian regeneration. All that can reasonably be claimed is that the school following conversion, with a view to making the convert more intelligent and effective, is not in conflict with apostolic precedent, while it is in closest harmony with the fundamental tendencies of the regenerate life. Inspiration has declared that it is not good for a soul to be without knowledge; and so Christianity, wherever it is knowing and vital, has planted the schoolhouse beside the meeting-house, to the end "that the God of our Lord Jesus Christ, the Father of glory, may give unto his people the spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

As the result of this brief survey of the primitive missions, we may find both encouragement and admonition. There is encouragement in the fact that our own missions, both in plan and spirit, are in substantial accord with the apostolic method. We proceed on the theory that the Holy Spirit selects and endows the messengers of the glad tidings. This body is the Union of the churches of a great denomination, for the purpose of spreading the knowledge of Christ among the heathen. Through this organization our missionaries go forth under the auspices, and with the prayers and benedictions, of all the churches which recognize the authority and seek to obey the command of Christ. The chief work of our missionaries, the work which gathers all other forms of agency and activity around it, is the preaching of the gospel by the living preacher. Our missionaries also maintain a form of itineracy, sowing the good seed of the kingdom in the regions round about the great central stations, as the apostles did in and around Corinth and Ephesus and Antioch. They likewise gather the converts to Christianity into organized assemblies, ordain pastors, and help them to maintain the order and

ordinances of the churches of Christ. The variations in these fundamental respects are not in substance, but simply in form and detail, resulting from the advanced conditions of social and domestic life, the larger combination of constituent forces, and the wider distances over which we operate.

But while we may reasonably take comfort in the assurance that our work is thus in substantial harmony with apostolic precedent, and that it has literally been crowned with apostolic success, there is yet abundant reason for admonition and fear. Are we not losing our sense of dependence on the Holy Spirit, and basing our expectations too much on the amount and effectiveness of our material resources? Are we not in danger of leaning too much to worldly policies and counsels, instead of seeking to find what the Lord will have us do? Do we not often, in measuring the possibilities open to us, recount our numbers and our wealth, instead of rehearsing the exceeding great and precious promises given to us, and glorying in the presence of the Lord among our hosts? What we pressingly need in our missionary forces to-day is the glowing and fervid spirituality of the church in Antioch, and the urgent, importunate offerings of the churches of Macedonia. The revival spirit in our churches, the vitalizing atmosphere of a higher, broader, purer, intenser spiritual life, which a genuine revival always brings, would change the whole tone and aspect of our missions. Under this high impulse, men and women glowing with the inspiration of divine life, and pulsing in every fibre of their being with divine love, would "come as a cloud, and as doves to their windows," eager for this work; and the waiting, responsive Church would give its choicest spirits and its richest treasures for the restoration of the ransomed race. Let us, then, take the prayer of the Psalmist as ours:—

"God be merciful unto us, and bless us,  
And cause his face to shine upon us;  
That thy way may be known upon earth,  
Thy salvation among all nations.

May God bless us,  
And let all the ends of the earth fear him."

The Committee of Arrangements reported, that this session be adjourned at one o'clock P.M.; that the afternoon session begin at three and adjourn at six o'clock P.M.; and the evening session begin at eight, and adjourn at the pleasure of the Union.

Rev. J. N. Murdock, D.D., read the following communication from the Board of Managers:—

"At a meeting of the Board of Managers held on Monday evening, the 21st of May, 1883, it was unanimously

*Voted*, To recommend to the Union for adoption the following amendment to the Twelfth Article of the Constitution.

ROBERT G. SEYMOUR, *Recording Secretary*.

#### AMENDMENT.

"The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at their discretion, to make good and sufficient deeds for the same in such form as they shall deem expedient, to collect the purchase-money, and to authorize the Treasurer or such other officer of the Corporation as they may select to sign the same, and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the Corporation as they may select, to execute all papers necessary to release and discharge of record any mortgage given to, or held by, the said American Baptist Missionary Union."



The motion to adopt the recommendation of the Board having been unanimously carried, the Chairman announced that the Constitution was so amended.

Rev. J. N. Murdock offered the following preamble and resolutions, which were unanimously adopted : —

*Whereas*, It was the intent of those who framed and adopted the Constitution of the American Baptist Missionary Union, that its Executive Committee should perform all functions necessary to accomplish the general purposes of the Union; and whereas the power to purchase, take, hold, and convey by deed, real estate, is necessary to effect the object contemplated; and whereas, under such a construction of its general powers, and with the implied sanction of the Missionary Union, the Executive Committee have made and delivered sundry deeds of real estate belonging to the corporation in its name and behalf: now therefore be it

*Resolved*, That the American Baptist Missionary Union does hereby ratify and confirm all deeds and conveyances heretofore made and executed by the Executive Committee of the Union to the purchasers or grantees thereof, for any real estate heretofore held, owned, and purchased by the said American Baptist Missionary Union.

The annual report of the Treasurer of the Union was referred to the Committee on Finance.

By the unanimous consent of the Union, the Hon. E. C. Fitz, Chairman of the Executive Committee, took the platform, and made a statement completely refuting certain charges against the management of the Union published in "The New York Herald" of May 10. Mr. Fitz paid a high compliment to the faithfulness and integrity of the ex-treasurer, Freeman A. Smith, who for twenty-eight years had cared for the funds of the Missionary Union without the loss or misappropriation of a single dollar.

Rev. J. N. Folwell, Recording Secretary of the American and Foreign Bible Society, submitted the following series of resolutions adopted by that society at a regular meeting : —

*Whereas*, There appeared in "The Examiner" of the 17th inst. two editorials referring to the article in "The New York Herald" of the 10th on the Missionary Union of Boston :

*Resolved*, That we the undersigned disclaim all knowledge of the attack or its author, as has so unkindly and unjustly been asserted by "The Examiner."

*Resolved*, That we have no sympathy with such mode of attack, and consider it reprehensible, unchristian, and calculated to do great harm to the cause of Christ.

*Resolved*, That we would esteem ourselves unworthy the name of Christians, or a place among our brethren, if we could be guilty of such base and dastardly motive as is attributed to us by "The Examiner."

*Resolved*, That we regard it but just to us, and the part of Christian courtesy, on the part of "The Herald" (and "The Examiner"), to publish this disclaimer, and therefore most respectfully ask the editor to give this series of resolutions a place in the next issue.

W. H. Parmly, Wm. Rollinson, J. W. Stevens, Samuel P. White, Ebenezer Morgan, George E. Perine, J. N. Folwell, Charles T. Goodwin, Samuel Williams, D. Henry Miller, Horace Waters, Frank R. Morse.

J. N. FOLWELL, *Recording Secretary*.

Addresses indorsing the able management of the Executive Committee, the honesty, integrity, and high Christian character of the officials of the Union, were made by delegates and returned missionaries.

At this point it was voted, that a committee of five be appointed by the Chair to draught resolutions expressing the confidence of this body in the management, ability, financial

integrity, and honesty of the officials of the Missionary Union. The Chair announced that the committee would be appointed at the afternoon session.

The session, after prayer, adjourned until three o'clock P.M.

#### THURSDAY AFTERNOON.

The Union met, according to adjournment, at three o'clock ; the President of the Union in the chair.

The audience joined in singing, —

“My hope is built on nothing less  
Than Jesus' blood and righteousness.”

Dr. J. M. Pendleton offered prayer.

Appointment of Committee on Resolutions of Confidence, voted at morning session :  
Rev F. Clatworthy, O. ; Rev. E. Lathrop, D.D., Conn. ; Rev. Warren Randolph, D.D., R.I. ; Rev. T. P. Childs, D.D., O. ; Rev. T. G. Cass, N.H.

Report of Committee of Arrangements : That the delegates of the General Assembly of the Presbyterian Church of the United States be received by this body at half-past three o'clock. That the vote for officers of the Union be taken at half-past five o'clock. That the evening session, after the transaction of necessary business, be given to addresses by the Rev. T. E. Brown, D.D., of R.I. ; Rev. J. R. Goddard of Ningpo, China ; Rev. C. H. Carpenter of Burmah ; and the Rev. A. J. Gordon, D.D., of Mass.

*Voted*, on motion by Dr. Gordon, that the Chair appoint a committee of five to carry the greetings of the Missionary Union to the General Assembly of the Presbyterian Church of the United States now in session in Saratoga.

Appointment of Committee : Rev. A. J. Gordon, D.D., Rev. Alvah Hovey, D.D., Rev. S. L. Caldwell, D.D., Rev. J. A. Smith, D.D., Rev. H. L. Wayland, D.D.

The congregation united in singing ; after which the Union listened to an address by Rev. Dr. Jameson, missionary to Burmah, giving an interesting account of experience in that country.

Dr. Boardman announced the presence of Rev. Howard Crosby, D.D., of New York, the representative of the General Assembly of the Presbyterian Church to this body. After a few words of cordial welcome by the President of the Union, the entire audience having risen, Dr. Crosby spoke substantially as follows : It is especially fortunate that both the General Assembly and the Baptist Anniversaries met in Saratoga at the same time. Both churches were engaged in the same grand and holy work, and one bond bound them together in the service of God. It is for you, as well as for us, to carry this great work to all parts of the land, and it is our duty to see that we conquer the false literature of the day. We want to make this Immanuel's land, from the Atlantic to the Pacific. He was not afraid that Romanism would prosper in this country as long as we were an educated people. The other evil of the day that we have to contend with is infidelity, cloaked with a certain amount of education. Romanism prospers best among the uneducated masses, and infidelity gains adherents among some who claim to possess advanced education. We must meet these evils. In conclusion he brought the most fraternal greetings from the General Assembly, and presented the following resolution : —

The General Assembly of the Presbyterian Church in the United States of America, in session at Saratoga Springs, N.Y., have unanimously adopted the following resolution, and

have appointed the Rev. Drs. Howard Crosby and Herrick Johnson to present their salutation to the General Convention:—

*Resolved*, That the moderator be requested to convey the Christian salutations of this Assembly to the General Convention of the Baptist churches, now in session in this place.

In behalf of General Assembly.

E. T. HATFIELD, *Moderator*.

WILLIAM H. ROBERTS, *Permanent Clerk*.

#### REPORT OF COMMITTEE ON ASSAM.

Your Committee on Missions in Assam beg leave to report, that in their opinion the importance of Assam as a mission field is not sufficiently realized. It is the most interior of our Asiatic missions. Rightly has Assam been called the key to Central Asia. It has a population, including the unenumerated tribes, of nearly five millions of people. Thousands more are annually migrating into Assam, and, by means of English capital, are rapidly developing its bountiful resources. It is destined soon to be not only one of the most populous, but one of the most productive, of Asiatic provinces. Your committee feel that hitherto Assam has been too much overlooked and neglected by the missionary body. Some have regarded Assam as a hard field, and one yielding small results for the effort expended. But it compares well with other foreign fields, or with the churches in this country. For example, in the mission to the Burmese,—we do not say in Burmah, but to the Burmese,—there are to-day three times as many missionaries as in Assam, and the average for the past ten years has been more than twice that of Assam. The expenditures for the former work, besides those for the press, the college, and the theological seminary, have been more than double those for Assam. The Burmese converts to-day number 1,228; those in Assam number 1,521. The net increase for the past nine years has been, among the Burmese, 458; in Assam, 1,433. How many churches or fields at home have produced like results with no greater efforts?

To-day there are five male missionaries only in Assam,—two for the work among the Assamese, the Mikirs, and the Kohls, one for the Garos, one for the Kengma Nagas, and one for the Angama Nagas. Three of these have been long on the field. Mr. Clark has been there fifteen years; Mr. Gurney and Mr. Phillips, nine years. Mrs. Clark and Mrs. Gurney are both in this country on account of ill health. And Messrs. Clark, Phillips, and Gurney, and Mrs. Phillips ought to have a change: they have been holding on longer than is for their good, and for two or three years have been asking for men to come to their relief.

These men are all heavily burdened with the weight of the work in hand; and the call on every side for new effort is painful to bear. In view of these facts, therefore, your committee recommend that special and extra effort be made to re-enforce the Assam mission; and that, while we do no less for other fields, we do more for Assam; and that, if the men can be found, we send this year six men to Assam, and follow this up with annual re-enforcements until Assam is at least on an equal footing with missions of no greater importance.

All of which is respectfully submitted.

M. C. MASON,  
W. W. BOYD,  
WAYLAND HOYT,  
A. S. PATTON,  
S. D. PHELPS,  
*Committee.*

Rev. Dr. Bronson of India addressed the Union, on "Forty-seven Years of Work on Mission Fields;" the reverend sire having served the Missionary Union that length of time, and desiring to die in the service.



In honor of Dr. Bronson, and the honored fathers beyond the sea, the audience, on motion of Dr. Hoyt, arose and sang, —

“Waft, waft, ye winds, the story;”

after which the report on the Assam mission was adopted.

#### REPORT OF COMMITTEE ON PLACE OF MEETING AND PREACHER.

The Committee on Place and Preacher for the next annual meeting of the Union reports, recommending Saratoga as the place, upon a cordial invitation of the church whose hospitality we are now enjoying; adding that the final determination of the place of meeting devolve upon the Executive Committee, in deference to our other national societies. It would also report, recommending that the preacher of the annual sermon be the Rev. S. W. Duncan, D.D., of Ohio, and that Rev. F. W. Bakeman of Maine be his alternate.

All of which is respectfully submitted for the committee.

GEORGE BULLEN, *Chairman.*

Report adopted.

#### REPORT OF COMMITTEE ON CHINA AND JAPAN.

The committee to which was referred the work of the Union in China and Japan submits the following report:—

For several years your missions to China and Japan have received, in the reports of committees, a consideration far less than those missions deserve and demand. It is the clear conviction of your present committee, that the Union has no fields of labor under cultivation more important than these.

The Chinese number three hundred and fifty millions. They are developing a migratory impulse, and are penetrating all lands. They are industrious, thrifty, and tenacious of religious convictions. They exert an influence in the world to-day greater than is exerted by any other Eastern nation. The Japanese number about thirty-six millions. They are the Europeans of the East. They have been seized with the impulse of revolution and reform. They are losing their traditional religious faiths, and to a large extent are substituting materialistic and agnostic sentiments received from England and America. In both China and Japan a crisis is at hand. It is less apparent in the former than in the latter, and is less rapid in its development, but is not the less significant.

In view of the facts which are merely suggested here, it seems wise for the Union at this time to enlarge its conception of missionary enterprise in these two countries. As a first step, it is recommended, that, in the future, separate committees be appointed for considering our Chinese and Japanese missions. For the sake of convenience and clearness, in this report the two fields will be treated separately.

#### I. CHINA.

The working force of the Union in China to-day consists of nine male and nine female missionaries, eight ordained and forty unordained native preachers.

In view of the population already accessible to Christian missionaries, the committee is constrained to ask, “What are these among so many?” One hundred and twenty-nine baptisms are reported for the present year, and the present number of churches is thirty-nine,—of communicants, 1,685. Of the missionaries of the Union, four men and five women are now in the United States.

Our veteran missionary among the Chinese in Siam, Dr. Dean, is aged and feeble, and must soon relinquish his work. The other missionary stations are only fairly well supplied with workers, when every one of the twenty-five now under appointment of the Union is on the field.

Two things are specially needed at this time, — first, an increase of missionaries, both men and women ; second, an increase of mission stations. Your committee most earnestly recommends that the Union take steps as speedily as possible to make this increase in both particulars.

## II. JAPAN.

Allusion has already been made to the present transitional state of thought and life in Japan. A few additional words will not be out of place. Few of us adequately realize the changes which are going on among this most interesting people, the Japanese. Great political and commercial transformations are appearing so rapidly as to dazzle and confuse the beholder.

The customs and traditions, not of centuries, but of millenniums, are breaking down. The sovereign of the country has already fixed a date on which a parliament similar in constitution to the German Reichstag will be established, and the governing power will be shared by the people. This step the Mikado has taken voluntarily. The impulse toward political reform, which thus manifests itself in the governing head, is widely diffused throughout the nation. The irresistible trend of thought and purpose is toward representative and popular political institutions.

In commerce and the practical arts a similar change is going on. The contact of Japan with people of advanced civilization, particularly England and America, is producing immediate and marvellous fruits. In that country at least the Orient is becoming occidental. The tidal wave of progress has swept westward around the globe, and Japan is rising toward the crest. In the matter of education there is special advance. Schools are multiplying at a rate beyond the power of the statistician to compute. The masses of the young are becoming students. They press their way into places of learning with irresistible enthusiasm. Two ideas are dominant in the minds of the Japanese to-day, and those ideas are civilization and progress.

In 1881, 3,792 distinct new publications were issued from the Japanese press. Of these, 707 were educational, 556 were poetical, 545 were political, 276 historical with political significance mainly, 267 were medical, and 255 legal. There were 254 newspapers published, of which 50 were dailies. A noteworthy fact is this, that the writings of Hume, Buckle, Spencer, Mill, Thomas Paine, and other names we do not willingly mention in a reputable assembly, are translated into the Japanese tongue, and published and read by the thousand. Materialistic and agnostic speculations are rife among the people. The old faiths are changing daily. Shin-toism and Buddhism live by a process of transformation in accordance with the spirit of the hour, and in their schools, and priests are developing active and powerful opposition to Christianity. In many cases candidates for the Buddhist priesthood are required to pass an examination in the Old and New Testaments of the Bible, that they may be prepared to answer the arguments of Christian teachers. The younger Japanese are forsaking their gods, and they never go back to idolatry. The people must be Christianized, or they will become atheistic. There is a singular analogy in some respects between Japan and France. In both there is a great religious crisis with a doubtful issue impending. Such an opportunity as is now offered to evangelize Japan must be seized now, or lost for many years to come. On the other hand, it is a hopeful circumstance, that Christian teachers are everywhere welcome.

Your committee, while gratefully recognizing the increased work of the Union during the past year in translating and printing the Bible for the Japanese, feels deeply the importance of producing as fast as possible a strong and thoroughly Christian literature in Japanese, to accompany and illustrate the Bible ; and still more deeply the importance of multiplying preachers and teachers for immediate evangelistic educational work. The committee therefore recommends that an effort be made during the coming year to put our work in Japan on a broader basis, and to increase the agencies for missionary work to the utmost extent possible without actually crippling its enterprise in other fields already occupied.

The need of the advance is additionally emphasized by the fact that the Union has in Japan



to-day only twelve missionaries, — five men and seven women, — and two ordained and seventeen unordained native preachers. During the past year there were sixty-nine baptisms; and the present number of churches is nine, with two hundred and thirty-nine communicants.

All of which is respectfully submitted.

PHILIP S. MOXON.  
J. HOWARD GENDALL.  
C. D. W. BRIDGMAN.  
J. R. GODDARD.  
E. A. CAPEN.

The report was discussed by Drs. Parmly and Childs, Rev. F. S. Dobbins, Capt. Ebenezer Morgan, and adopted.

#### REPORT OF THE COMMITTEE ON MISSIONS IN EUROPE.

The Committee on European Missions beg leave to report as follows:—

The facts presented in the Annual Report show that no important change has taken place in the policy of the Missionary Union in the departments of aggressive labor among the civilized nations of Europe. For many years no American has been employed by the Union in any European field, and during the past year no special increase has been made in the number of native laborers or the amount of money appropriated to them. While none can fail to recognize the great importance of Asiatic missions as the field to which God first called us, and for the conquest of which our great effort is ultimately to tend: it yet appears to your Committee that there would be wisdom in giving heed to the obvious indications of Providence which point just now to an open door in Europe, and give hope of great results in added strength to our whole mission work.

It is well known in this country that a remarkable change has recently taken place in the public sentiment of France respecting Protestantism. Through political causes the ears of a whole nation have been practically unstopped; and millions of people, heretofore shut out by priestcraft and prejudice, are willing and eager to hear what we have to say about a pure gospel. The reality and genuineness of this readiness to hear has been abundantly tested through a series of years by Protestant laborers in France. While it is true that the *natural* tendency of a people thus turning their backs upon their old superstitions is toward free-thinking and infidelity, it is also proved by experience that the attention which they give to the gospel wherever it is preached is actually far more ready and constant than is gained by any infidel or atheistic leader.

Now, it seems to us that these facts are a call of God, to at least a revision of our policy in respect to European missions. They point to an open door, and invite us to enter. They give us hope that at no distant day we, the English-speaking race, may not be alone in our prosecution of the great contest for Christ's supremacy. If by any possibility the great, intelligent, and powerful republic of France can be wheeled into line as an ally of the advancing hosts of God's elect, Italy will soon follow, and the strength of the Church will be doubled.

Other Christian bodies already recognize the promise of the future, and seize the opportunity. Standing as we do at the farthest remove from Romanism, we are in the line of success; and the call comes to us even more than to them to make wise provision for the future. The details of the work may be safely left to the Board of Managers. Whether any American laborers are necessary, or whether only an increase of appropriations is wisest, they can judge. But it seems to us that we cannot do justice to our position as a great Christian denomination, nor meet the expectation of our churches, without more pronounced and aggressive policy in European fields. Your committee take special pleasure in calling attention to the remarkable success which has crowned the Baptist work in Sweden during the past year. The number of baptisms, "over four thousand five hundred," is far in excess of that of any previous year. It



is also gratifying to recognize the success of the German mission, especially in Bulgaria, Roumania, Southern Russia, and the Caucasus, where our evangelists extend their labors, even to the borders of Persia in Asia. The success which has attended our Swedish and German missions, so large in proportion to the outlay of labor and money, is an added reason why we should be encouraged to enlarge the scope of our work in European countries.

All of which is respectfully submitted.

EDWARD C. MITCHELL.

P. A. NORDELL.

F. W. BAKEMAN.

JNO. H. CASTLE.

The hour having arrived for the nomination and election of officers, the Committee on Nominations presented their report. Before the reading, the President called Hon. J. M. S. Williams of Massachusetts to the chair, and in words of singular appropriateness presented to the Union, through its acting chairman, a gavel to be used at each annual meeting.

The gavel is made of the sacred wood of India, inlaid with stone from the grave of George Dana Boardman, the father of the donor, and iron from the lion's cage in which Dr. Judson, stepfather of the donor, was confined. The gavel bore the following inscription on one side of the handle: "Piece of the memorial stone from the grave of George Dana Boardman, missionary to Burmah. Presented to the Chair of the American Baptist Missionary Union, May, 1883, by his son George Dana Boardman." On the other side: "Piece of the lion's cage in which Adoniram Judson was confined at Oung Pen-la, Burmah." The case containing the gavel bears the inscription, "The President's gavel. To be used at each annual meeting."

Hon. J. M. S. Williams in behalf of the Union accepted the valuable gift, and the President resumed the chair.

The Nominating Committee reported a list of officers for the ensuing year; and Rev. T. D. Anderson, jun., of Md., W. W. Everts, jun., of Conn., and M. B. Comfort of N.Y., were appointed tellers to distribute and count the ballots for the election of officers.

On motion of W. Hoyt, D.D., it was

*Voted*, That by a rising vote, the American Baptist Missionary Union accept most gratefully the gavel, enriched by such rare and touching historical associations, presented by the President, and convey to him their heartiest thanks.

*Voted*, on motion by S. L. Caldwell, D.D., That the gavel just presented by Rev. George Dana Boardman, D.D., be kept in the vault of the Missionary Union for use at each annual session.

*Voted*, That the report of tellers on ballots be first in order at evening session.

## REPORT OF COMMITTEE ON ENROLMENT.

Your committee report members and delegates present from thirty-one States and Territories, also from Canada, Italy, and India.

	Life-Members.	Delegates.	Total.		Life-Members.	Delegates.	Total.
Maine . . . . .	8	10	18	Michigan . . . . .	9	7	16
New Hampshire . . . . .	10	6	16	Wisconsin . . . . .	8	2	10
Vermont . . . . .	6	7	13	Kansas . . . . .	1	2	3
Massachusetts . . . . .	76	34	110	Nebraska . . . . .	1	—	1
Rhode Island . . . . .	16	8	24	Missouri . . . . .	2	—	2
Connecticut . . . . .	19	14	33	Minnesota . . . . .	5	2	7
New York . . . . .	86	68	154	Colorado . . . . .	2	—	2
New Jersey . . . . .	25	26	51	Dakota . . . . .	1	1	2
Pennsylvania . . . . .	26	17	43	Utah . . . . .	1	—	1
Delaware . . . . .	2	2	4	Idaho . . . . .	—	1	1
Maryland . . . . .	2	—	2	Montana . . . . .	1	—	1
Virginia . . . . .	—	1	1	California . . . . .	—	2	2
West Virginia . . . . .	3	1	4	Canada . . . . .	3	—	3
District of Columbia . . . . .	1	—	1	India . . . . .	1	—	1
Tennessee . . . . .	2	—	2	Burmah . . . . .	5	—	5
Ohio . . . . .	14	14	28	China . . . . .	1	—	1
Indiana . . . . .	2	2	4	Italy . . . . .	1	—	1
Illinois . . . . .	13	2	15				
Iowa . . . . .	—	3	3				
					353	232	585

## MAINE.

*Life-Members.*—Albert A. Ford, H. C. Estes, A. K. P. Small, J. McWhinnie, Edmund Worth, A. J. Padelford, F. T. Hazlewood.

*Delegates.*—Esther Mills, Edward Mills, M. S. Mirick, T. F. White, George E. Tufts, W. C. Barrows, W. A. Newcomb, F. W. C. Wiggins, J. W. Philbrick, A. W. Runyan, C. V. Hanson, F. W. Bakeman.

## NEW HAMPSHIRE.

*Life-Members.*—L. G. Barrett, T. G. Cass, R. L. Colwell, S. S. Davis, W. H. Eaton, W. V. Garner, William Hurlin, A. J. Prescott, D. H. Stoddard.

*Delegates.*—N. L. Colby, J. N. Chase, S. L. Fletcher, C. H. Kimball, J. H. Johnston, Mrs. R. L. Colwell, Stillman Humphrey.

## VERMONT.

*Life-Members.*—T. H. Archibald, A. Heald, Foster Henry, Charles Hibbard, Mrs. Charles Hibbard, H. C. Leavitt.

*Delegates.*—S. H. Archibald, D. F. Estes, T. P. Kellogg, J. B. Child, N. D. Parsons, G. C. Baldwin.

## MASSACHUSETTS.

*Life-Members.*—T. D. Anderson, Mrs. T. D. Anderson, W. S. Apsey, J. P. Abbott, R. J. Adams, R. F. Alger, W. A. Bowdlear, B. W. Barrows, E. B. Barry, Mrs. W. A. Bowdlear, J. B. Bracket, Sarah L. Bracket, E. K. Chandler, G. Colesworthy, C. H. Chandler, H. A. Chapin, Mrs. H. A. Chapin, C. B. Crane, E. A. Capen, G. W. Chipman, W. T. Chase, H. S. Chase, Mial Davis, Jacob Eaton, F. M. Ellis, Emily Fessenden, G. L. Fessenden, S. W. Foljambe, D. B. Ford, Mrs. D. B. Ford, E. C. Fitz, R. O. Fuller, J. C. Foster, O. W. Gates, H. C. Graves, A. J. Gordon, J. H. Gilbert, G. E. Horr, A. S. Hanley, H. Hinckley, F. B. Joy, H. M. Jones,

C. W. Kingsley, G. Lamkin, F. M. Holmes, Mrs. F. M. Holmes, G. E. Leonard, M. C. Leonard, D. C. Linscott, Annie B. Linscott, R. C. Mills, A. W. Lane, A. P. Mason, D. P. Morgan, B. D. Marshall, W. S. McKenzie, O. E. Mallory, J. J. Miller, E. F. Merriam, B. Newton, J. W. Olmstead, H. K. Pervear, A. Pollard, G. M. Preston, J. W. Riddle, C. A. Reese, R. G. Seymour, C. H. Spalding, E. A. Stone, J. Shepardson, Mary C. Smith, Arba C. Slater, F. A. Smith, S. B. Snow, J. Tilson, J. Tirrell, A. G. Upham, J. M. S. Williams, A. S. Woodworth.

*Delegates.*—E. Braislin, A. Batson, T. M. Butler, D. C. Bixby, E. P. Coleman, J. H. Cox, A. T. Dunn, P. S. Evans, M. A. Edmond, S. E. Fay, G. W. Gill, O. P. Gifford, R. M. Heywood, T. Merrick, M. C. Mason, N. C. Mallory, C. D. Morris, F. H. Nibecker, J. J. Parry, L. L. Potter, M. Bolles, A. E. Reynolds, H. A. Rogers, J. M. Rockwood, George A. Simmonson, Elijah Shem, F. E. Tower, J. E. Taylor, P. F. Woodbury, J. K. Wilson, Willard Ward.

### RHODE ISLAND.

*Life-Members.*—W. F. Armstrong, Mrs. W. F. Armstrong, N. Bates, C. E. Barrows, M. H. Bixby, Ed. Bromley, Mrs. F. H. Fenner, J. C. Hartshorn, J. C. Hudson, W. M. Lisle, R. Montague, A. D. Nickerson, Warren Randolph, J. S. Swaim, J. T. Smith.

*Delegates.*—T. E. Brown, George Bullen, A. N. Bullock, B. G. Boardman, H. Crocker, P. G. Gamwell, Charles A. Gamwell, W. H. S. Hascall, C. M. Tower, P. S. Taggart.

### CONNECTICUT.

*Life-Members.*—W. P. Benjamin, G. F. Davis, F. B. Dickinson, W. W. Everts, jun., G. W. Folwell, J. L. Howard, A. C. Hubbard, Edward Lathrop, N. W. Miner, E. Morgan, H. A. Morgan, S. D. Phelps, E. H. Plant, D. F. Lamson, C. H. Rowe, C. G. Smith, J. G. Snelling.

*Delegates.*—A. H. Ball, G. W. Bartholomew, C. Coleman, D. Dewolf, M. H. Kingsley, J. Lockwood, M. E. Morris, G. H. Miner, P. A. Nordell, C. A. Peddock, M. H. Pogson, W. H. Richardson, O. C. Sargent, H. P. Smith, J. R. Stubbett, Albert Wisner.

### NEW YORK.

*Life-Members.*—Mrs. Charles Ayer, N. L. Andrews, G. C. Baldwin, A. H. Burlingham, H. W. Barnes, J. H. Burrs, Mrs. Caroline Bishop, C. W. Brooks, G. H. Brigham, L. W. Cronkhite, E. Colgate, H. A. Cordo, T. E. Clapp, Pharcellus Church, D. T. Clymont, Mrs. Edward Carter, E. Conover, S. L. Caldwell, H. E. Day, P. C. Dayfoot, F. A. Douglas, H. G. Day, J. F. Elder, Mrs. E. P. Farnham, George Fisher, A. L. Freeman, E. P. Farnham, J. N. Folwell, John Gordon, L. A. Gould, D. C. Hughes, J. R. Henderson, J. S. Holme, J. Huggins, H. H. Hunt, T. C. Hanna, G. E. Horr, jun., H. O. Hiscox, H. Hutchins, J. Humpstone, L. W. Jackson, E. T. Jacobs, D. B. Jutten, H. M. King, H. Moore, H. C. Longyear, A. G. Lawson, H. G. Mason, G. M. McGregor, F. R. Morse, Hattie Miller, S. L. Nott, L. M. Purington, A. S. Patton, J. R. Prentice, T. Rogers, Leonard Richardson, M. H. Reede, Mrs. T. Rogers, C. Rhodes, E. R. Sawyer, W. N. Sage, P. B. Spear, J. T. Seely, W. H. Sloan, L. Smith, J. R. Shaw, H. A. Smith, G. B. Gow, S. H. Stackpole, J. S. Webber, W. P. Wright, H. Townly, A. C. Wheaton, J. Warner, E. S. Wheeler, T. G. Wright, S. P. White, G. E. Weeks.

*Delegates.*—W. C. McAllister, Emerson Andrews, J. N. Adams, C. D. Andrews, J. Burnett, H. F. Barnes, C. H. Brown, J. Basher, C. E. Bascom, A. P. Brigham, W. H. Baston, J. M. Bruce, John M. Bruce, A. K. Bachelder, E. W. Cook, A. Coit, D. Crosby, J. Cull, E. E. Chivers, O. E. Cox, A. Chapman, S. T. Dean, A. Dox, H. A. Delano, E. Dodge, D. C. Eddy, A. L. Freeman, B. B. Gibbs, J. H. Griffith, W. E. Howell, W. T. Henry, R. B. Hull, B. J. Haight, A. F. Hastings, W. P. Hellings, L. Halsey, W. H. Hammond, B. E. Hilman, A. A. Jones, A. Jones, M. Jameson, H. Loyd, R. E. Lansing, J. Miller, W. D. McKinney, R. B. Montgomery, H. Mills, W. Mudge, W. T. Potter, T. R. Peters, G. C. Payne, W. H. Pendleton, A. M.



Prentice, W. E. Partridge, A. Palmer, J. Pyle, D. C. Potter, M. A. Potter, G. R. Robbins, N. Rose, V. A. Sage, C. A. Stone, K. Smith, E. L. Sarfield, G. A. Shulte, A. H. Lung, J. C. Thoms, F. L. Wilkins, George Whitman, T. J. Whitaker, J. G. Williams, B. J. Warner, J. Wild, M. A. Whitman, W. E. Witter.

#### NEW JERSEY.

*Life-Members.* — J. C. Allen, H. C. Applegarth, A. Armstrong, C. A. Adams, W. A. Bronson, W. F. Barstow, J. C. Buchanan, W. W. Chase, G. W. Clark, I. Davis, E. J. Foote, A. Hopper, I. N. Hill, R. Lowrey, A. C. Lyon, G. W. Nicholson, W. H. Parmly, E. A. Woods, A. Parker, W. Rollinson, A. Suydam, H. F. Smith, C. B. Stout, F. A. Slater.

*Delegates.* — E. A. Armstrong, T. Outwater, T. S. Barbour, O. G. Buddington, S. L. B. Chase, S. Colgate, J. L. Davis, O. P. Eaches, W. W. Everts, H. A. Groesmer, L. B. Hartmann, N. Kent, C. F. Lynde, R. M. Martin, J. McKinney, E. B. Palmer, R. W. Perkins, J. J. Pierson, A. Stette, J. W. Sarles, C. H. Snyder, E. D. Simons, T. R. Taylor, I. C. Winn, S. VanWickle.

#### PENNSYLVANIA.

*Life-Members.* — G. D. Boardman, C. R. Blackhall, W. H. Conard, S. A. Crozer, G. Cooper, F. S. Dobbins, B. Griffith, S. C. Griffith, E. C. Griffith, J. A. Gendall, L. Knowles, James Lisk, R. M. Luther, G. Nugent, J. M. Pendleton, G. M. Spratt, A. H. Sembower, C. H. Thomas, B. F. Woodburn, J. G. Walker.

*Delegates.* — E. H. Bronson, C. W. W. Bishop, L. C. Barnes, Mrs. L. C. Barnes, A. F. Curtis, E. K. Cressy, J. H. Chambers, J. Ferris, J. H. Gendall, W. Hoyt, J. H. Harris, P. L. Jones, K. A. Lovell, A. M. Lesyd, F. B. LaBasser, T. Partridge, D. W. Sheppard, J. S. Stevens, H. L. Wayland, B. F. Woodbury, J. S. Wrightnour.

#### DELAWARE.

*Life-Members.* — R. B. Cook, W. H. Gregg.

*Delegates.* — B. MacMakin, J. L. Crecy.

#### MARYLAND.

*Life-Members.* — T. D. Anderson, jun., Franklin Wilson.

#### VIRGINIA.

C. H. Payne.

#### WEST VIRGINIA.

*Life-Members.* — J. W. Carter, T. C. Johnson, W. E. Powell.

#### DISTRICT OF COLUMBIA.

*Life-Member.* — Samuel H. Green.

#### TENNESSEE.

*Life-Members.* — L. B. Tefft, William Stewart.

#### OHIO.

*Life-Members.* — Thomas Allen, N. S. Burton, H. F. Colby, T. P. Childs, F. Clatworthy, J. B. Ewell, G. W. Lasher, P. S. Moxom, G. M. Peters, W. T. Smith, J. A. Snodgrass, J. B. Thresher, E. M. Thresher, L. M. Woodruff, B. A. Woods, J. R. Downer, C. W. Currier.

*Delegates.* — W. H. Alexander, G. R. Gear, O. King, G. E. Leonard, C. R. Noades, A. T. Stout, L. Woodruff, A. D. Willifer, A. L. Wilkinson, E. T. Fox.

## INDIANA.

*Life-Members.* — Lemuel Moss, S. M. Stimson.

*Delegates.* — Alex. Blackburn, J. W. Read.

## ILLINOIS.

*Life-Members.* — L. A. Abbott, W. M. Lawrence, P. S. Henson, J. A. Smith, J. S. Dickerson, O. A. Williams, G. W. Northrup, J. T. Mason, E. N. Blake, Edward Goodman, E. C. Mitchell.

*Delegates.* — W. R. Anderek, I. F. Gleason, T. W. Goodspeed, David Pierson, A. H. Stowell.

## IOWA.

*Delegates.* — W. H. H. Avery, C. H. Moscript, J. B. Thomas.

## MICHIGAN.

*Life-Members.* — S. Graves, S. T. Glovers, Z. Grennell, Kendall Brooks, Jas. Cooper, C. R. Hudson, E. H. E. Jamieson, L. H. Trowbridge, J. Sunderland, D. Van Alstin.

## MINNESOTA.

*Life-Members.* — J. F. Merriam, F. P. Butler, J. C. Hublitt, D. D. Merrill, G. A. Pillsbury.

## NEBRASKA.

*Delegate.* — W. R. Connelly.

## KANSAS.

*Life-Member.* — H. K. Stimson.

*Delegates.* — L. H. Holt, C. C. Foote.

## WISCONSIN.

*Life-Members.* — R. E. Manning, Robert Leslie, H. O. Rowland, F. A. Marsh, D. D. Post, F. W. Powell, W. H. Hanskett, D. E. Hattman.

*Delegates.* — A. Maxman, L. Kittery, Mrs. S. Graves, J. H. Dudley, J. D. Standish.

## MISSOURI.

*Life-Members.* — W. W. Boyd, S. M. Marston.

## COLORADO.

*Delegate.* — T. R. Palmer.

## DAKOTA.

*Life-Member.* — G. W. Huntly.

*Delegate.* — Edward Ellis.

## MONTANA.

*Life-Member.* — L. L. Wood.

## CALIFORNIA.

*Life-Member.* — N. Heath.

## CANADA.

*Life-Members.* — J. H. Castle, B. D. Thomas.

*Delegate.* — J. B. Tuttle.

## INDIA.

*Life-Member.* — D. Downie.

## BURMAH.

Mrs. J. N. Cushing, C. H. Carpenter, J. T. Elwell.

## CHINA.

J. R. Goddard.

## ITALY.

W. C. Van Mèter.

Adjourned until eight o'clock P.M., after prayer by Rev. Dr. Lathrop.

## THURSDAY EVENING.

The Union met according to adjournment at eight o'clock, Dr. Boardman in the chair. The congregation sang, —

“Thou whose almighty word.”

Prayer by Rev. A. G. Lawson, D.D.

Committee of Arrangements report, that when this session adjourn it be to half-past nine o'clock, Friday morning; that the regular order for the morning be, reports of committees, miscellaneous business, and adjourn at half-past eleven o'clock.

The following resolution, offered by Rev. W. Hoyt, was unanimously adopted: —

*Resolved,* That the Executive Committee be instructed to collect all that has been said regarding the gavel presented to the Missionary Union by Dr. Boardman; that they have it engrossed and framed, signed by the president and secretary of the Executive Committee, also by the Corresponding Secretary of the Union, and presented to Dr. Boardman.

## REPORT OF TELLERS.

The tellers beg leave to report, that they have performed the duty assigned them, and return a hundred and seventy-nine ballots cast, of which a hundred and seventy-eight are for the following list of officers, who are elected.

T. D. ANDERSON, JUN., *for Tellers.*

*President.*

Rev. GEORGE DANA BOARDMAN, D.D., Penn.

*Vice-Presidents.*

Hon. J. WARREN MERRILL, Mass.

Hon. CHARLES L. COLBY, Wis.

*Recording Secretary.*

Rev. H. S. BURRAGE, Me.



## Managers for Three Years.

## MINISTERS.

JAMES MCWHINNIE, Portland, Me.  
 P. S. HENSON, D.D., Chicago, Ill.  
 L. C. BARNES, Pittsburg, Penn.  
 HENRY F. COLBY, D.D., Dayton, O.  
 W. N. CLARKE, D.D., Montreal, Can.  
 W. H. EATON, D.D., Keene, N.H.  
 R. J. ADAMS, D.D., Holyoke, Mass.  
 J. S. GUBELMANN, Philadelphia, Penn.  
 G. W. GARDNER, D.D., Pella, Io.  
 EDWARD LATHROP, D.D., Stamford, Conn.  
 A. J. ROWLAND, D.D., Philadelphia, Penn.  
 S. W. DUNCAN, D.D., Rochester, N.Y.  
 GEORGE C. BALDWIN, D.D., Troy, N.Y.  
 C. D. W. BRIDGMAN, D.D., New York, N.Y.  
 D. W. FAUNCE, D.D., Washington, D.C.  
 S. H. ARCHIBALD, Wallingford, Vt.

*For Two Years.*—Rev. J. A. PIERCE, West Randolph, Vt., in place of GEORGE W. DAWSON, deceased.

## LAYMEN.

N. S. CROSBY, Grand Rapids, Mich.  
 GEORGE A. PILLSBURY, Minneapolis, Minn.  
 WILLIAM C. GREGG, Wilmington, Del.  
 ISAAC G. JOHNSON, Yonkers, N.Y.  
 WILLIAM A. BOWDLEAR, Boston, Mass.  
 JAMES L. HOWARD, Hartford, Conn.  
 S. A. CROZER, Upland, Penn.  
 EDWIN O. SAGE, Rochester, N.Y.  
 EDWARD GOODMAN, Chicago, Ill.

Report of Committee on Resolutions of Confidence, appointed at afternoon session :—

*Whereas*, Certain charges and *insinuations* affecting the financial management of the Missionary Union have recently been given to the public ; and

*Whereas*, A full and satisfactory statement has been made to this body by a member of the Executive Committee, who is himself an expert accountant, skilled in all the intricacies of commercial exchange, in which the relative value of the American dollar and the Indian rupee has been explained ; said statement having been confirmed by the Auditing Committee and numerous missionaries of the Union now present : therefore,

*Resolved*, That the method employed by an anonymous writer to create distrust in the management of our Missionary Union, together with his charges, deserves and receives our most unqualified and complete condemnation.

*Resolved*, That we heartily express our confidence in the integrity and efficiency of the executive officers of the Union, including the Secretary, the Treasurer, and the Executive Committee.

And we also hereby express our unqualified confidence in the integrity of the late Treasurer, Freeman A. Smith, and our hearty appreciation of his long and valued services.

F. CLATWORTHY.

T. G. CASS.

T. P. CHILDS.

EDWARD LATHROP.

WARREN RANDOLPH.

Rev. Halsey Moore of New York offered the following resolution, which was unanimously adopted :—

*Resolved*, That a vote of thanks be and hereby is given to the Hon. E. C. Fitz for his masterly vindication of the officers of the Missionary Union against the charges and *insinuations* made in the public print ; and *Resolved*, That we request the Hon. E. C. Fitz to furnish for immediate publication and distribution the substance of his address.

The following was also adopted : —

*Resolved*, That the American Baptist Missionary Union, now assembled, embrace the present opportunity of expressing to Dr. Edward Judson, the beloved son of our sainted and greatly revered Adoniram Judson, the profound consideration of his noble and invaluable contribution to the missionary literature of the world, in the preparation of the unique, painstaking, and marvellously interesting memoir of his father, our first Baptist missionary.

H. A. DELANO.

The President called Rev. R. S. MacArthur, D.D., to the chair, and he presided through the session.

The Rev. T. E. Brown, D.D., of R.I., addressed the Union, on The Relation of Christian Missions to the Church as illustrated in history.

Rev. J. R. Goddard of China spoke on Mission Work among the Chinese ;

Rev. C. H. Carpenter of Burmah, on The Bassein Mission ;

Rev. A. J. Gordon, D.D., of Mass., on The Tidings from the Mission Fields.

After prayer by Rev. T. D. Anderson, D.D., of Mass., the Union adjourned to meet Friday morning at half-past nine o'clock.

#### FRIDAY.

The Missionary Union met according to adjournment, at half-past nine o'clock A.M., Dr. Boardman in the chair.

The audience sang from "The Calvary Selection," —

"When I survey the wondrous cross."

Prayer was offered by Rev. Kendall Brooks of Mich.

The report on European mission was taken from the table, discussed by E. C. Mitchell, D.D., of Ill., and adopted.

#### REPORT OF COMMITTEE ON FINANCE.

Your Committee on Finance have considered the matters intrusted to them, and beg leave to submit the following. We find the total income from all sources, as reported by the Treasurer, to be as follows : —

Donations of churches and individuals . . . . .	\$163,807 36
Legacies . . . . .	51,876 73
Woman's Baptist Foreign Missionary Society . . . . .	42,977 51
Woman's Baptist Missionary Society of the West . . . . .	20,706 88
Woman's Baptist Missionary Society of the Pacific Coast . . . . .	665 23
Woman's Society of the North Pacific Coast . . . . .	445 31
To create or increase fund . . . . .	20,605 94
Income from fund . . . . .	15,447 05
Miscellaneous sources . . . . .	11,268 97
<b>Total receipts . . . . .</b>	<b>\$327,800 98</b>
<b>Balance against Union . . . . .</b>	<b>9,611 94</b>
	<hr/>
	<b>\$337,412 92</b>
 Total expenditures . . . . .	 \$337,016 53
Balance of last year's debt . . . . .	396 39
	<hr/>
<b>Total payments . . . . .</b>	<b>\$337,412 92</b>

In analyzing the above statement it will be seen that there has been donated by churches and individuals, and the various societies conducted by women, \$220,602.29; which is \$11,506, or about five per cent, in excess of last year's donations from the same sources. Thus have the friends of the Missionary Union made good the promise of last year. We feel grateful that the women have done so nobly; and record with pleasure the fact, that, of the increase above stated, fully one-half comes through their societies. We wish them the best of Heaven's blessings in their labors to extend the Redeemer's kingdom, and urge the churches to keep pace with the women in their work. Let every pastor see to this, and laymen take hold with vigor, using talents as well as money to interest the churches in the missionary cause.

Your committee are of the opinion that the regular work of the Union for the coming year will require at least twenty per cent increase in donations over last year. Look at the field, brethren, and let every man of us, for himself and for the church of which he is a member, determine to give this increase. Your committee also call the attention of the Union to the solemn trust committed to it by the Bible Convention; and urge that, as a thank-offering to God, special efforts be made to collect a fund this year larger than has ever been collected for this work in any previous years. And that the work in the future may be prosecuted with vigor, and be put upon a substantial basis, we recommend that agents and secretaries of the Union ask for and seek for trust funds and legacies for this work, to the end that a permanent fund may be established.

Our attention has been called to recent statements in the public press affecting the financial integrity of the ex-treasurer of the Union. An examination of the reports of this and preceding years shows that the sums accruing from difference in exchange, etc., are all accounted for; and we cordially recommend the widest possible circulation of E. C. Fitz's clear and comprehensive statement against the charges.

All of which is respectfully submitted by the Committee on Finance.

LEONARD RICHARDSON.

MIAL DAVIS.

J. D. ROCKEFELLER.

A. F. CURTIS.

E. NELSON BLAKE.

The Union listened with marked pleasure to ex-Treasurer Freeman A. Smith, who spoke of his connection with the Missionary Union, covering a period of twenty-eight years.

Report of Finance Committee was discussed by Hon. R. O. Fuller of Mass., and adopted.

#### REPORT ON TELUGU MISSION.

Abundant blessings from Almighty God still accompany the labors of your missionaries to the Telugus. That interesting people, numbering sixteen millions, are coming more and more under the power of the gospel; and the great host of converts baptized is receiving constant additions. During the year ending Jan. 1, the number of baptisms was 2,078, swelling the aggregate of church-members to 22,277. In addition to these, a letter recently received from brother Clough reports 1,170 baptisms in the Ongole district alone since Jan. 1; and enough others are known to have been received at other stations to make all the baptisms since that date about two thousand. On the Ongole field alone there are now more than twenty thousand Baptists. The division in 1881 of the single church into which most of these had been gathered, so as to make twenty-six churches, and the separation into five parts, with as many stations, of that great field of five thousand square miles, have greatly facilitated the labors of the missionaries and the development of Christian lives.

The revised edition of the Madras Bible Society's New Testament has been in circulation for a year. The theological seminary at Ramapatam will be strengthened by the new building for which brother Williams obtained the funds during his visit to this country, and the high school at Ongole is in a prosperous condition.



An encouraging feature of the work is that our missionaries are now beginning to reach a somewhat higher class of the population. The Reddies, or farmers who own their farms, raise the cattle, and are the class who, under the influence of the Brahmans, are the most numerous contributors to temple-worship, are beginning to manifest more than usual interest in Christianity; and some of them have been converted.

The reports show that the work of discipline, inevitably necessary after any unusual ingathering at home or abroad, has not been neglected by our missionaries. Considerable care has been taken to preserve consistency of Christian character among the converts, but the number of cases of discipline has not been large. Out of the twenty-two thousand members of Telugu Baptist churches, there were only three hundred and eighty-seven exclusions last year, — less than one and one-fourth per cent.

As some questions have been raised as to the maintenance of Baptist-church polity when so many converts from ignorant classes have been organized into churches, and so many native preachers ordained, your committee desire to say that missionaries now at home from that field affirm that special care has been taken in this regard, and that in every case the converts so gathered into churches have been instructed as to their responsibility and duties as members of the church, and have been urged to exercise their privilege of voting. Inasmuch, however, as letters from some of the other missionaries on that field give a different report, and express apprehension as to the course which, in certain cases, has been pursued by their brethren, your committee are of the opinion that the matter should be carefully investigated by the Executive Committee of the Union, and such directions given as shall secure beyond all question proper methods and precedents of church order and government in the infancy of Baptist churches in India.

In all that we think or say about our work in this great Telugu field, and however much we rejoice in the number of converted souls, let us ever remember and emphasize the vast work of instruction to be done. If young Christians in this country require training, where they have the example and sympathy of older Christians and the help of a religious press, what must be the need of such training among such a host of raw recruits with so few leaders, and where not one in twenty can read or write? At a recent conference of our missionaries at Ongole, a resolution was adopted urgently requesting the establishment of a seminary for young women, that there may be no longer the necessity which now seems to exist, of employing at some points heathen men to teach converted girls to read, but that Christian female teachers may be trained for this purpose.

Prayerful thought and earnest labor, as well as generous giving, will be needed to carry on the work of developing strong and aggressive Christian churches in that heathen land.

Your committee would ask those who press the idea that all our missionary churches should soon become self-supporting, to remember that the poverty of the Telugu converts is greater, probably, than that of converts upon any other missionary field. Three-fourths of the church-members cannot earn more than nine cents a day, and this is hardly more than what is necessary for the support of a single person. The other fourth of the church-members are tillers of very small farms, and these have shown a liberality far beyond the average of Christians in the United States. In view of these facts, patience and fostering tenderness must be exercised toward these churches in the matter of self-support. They are the people of Christ, saved by faith in his blood, and rejoicing in his service; and we believe, that, under the quickening of the Holy Spirit and the instruction of your missionaries, only time is necessary for them to develop a large degree of spiritual strength and usefulness.

Respectfully submitted.

HENRY F. COLBY.  
L. A. ABBOTT.  
D. DOWNIE.  
J. W. CARTER.  
WILLIAM S. ASPEY.

The report was discussed by Rev. D. Downie of the Telugu mission, and adopted.

The following resolution, offered by Rev. A. Blackburn of Indiana, was referred to the Board of Managers :—

*Resolved*, That a committee be appointed to consider the importance of sending a man or men to the Garo field, who shall be the instructor of that people in the practical arts and industries of life, as suggested by Rev. M. C. Mason in his recent article in THE MISSIONARY MAGAZINE.

Rev. Dr. Murdock read the following communication :—

#### AMERICAN BAPTIST MISSIONARY UNION.

*Dear Brethren*,—At the annual meeting of the American and Foreign Bible Society, it passed the following resolutions, and requested the recording secretary to present a copy to the Missionary Union at its present meeting :—

“*Whereas*, The Bible Convention held in Saratoga, May 22 and 23, resolved that the foreign missionary Bible work of the denomination be done entirely by the American Baptist Missionary Union : therefore

“*Resolved*, That in compliance with this action we hereby retire from all foreign Bible work, and turn over all this work to the Baptist Missionary Union.

“*Resolved*, That, if any further steps are necessary to consummate this arrangement with the Missionary Union, the Board of the American and Foreign Bible Society be empowered to take those steps as in their judgment it may become necessary.”

J. M. FOLWELL, *Recording Secretary*.

EBENEZER MORGAN, *President*.

Dr. Murdock moved the acceptance of the communication, and that it be recorded in the minutes. Adopted.

Rev. Mr. Douglas of New York was allowed by the Chair to make a statement, in which he denied being the author of the article that appeared in “The New York Herald” of May 10, charging mal-administration upon the officers of the Union; saying that the only part he had in it was to furnish public printed documents to an individual, with no thought of harm to anybody.

#### REPORT ON AFRICAN MISSIONS.

Your Committee on Africa regret to be obliged to report that they have next to nothing to report upon, except the broad, bald, sorrowful fact, that the “Dark Continent” is still dark, and our Missionary Union has not as yet felt prepared to enter upon this broad field with the force of men and means necessary for its cultivation. But Ethiopia shall stretch out her hands unto God; and is now, and for a long time past has been, stretching out her hands unto us. We cannot persistently disregard this pleading without incurring the sin of blood-guiltiness. We cannot but believe that even out of slavery, that shadowed the United States of America so long, our God, in the near future, means to bring such glorious results as shall give to all men new and striking illustrations of his overruling providence in making the “wrath of man to praise him, and in restraining the remainder.” It is not without significance, that, while Africa with its baneful climate seems almost inevitably fatal to the white man, we have here in America, by the hundred thousand, sons of Africa whose hearts have been regenerated by the grace of God, and whose minds have been disciplined by Christian culture. Africa must be conquered for Christ; and here at hand are the trained troops, under arms, and only awaiting marching orders. Of old time, the leader of God’s people, lingering on the borders of Africa, *but coming out*, heard from on high the word, “Why criest thou unto me? Speak to the chil-

dren of Israel that they go forward." To-day God's people are again on the border of Africa, *but going in*; and as they hesitate there comes to them again a voice unmistakably divine, "Speak to the children of Israel that they go forward."

Your committee therefore beg leave to submit for your adoption the following resolutions:—

*Resolved*, That the Missionary Union will cordially sustain the Executive Committee in entering upon mission work in Africa, and in prosecuting it with the utmost vigor.

*Resolved*, That in the prosecution of this work we cordially solicit the co-operation of all the colored Baptists of America.

*Resolved*, That we request the Board of Managers to instruct the Executive Committee to watch for an open door in Africa, and, when God seems to open it, to go forward as far and as fast as possible, incurring all needed expense in the prosecution of inquiries, and the establishment of agencies, with a view to a wide work of evangelization in this long-neglected continent.

P. S. HENSON.

H. L. WAYLAND.

G. W. LASHER.

E. BRAISLIN.

C. JOHNSON.

The Corresponding Secretary of the Union presented Mr. W. E. Witter, Mr. S. W. Rivenburg, Miss M. A. Whitman, and Miss E. H. Potter, under appointment as missionaries of the Union. Dr. Boardman, in behalf of the Missionary Union, cordially extended the hand of greeting and of fellowship.

#### REPORT ON BURMAN MISSION.

First in the catalogue of our missions, because the memorial of the first foreign enterprise of our churches, Burmah has the first place in our hearts, because associated with the name of some of the greatest and best in our history; with men and women who are classed with the heroes of faith, and whose toils and sacrifices have nourished the enthusiasm of those who, on other fields, have emulated their zealous devotion. They have gone to their rest, circumstances have changed, the confession of Christ no longer points the way to the prison: still the traditional religion is resolute and defiant. Yet the same faith animates, which more than threescore years ago shouted its challenge, and the same spirit inspires; and, notwithstanding embarrassment and momentary reverses, the work is continued. Each year brings with it fresh testimony to the faithfulness of the divine promise, and that He in whose name we are laboring is never unmindful of the patience and faith of his servants.

Since the last report was presented, much has transpired that is remembered with gratitude. One thousand six hundred and forty-nine have been baptized, making the total membership in Burmah a little less than twenty-five thousand. The message of our missionaries is attracting wide attention. Their work is receiving more favor from those in authority. The establishment of a new station has been authorized, from which easier access will be had to the Karens of Northern Siam. The native Christians are increasingly mindful of the inspired exhortation, "Freely ye have received, freely give;" and in some fields they are making such sacrifices as that the contributions of our churches are almost wholly expended in giving the gospel to those who are still sitting in darkness.

One missionary writes, "We have yet found no heathen communities without some whose hearts the Lord appears to have opened, and who receive with gladness the message of salvation." So the Divine Spirit is always in advance of our enterprise; and so by churches and schools, by printed page and the voice of preacher and teacher, the work is being slowly developed, making the demand more imperative for increased contributions, and more general and more fervent entreaty, "that the Lord of the harvest will send forth more laborers into the field." In British Burmah we have long labored; yet there are comparatively few stations



established from which the gospel must go forth to the three and three-quarter millions of people who are in need of its comfort and hope.

Still beyond this is Burmah Proper. Still more is it a pagan waste, with its more than five millions of people, with but one mission station from which shall go forth the light of the gospel of Christ.

After seventy years, each of which has marked an increase of strength and possession, there are only these few to give utterance to our faith on this field, and signify our remembrance of the work done by our first missionaries, and by whom we were pledged to the salvation of Burmah.

Your committee believe that the necessities of this field will compel us to depend more than we have yet done upon those whom God gives us in the field.

Still these must be taught, their work directed, new stations planted where there is already the promise of harvest; and missionaries be trained to take possession of that immense field, which in Burmah Proper will at no distant day be opened.

We have but a single recommendation. Our churches must come to understand better the large demands of the work. The spirit of heroism which lives in all lives must be appealed to by our pastors. The young men of the Church must be summoned to do that for Christ's sake which others are willing to do for mere honor or the accumulating of wealth. We must rival enterprise of commerce by our enterprise for Christ, and so hasten the day when the earth shall be filled with the glory of God, and when in the pierced hands of the Master shall be laid the sceptre of the realm.

C. D. W. BRIDGMAN, *for Committee.*

Deacon A. E. K. Norton of Alderville presented to the Union, through Rev. Mr. Luther, copies of the minutes of the Baptist Convention for missionary purposes, the first, second, third, and fourth annual reports of the Baptist Board of Foreign Missions, and the proceedings of the first triennial meeting of the Baptist denomination.

The valuable documents were received, and thanks voted the donor; also vote of thanks to the First Baptist Church and Society in Saratoga for their generous hospitality.

Dr. Murdock announced a reception to the missionaries, and missionaries under appointment, at the American House from eight to ten o'clock P.M.

Pending the motion to adjourn, subject to the call of the Executive Committee, the President spoke of the memorable meetings just passed, — memorable for their unanimity, Christian courtesy, and influence upon our denominational work. He appealed to the delegates to seek persistently the presence, grace, and power of the Holy Spirit; and called upon his brother, in a twofold sense, Rev. Edward Judson, D.D., to lead in prayer.

*Voted,* To refer the records of the meeting to the Executive Committee for correction and publication.

The audience joined in singing the missionary hymn, —

“From Greenland's icy mountains.”

After the benediction by Dr. Boardman, the sixty-ninth annual session of the Union stood adjourned.

GEORGE DANA BOARDMAN, *President.*

JAMES P. ABBOTT, *Recording Secretary pro tem.*

## SIXTY-NINTH ANNUAL MEETING OF THE BOARD.

SARATOGA, N.Y., May 21, 1883.

THE Board of Managers of the American Baptist Missionary Union met this evening at 7.45, in the First Baptist Church. Rev. Dr. S. W. Duncan called the Board to order. Prayer was offered by Rev. Dr. M. H. Bixby of R.I.

The reading of the minutes was dispensed with. The roll was called, and the following brethren responded to their names: —

## CLASS I.

*Ministers.*

H. C. FIRST, Ill.

R. J. ADAMS, D.D., Mass.

W. H. EATON, D.D., N.H.

*Laymen.*

W. A. BOWDLEAR, Mass.

EDWARD GOODMAN, Ill.

## CLASS II.

*Ministers.*

S. D. PHELPS, D.D., Conn.

J. H. CASTLE, D.D., Ont.

W. W. EVERTS, D.D., N.J.

R. G. SEYMOUR, D.D., Mass.

W. V. GARNER, N.H.

H. F. SMITH, D.D., N.J.

H. O. ROWLANDS, Wis.

E. H. E. JAMIESON, D.D., Mich.

*Laymen.*

C. W. KINGSLEY, Mass.

LEONARD RICHARDSON, N.Y.

## CLASS III.

*Ministers.*

G. B. GOW, D.D., N.Y.

F. M. ELLIS, D.D., Mass.

M. H. BIXBY, D.D., R.I.

*Laymen.*

A. J. PRESCOTT, N.H.

E. NELSON BLAKE, Ill.

R. O. FULLER, Mass.

The members of the Executive Committee were invited to participate in the deliberations.

Rev. Dr. Murdock presented an amendment to the Twelfth Article of the Constitution, and the following was recommended to the Union for its adoption: —

“The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale, at their discretion; to make good and sufficient deeds for the same in such form as they shall deem expedient; to collect the purchase-money; and to authorize the treasurer, or such other officer of the corporation as they may select, to sign and affix the corporate seal thereto, which authorization shall be duly attested by the recording secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the treasurer, or such other officer of the corporation as they may select, to execute all papers necessary to release and discharge of record any mortgage given to or held by the said American Baptist Missionary Union.”

Dr. F. M. Ellis offered prayer, and the Board adjourned.

ROBT. G. SEYMOUR, *Recording Secretary.*

SARATOGA, N.Y., May 25, 1883.

The Board of Managers of the American Baptist Missionary Union met in the parlors of the First Baptist Church at 11.30 A.M.; Rev. S. W. Duncan, D.D., in the chair. Dr. J. H. Castle offered prayer. The roll was called, and the following members responded to their names:—

## CLASS I.

*Ministers.*

S. D. PHELPS, D.D., Conn.  
W. W. EVERTS, D.D., N.J.  
W. V. GARNER, N.H.  
H. O. ROWLANDS, Wis.  
WAYLAND HOYT, D.D., Penn.

EDWARD BRIGHT, D.D., N.Y.  
J. H. CASTLE, D.D., Ont.  
R. G. SEYMOUR, D.D., Mass.  
H. F. SMITH, D.D., N.J.  
E. H. E. JAMIESON, D.D., Mich.

*Laymen.*

H. M. HART, Me.  
C. W. KINGSLEY, Mass.  
LEONARD RICHARDSON, N.Y.

A. S. WOODWORTH, Mass.  
SAMUEL COLGATE, N.Y.

## CLASS II.

*Ministers.*

G. B. GOW, D.D., N.Y.  
M. H. BIXBY, D.D., R.I.  
F. M. ELLIS, D.D., Mass.  
R. S. MACARTHUR, D.D., N.Y.  
S. L. CALDWELL, D.D., N.Y.

A. J. SAGE, D.D., Conn.  
J. F. ELDER, D.D., N.Y.  
EDWARD JUDSON, D.D., N.Y.  
W. W. BOYD, D.D., Me.  
J. A. PIERCE, Vt.

*Laymen.*

A. J. PRESCOTT, N.H.  
R. O. FULLER, Mass.  
E. NELSON BLAKE, Ill.

A. F. HASTINGS, N.Y.  
J. BUCHANAN, N.J.  
J. B. THRESHER, O.

## CLASS III.

*Ministers.*

JAMES MCWHINNIE, Me.  
P. S. HENSON, D.D., Ill.  
L. C. BARNES, Penn.  
H. F. COLBY, D.D., O.  
W. H. EATON, D.D., N.H.  
R. J. ADAMS, D.D., Mass.

EDWARD LATHROP, D.D., Conn.  
A. J. ROWLAND, D.D., Penn.  
S. W. DUNCAN, D.D., N.Y.  
C. D. W. BRIDGMAN, D.D., N.Y.  
S. H. ARCHIBALD, Vt.

*Laymen.*

GEORGE A. PILLSBURY, Minn.  
WILLIAM A. BOWDLEAR, Mass.  
JAMES L. HOWARD, Conn.

S. A. CROZER, Penn.  
EDWARD GOODMAN, Ill.

The Secretary read a communication from Rev. C. H. Carpenter and others, referring to a printed circular sent by him to the members of the Board of Managers. The following resolution, offered by Rev. Dr. F. M. Ellis, was adopted:—

“In view of certain papers submitted to this Board, we hereby invite the presence of such returned missionaries as may be present at the meetings now in session, to make any statements they may wish to offer to this Board; and, furthermore, that the Corresponding Secretary and the Executive Committee be also invited to be present, that they may answer any questions which the Board may desire to ask.”



The Executive Committee and Corresponding Secretary having entered the room, on motion of Dr. MacArthur it was voted that we listen to such statements as the returned missionaries desire to make. Rev. C. H. Carpenter addressed the Board, when it was voted to adjourn till three o'clock P.M.

At three o'clock P.M. the Board met according to adjournment. Prayer was offered by Dr. Edward Lathrop. Rev. C. H. Carpenter resumed his remarks, and was followed by Rev. M. Jameson, Rev. D. Downie, Rev. F. S. Dobbins, Rev. M. C. Mason, Rev. W. H. S. Hascall, Rev. D. H. Drake, Rev. J. T. Elwell, and Rev. J. R. Goddard. After a few words from the Corresponding Secretary, the Board adjourned till eight o'clock.

At eight o'clock the Board resumed its session. Prayer was offered by Dr. E. H. E. Jamieson. Dr. Hoyt read a letter from the Foreign Letter-Book, which Mr. Carpenter stated had never been written. On motion of Dr. Boyd, it was voted to listen to such communications as the members of the Executive Committee desired to make. Drs. Gordon, Crane, Hovey, Anderson, and Messrs. Fitz, Pevear, Chipman, and Fuller, were heard.

Dr. Bright addressed the Board, and moved that the Nominating Committee be instructed to nominate two Corresponding Secretaries, as the work of the Rooms cannot be satisfactorily done by one secretary; which motion prevailed.

The Board then went into executive session.

The following committee on nominations was appointed by the Chair: F. M. Ellis, D.D., S. L. Caldwell, D.D., Edward Bright, D.D., P. S. Henson, D.D., Samuel Colgate, Esq.

Rev. Dr. Elder made a report recommending a committee to be appointed to revise the constitution. The report was laid on the table, to hear the report of the Nominating Committee.

The Nominating Committee reported, and the following officers were chosen for the ensuing year:—

Rev. S. W. DUNCAN, D.D., *Chairman of the Board.*

Rev. R. G. SEYMOUR, D.D., *Recording Secretary.*

*Executive Committee.*

Rev. A. J. GORDON, D.D.

Hon. E. C. FITZ.

Rev. C. B. CRANE, D.D.

Hon. R. O. FULLER.

Rev. T. D. ANDERSON, D.D.

H. A. PEVEAR, Esq.

Rev. A. HOVEY, D.D.

G. W. CHIPMAN, Esq.

Rev. S. F. SMITH, D.D.

*Corresponding Secretaries.*

Rev. J. N. MURDOCK, D.D.

Rev. EDWARD JUDSON, D.D.

*Treasurer.*

E. P. COLEMAN, Esq.

*Auditors.*

D. C. LINSOTT, Esq.

JOSEPH G. SHED, Esq.

After prayer the Board adjourned until nine A.M., to-morrow.

MAY 26, 1883.

The Board met at nine A.M. Prayer by Dr. R. J. Adams. The salaries of the Corresponding Secretaries were fixed at \$3,000, and that of the Treasurer at \$2,500.

A committee consisting of Drs. Edward Bright and J. F. Elder, and A. F. Hastings, Esq., was appointed to urge Dr. Judson to accept of his appointment.

The report of the committee on revision of the constitution was taken from the table, and the following resolution was adopted : —

“That a special committee of seven be appointed to revise the constitution of the Union, with a view to adapting it more completely to the necessities of our own times ; and report the results of their labors at a subsequent meeting of the Board, in the form of a recommendation to the Union, for the revision of its constitution. Such committee, however, to recommend no change which will tend to reduce the number, or limit the representative character, of the Board of Managers.”

The following brethren were appointed that committee : Drs. J. F. Elder, Wayland Hoyt, M. H. Bixby, A. J. Sage, Edward Bright, S. L. Caldwell, and C. W. Kingsley, Esq. It was

“*Resolved*, That, when the committee of seven have completed the revision, they send a printed copy to each member of the Board for suggestions, at least two months before their final report to the Board.”

The following resolution in reference to the Garo mission, sent by the Union to the Board, was referred to a special committee consisting of Drs. Henson and Boyd, and E. Nelson Blake, Esq., to report to the Executive Committee : —

“*Resolved*, That a committee be appointed to consider the importance of sending a man or men to the Garo field, who shall be the instructor of that people in the practical arts and industries of life, as suggested by Rev. M. C. Mason in his recent article in THE MISSIONARY MAGAZINE.”

The following resolution, presented by Dr. Wayland Hoyt, was adopted : —

“*Whereas*, The Board of Managers recognize the fact that as a general rule it is necessary for the health and efficiency of the missionary that he return home for rest and recuperation after a term of (speaking generally) ten years' service in the field ; but whereas the pastors of churches at home are finding an increasing difficulty in raising funds for missions because of the large numbers of the missionaries at home, and their often long remaining there : Therefore

“*Resolved*, That the Board of Managers instruct the Executive Committee to make known to the missionaries this increasing practical difficulty, and take all possible immediate steps to correct it.”

A communication from Dr. A. H. Strong through the chairman of the Board, concerning the Telugu mission, was referred to the Executive Committee, with instructions to take action as early as possible.

The Corresponding Secretary presented some facts concerning the opening of Africa to us as a denomination ; and the following resolution, a part of the report of the committee on Africa, was adopted : —

“*Resolved*, That we instruct the Executive Committee to watch for an open door in Africa, when God seems to open it, to go forward as far and as fast as possible, increasing all needed expenses in the prosecution of inquiries and the establishment of agencies, with a view to a wide work of evangelization in this long-neglected continent.”

On motion the Board adjourned to meet on the evening preceding the next meeting of the Missionary Union. Prayer was offered by Rev. H. O. Rowlands.

ROBERT G. SEYMOUR, *Recording Secretary*.

# SIXTY-NINTH ANNUAL REPORT.

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## HOME DEPARTMENT.

HAVING finished their year of official service, the Executive Committee herewith present an account of their action and of the condition and prospects of the various mission stations under their care.

The Committee was duly convened on the twelfth day of June ; and was organized by the re-election of Rev. Alvah Hovey, D.D., LL.D., Chairman, and of Rev. Cephas B. Crane, D.D., Recording Secretary. Chester W. Kingsley, Esq., declined his election as a member of the Committee ; and George W. Chipman, Esq., was elected to fill the vacancy. The Committee, as thus organized, has worked harmoniously for the enlargement of the missions and the increase of the financial resources of the Union. In spite of the stagnation of business, and the uncertainty which has overshadowed the financial prospects of the country, the large operations of the year have been provided for without a debt of alarming dimensions ; and the prospects for the year to come, at home and abroad, are full of encouragement.

On the 1st of November last, Freeman A. Smith, Esq., after a connection of more than twenty-eight years with the Treasury Department, first as Assistant Treasurer and then as Treasurer, resigned his office, and retired from the post which he occupied so long and honorably. The Committee bear testimony to the ability and integrity of the late Treasurer, and will ever hold him in the highest esteem for the qualities he has displayed in his personal and official relations.

On the retirement of Mr. Smith, the Committee appointed Mr. Elisha P. Coleman, a gentleman of large experience in mercantile life, and for many years the intelligent and efficient Chief Clerk of the Treasury Department, Treasurer *pro tem.*, and later elected him Treasurer.

### MISSIONARIES APPOINTED.

Since the last annual meeting, Mr. W. E. Witter and Mr. S. W. Rivenburg, both members of the senior class of Rochester Theological Seminary, and Miss M. A. Whitman, have been appointed missionaries. It is expected that other appointments will be made in time for the present season's re-enforcement of the missions.

### MISSIONARIES SAILED.

Rev. William George and wife, Rev. W. W. Campbell, Rev. A. A. Newhall, Rev. B. P. Cross and wife, Rev. H. W. Hale and wife, Rev. R. R. Williams and wife, Rev. R. P. Cifré and wife, Mrs. F. H. Eveleth, Mrs. M. C. Douglass, and Mrs. H. W. Mix have returned to their stations after a period of rest in this country. The following newly appointed missionaries have also sailed since the last annual meeting : Rev. E. Bullard and



wife, Rev. Elbert Chute and wife, Rev. D. K. Rayl and wife, Rev. E. W. Kelly and wife, Rev. C. H. D. Fisher and wife, Rev. John E. Case and Rev. L. A. Eaton, Miss Zillah A. Bunn, Miss Emma Rauschenbusch. Rev. L. J. Denchfield, accompanied by his wife, has gone out to assume charge of the English Baptist Church in Rangoon, and Mr. Frank D. Phinney has gone to Rangoon as superintendent of the Mission Press.

#### MISSIONARIES RETURNED TO THIS COUNTRY.

Rev. J. T. Elwell and wife, Rev. F. S. Dobbins and wife, Mrs. A. K. Gurney, Mrs. E. B. Cross, Miss A. M. Fielde, and Miss O. Keeler have been compelled to return to the United States on account of failing health. Mr. Dobbins, much to the regret of the Committee, has felt compelled to abandon the hope of living in Japan; and he has already resumed his pastoral labors in this country. It is pleasant to know that he will continue to serve the good cause by his personal influence, and by regular contributions to the press.

#### OBITUARIES.

The necrology of the year embraces the names of Mrs. Fidelia Howes Mason, wife of Rev. M. C. Mason of the Garo mission in Assam; Mrs. Maria Maine Dean, wife of the venerable William Dean, D.D., of the Chinese missions at Bangkok, Siam; Rev. Eugenio Kincaid, D.D., formerly of the Burman mission, and Mrs. Kincaid, who died only three weeks later than her husband; Rev. Calvin C. Moore, formerly of the Arracan mission at Akyab; Miss Mary A. Rockwood of the Shan mission at Toungoo, Burmah; and Miss Julia C. Bromley of the Burman mission at Prome, Burmah. Among the home workers who have fallen during the year, we have to record the names of Hon. W. E. Smith, late governor of Wisconsin, and, at the time of his death, one of the Vice-Presidents of the Union; Rev. Milo P. Jewett, LL.D., and George Dawson, members of the Board of Managers; Hon. Isaac Davis of Worcester, for many years a member of the Board of Managers, and a life-long contributor to the treasury; Samuel C. Davis of Boston, long a liberal supporter of missions; and many others whose names are written in the book of life.

#### THE TREASURY.

The total amount received into the treasury during the year for all purposes was \$327,800.98. Of this, \$163,807.36 was from donations; \$51,876.73 from legacies; \$42,977.51 from the Woman's Baptist Foreign Missionary Society; \$20,706.88 from the Woman's Baptist Missionary Society of the West; \$665.23 from the Woman's Baptist Missionary Society of the Pacific Coast; \$445.31 from the Woman's Society of the North Pacific Coast; \$20,605.94 was given to create or increase funds; \$15,447.05 was income from funds, and \$11,268.97 from miscellaneous sources.

The total expenditure of the year was: for current appropriations as specified in the Treasurer's Report, \$316,410.59; charged off to funds, \$20,605.94; debt of last year, \$396.39; total payments, \$337,412.92; leaving a balance against the treasury of \$9,611.94.

Of the donations, Maine gave \$2,892.24; New Hampshire, \$1,768.02; Vermont, \$1,914.33; Massachusetts, \$33,430.80; Rhode Island, \$5,068.75; Connecticut, \$7,081.74; New York, \$36,985.88; New Jersey, \$8,769.72; Pennsylvania, \$14,791.83; Maryland, \$93.00; Delaware, \$15.00; District of Columbia, \$272.95; West Virginia, \$1,666.18; Ohio, \$9,961.49; Indiana, \$2,675.80; Illinois, \$11,340.31; Iowa, \$3,764.48; Michigan, \$4,211.34; Minnesota, \$1,964.80; Wisconsin, \$3,190.76; Missouri, \$1,482.99; Kansas,

\$925.28 ; Nebraska, \$552.93 ; Colorado, \$645.36 ; Dakota Territory, \$206.78 ; Oregon, \$440.80 ; Montana, \$28.00 ; Washington Territory, \$119.16 ; California, \$256.05 ; British Columbia, \$11.50 ; Tennessee, \$55.00 ; North Carolina, \$6.00 ; Mississippi, \$18.90 ; Kentucky, \$7.00 ; Virginia, \$8.90 ; Florida, \$10.00 ; Sweden, \$277.78 ; Greece, \$28.50 ; Germany, \$403.50 ; Denmark, \$292.33 ; Spain, \$6.50 ; France, \$1,857.63 ; Russia, \$25.40 ; Burmah, \$3,073.95 ; India, \$334.20 ; Siam, \$27.77 ; China, \$632.64 ; Assam, \$213.29.

#### THE COLLECTION DISTRICTS

Are the same as last year, and are under the care of the same District Secretaries. The Corresponding Secretary, last autumn, made an extensive tour through the Lake and Western districts ; visiting the State conventions of Michigan, Illinois, Wisconsin, Minnesota, Iowa, and Nebraska. The signs of faithful and effective work on the part of the District Secretaries were abundant, and it was encouraging to find a large body of pastors heartily interested in the cause of heathen evangelization. The almost unlimited material resources of the country traversed, the vigor and intelligence evinced in the meetings of the conventions visited, the rapid multiplication of churches, and their equally rapid development of pecuniary and spiritual power, indicate that the day is not distant when the churches of this great central region will become the most important factors in our evangelizing agencies.

*Eastern District.* — Rev. W. S. McKENZIE, D.D., *District Secretary*, gives the following account of his district for the year : —

During the year ending March 31, 1883, the whole amount collected in this district for the work of the Missionary Union is \$74,042.06. The donations by the living are \$52,155.88, showing a gain over the last year of \$7,429.22. The legacies amount to \$21,896.18, showing a falling-off from the amount of last year of \$15,718.08. The total receipts of last year were, in donations \$44,726.66, and in legacies \$37,614.26 ; but there was last year a single legacy of \$25,000, thus giving to last year's receipts from that source such a large advance in the amount over the receipts of this year from the same source. The very considerable increase this year in the amount of donations from the living is gratifying ; and this increase, it ought to be said, is due to the larger number of contributing churches, and to the more liberal giving of the comparatively small and weak churches. Had the large and wealthy churches given as liberally as in some former years, the sum total of the donations this year would have much more than offset the loss in legacies.

The number of churches in this district, including many that scarcely have a name to live, is 878, divided among 49 associations, and reporting last year a total membership of 117,194, many hundreds, nay, thousands of whom, are non-residents in the communities where their membership is recorded. Of the 878 churches, 481 contributed to the treasury of the Union, while a few of the 397 remaining churches gave through the treasury of the Woman's Society. In some of *these* churches there are men and women who nearly every year make a personal donation to the treasury of the Union, and in some cases ask to have the donations credited to the churches of which they are members. Nearly all of the 397 churches set down in the list of non-contributing churches are very small, reporting a membership from 6 to 20 or 30 in all, at home and absent ; are located in sparsely settled communities, and are so limited in financial ability as to be unable to support pastors and regular public services. Not a few of them would soon fail to have a name to live if they were not aided and fostered by the funds and efforts of the State Missionary Societies. It is misleading to name such churches, as is sometimes done, as sources of supply to the treasury of the Union.

The following tabulated statement shows the sources and the amount of receipts of the Union and of the Woman's Society in this district for the year ending March 31, 1883 : —

	DONATIONS.	LEGACIES.	WOMAN'S SOCIETY.	TOTALS.
Maine . . . . .	\$2,892 24	\$100 00	\$2,085 52	\$5,077 76
New Hampshire . . . . .	1,768 02	150 00	1,508 50	3,426 52
Vermont . . . . .	1,914 33	64 00	1,453 23	3,431 56
Massachusetts . . . . .	33,430 80	19,617 68	13,043 82	66,092 30
Rhode Island . . . . .	5,068 75	60 00	2,582 26	7,711 01
Connecticut . . . . .	7,081 74	1,904 50	4,237 06	13,223 30
Total . . . . .	\$52,155 88	\$21,896 18	\$24,910 39	\$98,962 45

*Southern New York District.*—Rev. A. H. BURLINGHAM, D.D., *District Secretary.*

Of the 239 churches and about 250 Sunday schools in this district of seven associations in South-eastern New York and Northern New Jersey, 170 churches and 32 Sunday schools have contributed to the Missionary Union in the financial year of 1882-83. In this enumeration we do not include the churches, schools, and individuals of the district that may have aided our foreign mission work by sending their money directly to missionaries on the field. Better would it be for these independent donations to be sent as designated funds, through the treasury of the Missionary Union, by the donors ; for then, while the money, intact, would as surely reach its object, the donors would encourage others by having their noble example known.

There has been a falling-off of donations this year in the sum of \$3,145.31, and a gain in legacies of \$12,418.03. If two of our wealthiest churches had given what they did last year, this deficit in donations would have been more than covered ; and, if several other churches had done as well as last year, the donations of the district would have been quite in excess of those of last year, for some churches considerably increased their gifts, and, besides, more churches gave than last year.

But, in comparing the receipts of this year with those of last, it must not be forgotten that considerably more money has been given in this district through the treasury of the Union this year, than last, for the Brownson Theological Seminary Building Fund at Ramapatam. These sums specially designated for this object, both years, must be considered in determining the interest, as indicated by donations, of our churches and friends in missions, compared with that of years when no special donations are solicited. On the whole, regular donations are not increasing year by year in this region. This suggests serious thought and apprehension as to fidelity in stewardship. We must pray, work, hope for better things. We must, because we ought, increase our offerings for missions proportionately to the increasing demand and to the largeness of God's blessings upon our churches and our missions.

To the churches and pastors, Sunday schools, superintendents, and officers of the district, warmest thanks are due. Our work has been greatly facilitated, and has been made exceedingly pleasant, by the uniform kindness of our brethren and by their hearty sympathy and co-operation. They have our sincerest gratitude ; and we know they will unite with us in desire to have all the churches and schools of the district do something, and even to the full extent of their ability, for the Missionary Union during this new financial year. We desire also to express our high appreciation of the services of the Rev. D. Downie and Rev. A. T. Rose in so efficiently and so acceptably presenting the cause of missions to several churches and associations of the district. We wish also to emphasize this year, as we did last, the indebtedness of the Union to the Hospitality Committee of the Woman's Society of the Southern New York Association. In connection with this volunteer and gratuitous ministry, Miss Frances M. Newton has continued to render prompt and thoroughly needed service in a most competent manner to our outgoing and incoming missionaries.



Donations from churches, Sunday schools, and individuals in the New York part of the district, are	\$22,299	85
“ “ “ “ “ New Jersey “ “ “	5,652	64
Legacies . . . . .	15,210	53
Total . . . . .	\$43,163	02

Central New York District. — Rev. GEORGE H. BRIGHAM, *District Secretary*, gives the following statement of his work and its results for the year : —

Being unable, during the first quarter of the year, to perform the usual amount of travelling and preaching, it was not without solicitude that the results for the year were anticipated.

By letters, written and printed, and the excellent missionary tracts and handbooks issued by the Union, the needs and claims of the work were pressed upon the attention of pastors and churches, and appeals made for a rally around this standard of our Lord, in organized effort for a world's evangelization ; and very heartily and nobly have many of them responded. Most of the associations gave the cause most cordial welcome to a place in their annual meetings, as represented by the district secretary, or by pastors acting by his request. An increasing number of Sabbath schools are falling into line, and in this is hope for the future.

“Honorable women not a few,” as earnest workers in the churches and mission circles, have nobly toiled, and some have made personal sacrifices, for the furtherance of the cause. The most noble, generous supporters of this work are found among the women in our churches ; and, though the number of such is not large, their influence is being felt.

The visits of brethren A. A. Newhall and M. C. Mason among the churches have been an inspiration and encouragement in the work. During the first quarter of the year brother M. Jameson also did some effective work in visiting several associations and churches. But, while there is much to encourage, there is one great, widely prevalent, and deeply-to-be-deplored ground of discouragement, and trial of our faith ; and that is a lack of intelligent consecration, on the part of members of our churches, to this the great object of our Lord's commission to his disciples. The great mass of our church-members have not that deep, lively, generous interest in this work which they ought to have. There is not, as there ought to be, prayer for “laborers for the harvest.” There is not that willingness there ought to be to give sons and daughters to this work. There is too much of a selfish desire to retain all talented, promising young men and women at home, — a withholding of the best from the most important work of our Lord in the world. The cause languishes for lack of the “princes who are ready to go on foot into the valleys ; of governors of Israel that offer themselves willingly among the people ; of people ready to jeopard their lives in the high places of the field ; for the divisions of Reuben, there are great searchings of heart.”

This, it seems to me, is the one objective point towards which the efforts of all home workers in this cause should be directed. Money must be had ; but, when hearts and consciences are awakened, money will not be lacking. To this end, we hail with gladness the efforts to increase the circulation of missionary intelligence among the people by periodicals, tracts, and books. Let all fresh missionary books be introduced into our Sunday-school libraries ; let our Sunday-school workers be fired with a holy zeal in this cause : and the church of the near future will be a missionary church, worthy of the name, and ready for the work.

Well-directed efforts on the part of women's mission circles for the promotion of church interest in the cause will be efficient help, as in some instances is already seen. For all this we must depend very largely upon the pastors ; and a hopeful sign is, that more are coming to see and feel it to be so.

In the prosecution of my work during the year I have travelled 6,600 miles ; attended 8 associations, the State and several Sunday-school conventions ; preached 43 sermons ; given 33 addresses ; sent out 580 written and 1,000 printed letters, several thousand missionary tracts and handbooks, and done what I could to increase the circulation of the Magazine.

Receipts for the year have been as follows : —

Regular contributions from churches, Sunday schools, and individuals . . . . .	\$14,954 96; Gain from last year . . . . .	\$2,103 47
Women's societies . . . . .	9,525 48; Loss " " " . . . . .	143 34
Legacies . . . . .	2,874 37; Gain " " " . . . . .	864 37
Total . . . . .	\$27,354 81; Gain in district . . . . .	\$2,819 50

*The Southern District.* — Rev. R. M. LUTHER, *District Secretary.*

Mr. Luther reports that he has endeavored to reach every portion of the district, during the past year, by personal visitation to central churches ; and reports a growing interest in the work of missions in all parts of the field. This interest is shown in increased contributions, and in the increasingly frequent missionary meetings held, either under the auspices of the associations, or of circles of churches.

During the earlier portion of the year the receipts from the churches were largely in excess of previous years ; but immediately succeeding the publication of the fact, in the Magazine for November, of the favorable condition of the treasury, the receipts from the churches fell off alarmingly. From all parts of the field, pastors and treasurers wrote after this manner: "As the treasury of the Union is so abundantly supplied, we have concluded to give our collection this year to brother A, B, or C, or to this or that society, in place of sending it to the Missionary Union." It is evident that it is not safe to trust the hasty generalizations of the average church-member. Special efforts were made to meet the difficulty, and an excess of receipts over last year of about \$1,000 is the result.

Your Secretary has been greatly assisted by the presence and labors of brethren Downie, Drake, and Elwell; and gladly welcomes the assistance of Rev. F. S. Dobbins, who has been obliged to return to this country from Japan by illness. He would also again speak of the valuable aid to the cultivation of a missionary spirit, rendered by the women's circles in the churches. This is especially true of churches in remote districts, which can seldom be reached by the personal labors of any missionary agent.

Receipts from all sources were as follows : —

New Jersey . . . . .	\$3,011 69
Pennsylvania . . . . .	22,575 19
Delaware . . . . .	25 00
District of Columbia . . . . .	163 70
Maryland . . . . .	63 00
Total . . . . .	\$25,838 58

The receipts of the Woman's Baptist Missionary Society from the district were \$6,107.99; making a total of foreign missionary contributions of \$31,946.57.

In justice to churches in Delaware and Maryland it should be said that most of them contribute to the Southern Baptist Board of Foreign Missions ; and, of the churches contributing to the Union, many report through Pennsylvania associations. Nor would it be fitting to refrain from speaking of the hearty sympathy and aid rendered by pastors in all portions of the field, but especially by those in Philadelphia. This cannot but be regarded as an evidence of substantial and lasting interest in the cause of foreign missions.

*The Middle District.* — Rev. THOMAS ALLEN, *District Secretary.*

This district includes Ohio and West Virginia. Mr. Allen reports, —

Nothing of marked interest has occurred on my field during the past year. Of regular donations, there has been an increase of \$738.86 ; and that notwithstanding *three* of our largest and ablest churches, whose contributions usually amount to over \$1,000, have, for some reason,

failed to contribute. Legacies have this year amounted to only \$140, the least of any year since I have been in the service of the Union.

The entire amount contributed to the Missionary Union from my field is \$11,970.17. Of this Ohio has paid \$10,303.99, and West Virginia \$1,666.18. Besides these sums, \$4,795.44 was collected in Ohio by the Woman's Foreign Mission Society, and \$106.85 from West Virginia; making the total for foreign missions from the district of \$16,873.71.

There are in Ohio five anti-mission Baptist associations, who seem to feel that they are "ordained of God" to fight our mission work. The leaven of their doctrine is more or less disseminated among our churches, especially in the rural districts; and, though their numbers are growing less each year, yet their influence is considerably felt, as an ounce against giving will have more weight with some people than a pound for it.

About 30 more churches have contributed this year than last, and the cause looks hopeful for the future.

*Lake District.*—Rev. S. M. STIMSON, D.D., *District Secretary*, says,—

The increase of the Missionary Union for the Lake District, for the year ending March 31, 1883, is as follows:—

Michigan: Contributions from churches . . . . .	\$4,199 75	
Legacies . . . . .	855 56	
Woman's Board of Foreign Missions of the West . . . . .	2,857 51	\$7,912 82
Indiana: Contributions from churches . . . . .	\$2,662 80	
Legacies . . . . .	500 00	
Contributions to Woman's Board of West . . . . .	1,340 95	4,503 75
Southern Illinois: Contributions from churches . . . . .	\$1,212 48	
Contributions to Woman's Board of West . . . . .	844 32	2,056 80
Missouri: Contributions from churches . . . . .	\$1,478 99	
Contributions to Woman's Society of the West . . . . .	1,147 00	3,107 99
Ramapatam notes . . . . .		482 00
Total . . . . .		\$17,581 36

Contributions from the churches to the Union, \$9,554.02; to the Woman's Board of the West, \$6,189.78; legacies, \$1,355.56; and collections on Ramapatam notes, \$482.00.

There have been doubts, in some quarters, as to the success of organized methods in raising funds for our benevolent societies. The results in Michigan and Indiana will, I think, be regarded as a sufficient vindication. In the former State, with very little agency work, they have increased the contributions from the churches, over last year, \$779.40.

The management held a series of foreign-missionary conferences in different parts of the State during the winter, which did, and will, result in much good. Those conferences are educational, as well as exciting to activity; and the increase is not the result of spasmodic effort, but of legitimate growth.

In the latter, owing to causes which may not be mentioned here, there has not been very much increase of funds: There are difficulties to contend with in this State which are perhaps peculiar to itself, and which it will take time to overcome. But that they are being overcome, these facts will show. Last year 114 churches contributed to the general fund; this year 150, a gain of 36 contributing churches. This year 77 churches contributed that did not last year. Forty-one churches contributed last year that did not this; giving us a net gain of 36 contributing churches. With many this was their first contribution to foreign missions. No one can fail to see, that, if the system is continued, the revenue must increase in due time.

The associational secretaries have taken hold of the work in their respective associations with a zeal and earnestness that give much promise for the future.



Southern Illinois and Missouri remain about the same as heretofore, with perhaps a slight upward tendency. Some attention has been given to organizing the work in this part of the district, but not enough yet to show much results. On the whole, the prospects of the district are hopeful. Your Secretary has been in the enjoyment of uninterrupted good health, not having lost a day, nor missed an appointment, from sickness. In the prosecution of his work he attended the national anniversaries at New York, also two college commencements in his district, 3 State conventions, 19 associations, 114 churches; preached 115 sermons; delivered 78 addresses; wrote 1,436 letters, 248 postal cards; sent out pamphlets, and travelled miles enough, to reach all those places.

The visit of the Corresponding Secretary to the State conventions in the district last fall was of great benefit to us. He was enabled by his thorough knowledge of the work, home and foreign, to place it before us in a manner to enlighten, instruct, and arouse; which he did. His approval, after careful investigation of our methods of work, was of the utmost importance. In his happy way of stating it, he made all the associational secretaries and pastors who heard him feel, more strongly than they had before, that they themselves were recognized as a part and parcel of the great working force of the Missionary Union; and the effect was very beneficial. These were just the kind of facts we needed so much to be placed before us by one who was authorized to do it. I do not think the Executive Committee can do a better thing than to send him out, year by year, to these great gatherings of the denomination in the West.

*Western District.* — Rev. C. F. TOLMAN, *District Secretary.*

Mr. Tolman gives the following encouraging report for the year ending March 31, 1883:—

The work in the wide West has been prosecuted on the same general principles as in past years. The Woman's Society of the West has done much to cultivate the spirit of missions, awaken interest, and disseminate intelligence. They have gathered into their treasury, for their specific work, from the churches in the Western District, \$12,158.69. The District Secretary has received for all purposes \$31,535.70; which makes a total income, for the cause of foreign missions, of \$43,694.39, — a large gain over any previous year. The largest gain has been in legacies, amounting to \$7,446.45; and there has been paid on the Telugu notes, \$1,680.11.

A brother in Wisconsin, years ago, promised the Lord \$2,000, to be invested as a permanent fund to support native preachers among the Telugus after his death, as he found so much pleasure in supporting one, which he still continues during his life. He is what every one would count a poor man; upon a new farm in the woods of the North. Yet he has managed each year to pay his \$125 for his representative in India; and this year has paid into the treasury, for investment, one-fourth of the promised amount.

We cannot measure what the membership of our churches *could* do for the world's evangelization if they really felt that they *must* do it for the sake of Him who died for them. Another instance may be cited of a brother who was wont to drop \$5 or \$10 into the annual collection (giving then as much as any one in his church), but who began subsequently to pray in his family regarding the amount the Lord required of him. Conviction grew with the consecration of his soul to Christ, and \$50 was considered as little as he could afford to give. That sum soon became an annual contribution of \$500, and this year it has grown to \$1,000. There are hundreds of others in the West who could do as much if they were possessed with a like spirit.

We have only words in praise of many pastors who realize that the work of foreign missions in their churches was their work "for Christ's sake." It is earnestly hoped that this number may be greatly increased, until every one called of God, and thrust into the gospel ministry, shall feel the full force of the great commission. This will put an end to the complaints that "it

costs so much" to evangelize the millions of heathenism; that "we have so much to do at home;" that "somebody is always crying for a collection;" and that "churches are growing weary of giving." We shall hear in their stead such utterances as Isaiah's, "Here am I, send me;" or Paul's inquiry, "What wilt thou have me to do?" with such conviction as Paul afterwards expressed, "I am debtor to the Greeks and barbarians;" coupled with such determination as inspired the resolve, "As much as in me lies, I am ready to preach the gospel to you that are in Rome also."

The usual amount of visitation has been done by the Secretary, extending to the mountain regions of his wide field. Much interest has marked the missionary conventions held during the year. In meetings of associations and State conventions, more than the ordinary length of time has been granted to the discussion of foreign missions. Some of the associational secretaries have visited all the pastorless churches in their field, and awakened an interest. The visits of Rev. S. F. Smith, D.D., have been fruitful in deepening and widening foreign-mission interests. He speaks out of the fulness of his heart, and the richness of a personal knowledge, so that none can say he is performing a merely perfunctory duty.

The visits of the Corresponding Secretary at the State conventions were greeted with warmest welcome; and his logical arguments and eloquent words will not soon be forgotten. The story of the year, in short, may be summed up in a few words: *Hard work*; the ploughing of some fallow ground; a tireless seed-sowing beside all waters; a gradual growth; a few sheaves to wave before the Lord at the annual feast, and hopes for a more plenteous harvest in years to come.

#### BIBLE-WORK.

The work of Bible translation and revision, announced last year, is still going on. The re-revision of the Telugu New Testament has been pressed forward as rapidly as possible; the Gospel of Mark has been issued from the press; Luke was ready for the press; and it was expected that Matthew would be ready by the 1st of April last.

Dr. Brayton states that the Old Testament in Pwo Karen was out of the press on the 1st of September last, and that the New Testament is stereotyped to the nineteenth chapter of Luke.

The Committee have appropriated during the year, for the new edition of the Burman Scriptures, \$2,005; for the Garo Scriptures, \$150; for the new edition of the Japanese New Testament, in the mixed character, \$1,000; for an edition of the Chinese New Testament with diacritical marks, for use in Japan, \$1,000; for a new edition of Chinese New Testament, with references, \$670; for stereotyping new edition of the German Scriptures, for the German mission, \$800; for an edition of Scripture-readings, by Mr. Bunker, \$100, — making a total for the year of \$5,725.25. And more money would have been given if it had been called for.

## FOREIGN DEPARTMENT.

## ASIATIC MISSIONS.

## BURMAH.

PERHAPS the most encouraging feature of the missions in Burmah is the increasing indications that the native Christians are realizing the duty and importance of doing what they are able to provide for their own religious and educational needs. In many cases they are also doing much to give the gospel to the heathen around them and in other parts of the country. If it were possible to make an accurate division between the expenditures for work done for the benefit of the native Christians and their families, and for that which has directly in view the salvation of the heathen, we should probably be surprised to learn how small a proportion of the funds sent from this country go to maintain Christian institutions and services for the benefit of those who are already Christians. From a careful study of the reports and letters from the missionaries, it appears that there are several mission fields in Burmah where the native Christians provide for their own religious wants; and American funds expended upon those fields may be reckoned as almost, if not quite, entirely paid out for evangelistic work among the heathen. The gospel of Christ is not yet prevalent in Burmah, and there is still ample opportunity and need for mission work among the heathen population.

Another very interesting feature is the progress of the gospel among new races and in new localities. The very hopeful opening of the work among the Karens of Northern Siam is clouded for the time by the departure of all the Christian preachers from the field, and it is not known how it fares with those who were baptized. The country is reported to be suffering from famine; and it is feared that the new converts have been called to suffer both from hunger and from persecution, as the heathen always attribute famine or any other public disaster to the anger of their gods against those who have forsaken the religion of their fathers. There are, however, four young Karens from Northern Siam studying in our mission schools in Rangoon; and when these are prepared to return, and teach the word of God more perfectly to their countrymen, we may hope to see the work among them established more firmly. At his own request, Mr. Webster has been authorized to establish a new station at Pahpoon, north-east from Maulmain, from which point access to the Karens of Northern Siam will be much easier than from any of the present stations. A large part of the expense of the proposed station is to be borne by Mr. Bernard, the chief commissioner of Burmah, and another English resident, who have manifested a deep and intelligent interest in the extension of mission and educational work among the Karens.

The mission at Bhamo in Northern Burmah shows most hopeful signs. There is an



increase of interest in the gospel message among the Shans, although none have yet been baptized. Among the Ka-Khyens of the Hills, eight have been baptized in addition to the seven reported last year, and five were awaiting the ordinance when the annual report was sent. The missionaries at that station still suffer from sickness, which has done so much in the past to hinder this work ; but the mission may now be considered as firmly established. It is a reproach, that no American missionary is yet laboring among the Burmans of the native empire ; but that great need may soon be supplied. The work of Mrs. Thomas and her Karen preachers for the Khyens living on the mountains between British Burmah and Arracan is most successful, and is likely to have a large influence upon the future of Christianity in Burmah.

## TAVOY.

BURMAN DEPARTMENT. — No missionary.

KAREN DEPARTMENT. — Rev. H. MORROW and wife. Miss L. E. MILLER in the United States.

*Burman Department.*

Mr. Morrow, of the Karen Department, has written often of the urgent necessity of a missionary being sent to care for the interests of the Burman mission at Tavoy ; but it has been impossible to send any one to the present time. It is hoped that the present season will not pass without this very needy field being supplied with an American missionary. In the mean time the work has been carried on, as for several years, by a native preacher, with such help as Mr. and Mrs. Morrow were able to give.

STATISTICS. — 1 preacher, 3 Christians, 30 pupils in school.

*Karen Department.*

Mr. Morrow reports, "In reviewing another year of labor, we can see much cause for gratitude. We have enjoyed good health all the time, and no interruption of our work has occurred in any department.

"The very small force of native laborers at our command prevents us from entering the open doors for work among the heathen, and reaping the ripened harvest. Wherever effort has been made, a blessing has followed ; and there are now openings for an almost unlimited number of teachers and preachers. To keep these doors open, and raise up laborers for these fields, is our constant aim. Four young men will complete their course of study at the theological seminary next year, and immediately enter their work. Four others who have studied with us a number of years will next year begin their theological course. Several promising young men in the lower classes in our school are looking forward to the ministry as their life-work ; and we earnestly hope that all of these may be men called of God, and fitted to proclaim all over these regions the precious gospel of Christ. Although there are always some who oppose or disregard the message of life, we have yet found no heathen communities without some whose hearts the Lord appears to have opened, and who receive with gladness the message of salvation. Our prayer is, that the Lord may send forth laborers.

"Among the churches the present is a sifting time. We are revising the records, and find that a much smaller number than that usually returned represents the working living forces of the church. Of course these people must be dealt with very considerably. Many have had the smallest means for improvement, and do not know what is required of Christians. For the churches, as well as for the heathen, we need competent preachers. When we hear some of the old class-preachers conduct services, we do not wonder that

many prefer remaining at home to going to the chapel. And yet we do not excuse them, as these are the best at present available. But we are glad to note some progress. Several pastors have begun Sabbath schools, and thus the people are gaining more knowledge of the Scriptures. Some are becoming more systematic in their benevolent contributions, and give from a better motive.

"Our school the past year was unusually prosperous. Better work was done by both teachers and scholars than ever before. Miss Miller's return to America was a great disappointment to us, and we missed her assistance particularly in caring for our large number of girls; and yet some of the older girls took her place to some extent, and gave us great pleasure.

"At the annual examination, four passed the upper primary, and nineteen the lower. Of the former, two would have taken scholarships but for their age. During the school term, thirteen of the pupils were baptized, several of them from heathen families. One young man who had been in a Buddhist kyoung for six years, and had worn the yellow robe for three, was not baptized, but has no longer faith in heathenism. He will return to us at the beginning of next year, and we hope he may yet be a means of great good."

STATISTICS.—Ordained pastors, 5; unordained, 11; baptized, 41; excluded, 21; restored, 7; died, 18; churches, 23; members, 1,016. Contributions: religious, Rs. 452-10; educational, Rs. 489-10-9.

#### MAULMAIN.

BURMAN DEPARTMENT.—Rev. E. W. KELLY and wife, Mrs. J. M. HASWELL, Miss S. E. HASWELL, Miss S. B. BARROWS, Miss MARTHA SHELDON, Miss E. H. PAYNE, Miss E. E. MITCHELL, M.D.; Rev. W. H. S. HASCALL and wife in the United States.

KAREN DEPARTMENT.—Rev. DAVID WEBSTER and wife, Miss S. J. HIGBY, Miss NAOMI GARTON; Rev. S. B. RAND and wife in the United States.

SHAN DEPARTMENT.—Mrs. J. B. KELLEY.

ENGLISH CHURCH.—Rev. J. F. NORRIS, pastor; Mrs. NORRIS.

EURASIAN HOME.—Miss ZILLAH A. BUNN.

#### *Burman Department.*

Mr. Kelly writes, "You will, of course, expect no formal report from me, since I was on the field less than two months of the year. It may, however, be proper for me to express to you the cordial co-operation of the missionaries in this department. The ladies in charge of the schools are doing a very important work, and doing it *well*. I am sure they both have and merit your fullest confidence. Miss Haswell's work in the vicinity of Maulmain and in the villages is carried on with energy and success; while Miss Payne, beside her work connected with the school, has done much valuable service in the jungle. The ladies are all hard workers.

"The medical work has had some encouraging spiritual results. A Telugu church has been formed, which is the outgrowth of that work. Twenty persons were baptized by brother Webster, and have formed themselves into a church. Brother Webster and I both felt, after most careful consideration, that this was their wisest course. The converts themselves give liberally according to their means, and I believe Col. Seaton has undertaken to care for their financial interests. Peter, the preacher, is a thorough Baptist, and is instructing the people well. I have watched the matter carefully that they might begin aright. They have sent their letter, and been admitted to the Burmese Association. In this work Dr. Mitchell and Miss Haswell have been chiefly interested.

"My own work has been confined almost entirely to the study of the language. I am

seeking, also, to become familiar with the condition and requirements of the field, and hope to write more fully after longer observation. I am, on the whole, favorably impressed with the native preachers. Among the native Christians are many faithful ones. Though we have been sorely pained by some trying delinquencies, the whole field impresses me as important and interesting.

"Re-enforcement is needed in Miss Barrows's school; a young lady who would become prepared to take Miss Barrows's place, should she be compelled to return home soon. This I fear may occur at an earlier day than we wish. I shall be abundantly satisfied if one can be found to relieve her that is equal to her. One should be here at least one year before Miss Barrows leaves. Can you not send one?"

Of her work among the Burmans and Taligns in the vicinity of Maulmain, Miss Haswell writes, "There are two inquirers at Pah Ouk, who we think will soon come out on the Lord's side. Those who appeared so well last year still seem to lack but one thing, and that is courage. Out here one realizes to some degree why the Lord numbers the 'fearful' among those who are guilty of the worst sins. At Moodong there were many signs of interest; and I was much pleased with all I saw of Tokeg'lay's work. At K'mahwet we found the Christians had had some difficulties among themselves; but mutual confession and forgiveness ended them. Two were restored to fellowship, — one of them a woman upwards of eighty years of age. Several others had been restored to fellowship a short time before. One of them, whose children also were separated from her by their father, and for whose sake she had refrained from walking with the Christians, was having a very hard time."

Miss Barrows sends a report of the A. B. Mission Boys' School, for the year ending Sept. 30, 1882:—

"The year which has just closed has been a very pleasant one, and I trust profitable. For the most part, the children have been well. One little Eurasian boy of five summers, a bright, active child, was taken from us very suddenly by death. It being the first death I have ever had in my school-work, it saddened us very much. With one exception, I have the same staff of teachers as last year. They have usually been faithful in the discharge of their duties, showing an interest in their pupils and in their advancement. We have been much encouraged in the increase of pupils during the year.

"In December, at the time of the yearly examinations, the Burmese boys' school numbered 120 boys, — 78 in the boarding department, and 42 day scholars. The Tamil school now numbers 35, making a total of 155 pupils. The examinations were very satisfactory. The grant-in-aid earned is much larger than last year, which will enable me to put the school on a better basis, and take in as boarders orphan boys who are desirous of learning, and have not funds for so doing. The Bible, as heretofore, has occupied a prominent place in the studies of the school. Many of the heathen, as well as the Christian boys, take much interest in this study; while many of their questions and answers show much thought, and knowledge of God's Word.

"The religious interest has been encouraging throughout the year. The boys' prayer-meetings, which are held twice a week, have been very hopeful. A great deal of interest is oftentimes manifested by those not Christians, while the Christian boys are faithful in their duty, and in trying to lead their companions to Christ. Some twenty have applied for baptism during the year; but as some of them were quite young, and others not giving as much evidence as I would like, I have asked part of them to wait a little. Some of the



waiting ones seem still in earnest ; taking part in the meetings, and trying to live Christian lives. Seven have been accepted by the church, and have been baptized. They are all doing well. Eighteen of the boarders are professing Christians. They are a power for good in the school, and I hope will, in years to come, do much good work for the Master. Four of them have expressed a wish to become preachers : I trust their desire may be realized. I have quite a large number of paying boarders. I have received Rs. 1,683-12 for boarding and school fees, which is more than three times what I received in 1880.

"In order to lessen expenses, and to teach the boys that they should all help in earning their living, we have had the boys pound out their own rice. It has been a difficult thing to do ; and I still have to manage very carefully, for Burman boys are not accustomed or expected to do much work in their own homes. We have also a small printing-press, which brings us in a little : we hope to be able to do more with it the coming year.

"The Tamil school is doing a good work. It is slowly but steadily increasing. All the children study the Bible an hour daily, and daily commit a passage of Scripture. A few have left on account of this ; but others have come in to take their places. The teacher also calls them together every Sunday morning for Bible-study. I am very fortunate in securing so good a Christian teacher. He is faithful in the schoolroom, and in visiting the children at their homes, and in telling their parents about our Saviour who has died for them."

At the time for presenting the annual report of the Eurasian Home, Miss Bunn was not fairly settled in her work. She writes, "I like Maulmain very much, and, spite of hard work and considerable worry, am quite well and very happy. The school is small, numbering now only 16 boarders and 8 day scholars. I have had several applicants, and expect some new pupils the coming week. I am sorry to say I have not yet begun the study of Burmese. I am obliged to teach all day, and have many things to look after out of school-hours. I have, however, engaged a teacher, and expect to begin soon ; though I shall certainly not make very rapid progress, as I shall have very little time for study. I am anxious to learn Burmese, as I see more and more every day my need of it."

Miss Payne has continued to afford some assistance to Miss Sheldon in the Burman girls' school, while devoting a large part of her attention to evangelistic work. She has established a station for tract-distribution in Maulmain, which is expected to be useful. Mrs. Haswell has continued her special interest in the Taligns, and is preparing for publication some translations made in that language by her husband during his lifetime. At his own request, Mr. Norris was designated to the care of the English church in Maulmain, with which is also connected some missionary work among the Tamils ; but he has been absent in Madras a considerable portion of the year, and no report of his work has been received.

STATISTICS. — Churches, 3 ; out-stations, 6 ; ordained preachers, 2 ; unordained, 7 ; native helpers, 5 ; teachers, 19 ; baptized, 42 ; members, 254 ; pupils in schools, 535. Contributed for church purposes, Rs. 696 ; for benevolent purposes, Rs. 501 ; fees in schools, Rs. 1,796.

#### *Karen Department.*

Mr. Webster reports, "The associational meetings were held on the 14th and 15th of February at Tah Krai, the oldest of the churches. This is the first meeting which I have attended in which about half the time has not been spent in translating from Burmese into Karen, or from Karen into Burmese. Last year a friendly separation was made ; and

now the interests in business, and the power of devotional meetings, are not evaporated by translating from one language to another.

"I find room for large encouragement in the reports brought of work done and of work still in progress. It seems to me that the interest in work among the heathen is stronger than I have ever seen it before. More men have been at work, and more volunteer work has been done by men who have gone out to spread the gospel news on their own responsibility, and not asking for money in return. God seems to have sent them, and paid them as they went. I hope this sort of work may go on for a long time, and yield much fruit. Some of the younger pastors are showing a deep interest in the work amongst the heathen, which is very cheering.

"One of the old preachers died just before the meeting of the association, and another earlier in the year. Both of these had been, in their time, very useful men. One, Mya-oo, was a great traveller and evangelist. He had preached in all the country, from Toungoo to Tavoy, over and over again. His last days were clouded by the bad conduct of his son. But his days of work will not be forgotten. The other, elder Tah-oo, was better known as one of those mountain-like men, whom nothing can overturn. He was a true leader and supporter of the cause."

STATISTICS. — Native preachers, ordained, 8 ; unordained, 9 ; churches, 19 ; baptized, 89 ; restored, 12 ; received by letter, 31 ; dismissed by letter, 16 ; suspended, 6 ; excluded, 19 ; died, 39 ; total membership, 1,207 ; children in jungle schools, 215 ; children in town schools, 130. Benevolent contributions: support of pastors and teachers, home and foreign mission work, and school contributions, Rs. 1,321-10-6 ; paddy, baskets, 788.

#### *Shan Department.*

Mrs. Kelley writes of her work, "My time during the year has been spent at Maulmain Thatone, on a trip to Pahpoon, and in visiting the jungle villages for the purpose of telling the people of the one eternal God and Saviour. Frequently we have felt encouraged and hopeful by the interested way in which some have listened to the truth, and hope our efforts in that connection may not be in vain. Our trip to Pahpoon, which Miss Higby and I were asked to make by the chief commissioner, who paid our expenses, was one of great interest to me. It is a Shan town, and many of the Shans there seemed hopeful in regard to accepting the gospel. I planned to remain there for a while after Miss Higby and her Karens should leave ; but, as most of us became affected with the Pahpoon fever, we were obliged to return. A portion of my time has been occupied in giving Bible-lessons to my preachers and other Christians, giving medicine to the sick, etc.

"The Shan Christians are members of the Burman church, Maulmain ; and the Shan Tounghthoo Christians, with whom I have to do, are members of the Sah-jin Karen church, in the Thatone district. The schools where I have placed Shan boys or girls have been the Burmese girls' school, care Miss Sheldon and Miss Payne, Maulmain ; and the Burmese boys' school, care Miss Barrows, Maulmain."

STATISTICS. — Native (Burman) preacher, 1 ; Shan assistants (young men), 2 ; Bible-woman (Burmese), 1 ; out-station (Thatone), 1 ; baptisms, 2.

#### THATONE.

TOUNGTHOOS, KARENS, etc. — Miss E. LAWRENCE.

Of the work in this new station, Miss Lawrence writes, "We have no chapel-building in the district, but use our large veranda for that purpose here ; and at each of the villages

the disciples meet for worship at the largest house owned by any of them. There is no settled pastor in the district ; but each Sunday one of the most intelligent of the members in each village leads their worship.

"Of the eleven baptized during the year, five are Tounghoos (men), one Shan woman and her husband, a Tounghoo-Shan, and four Karens (one man and three women). The latter are all from Oo-po-choung, two years ago an entirely heathen village ; but several were baptized there last year, and other disciples have removed there, so that now it is one of the most hopeful villages in the district, for they seem to be *living* Christians. It was there that they had a good school till the cholera broke it up. There are three more there waiting to be baptized at the first opportunity ; and one of the boys in my class, about fourteen years of age, also from that village, wishes to be baptized. He is one that I intend to send to the city school next rains, and I am very hopeful that he may be called to preach to his people by and by.

"It grieves me to have to say that two of those baptized this year had to be disciplined, — the Tounghoo-Shan for using improper language to his wife, and threatening her with a knife ; and the other, a Tounghoo, for getting drunk and beating his wife. There were several Tounghoo women, wives of the disciples, that at the first of last year confessed to us their belief in Christ, and said they wanted to be baptized ; but, when the opportunity offered, they did not come forward, and now I fear they are not yet fit subjects for baptism.

"During the past year we have been called upon to lay away in the grave two. Though not members of this church, I believe they were true disciples ; and so we have our first Christian graves in Thatone. One of the Tounghoo workers also, who had been in Thatone part of the time during the last two years, was called to his home above in June. He died among his heathen relatives and friends, urging them to worship the true God.

"Our young Tounghoo preacher Warah went to study with Dr. Stevens in Rangoon for four months during the rains, at his own expense, except board, which was furnished by Dr. Stevens. We are glad to see how he has improved the opportunity for study, and now he has returned full of zeal to his work here. The Karen preacher seems very much in earnest, too, in preaching the gospel to all he meets. Part of the time there have been two other preachers working here, and also two other Bible-women ; but they do not make their homes here."

STATISTICS. — Unordained preachers, 2 ; native helpers, 2 ; baptized, 11 ; church-members, 62 ; pupils in schools, 25 ; contributed to send preachers to the heathen, Rs. 14.

#### RANGOON.

BURMAN DEPARTMENT. — Rev. C. BENNETT and wife, Rev. E. A. STEVENS, D.D., and wife, Mrs. M. C. DOUGLASS, M.D., Miss L. E. RATHBUN. In the United States, Rev. A. T. ROSE and wife, Miss A. R. GAGE.

SGAU KAREN DEPARTMENT. — Rev. J. B. VINTON, D.D., and wife, Mrs. J. P. BINNEY ; and Rev. I. D. COLBURN and wife in the United States.

PWO KAREN DEPARTMENT. — Rev. D. L. BRAYTON and wife.

SHAN DEPARTMENT. — Rev. J. N. CUSHING, D.D. Mrs. CUSHING in the United States.

KAREN THEOLOGICAL SEMINARY. — Rev. D. A. W. SMITH, D.D., *President* ; Mrs. SMITH.

RANGOON BAPTIST COLLEGE. — Rev. J. PACKER, *President* ; Mrs. PACKER, Rev. B. P. CROSS and wife.

BAPTIST MISSION PRESS. — Mr. FRANK D. PHINNEY, *Superintendent*.

#### *Burman Department.*

Of his work in this department, Dr. Stevens sends a very full report : "Since my return to Burmah in 1857, my work in Rangoon has generally been divided between the English-



speaking portion of this community and the Burmese ; the principal part of my time being devoted to the latter class. In preaching to the English church I was greatly aided by my missionary brethren, especially Dr. Binney and Mr. Rose ; but my connection with that work was not satisfactory to myself nor to the church, because I could not give as much time as was needed for pastoral care and visiting. Another circumstance which kept our numbers small was the floating character of our population ; many added to the church being soon removed to other stations in connection with the business or government service. It is to be feared this may affect its permanent strength and stability in future.

“ In July last, Dr. Cushing consented to take up this charge. His connection with the church was very much to its improvement in every way, as he took time for much visiting and efficient pastoral work. The congregation increased, and several arrangements were set on foot, in anticipation of Mr. Denchfield’s arrival ; so that the latter assumed charge under more favorable auspices than could have existed, had not Dr. Cushing taken hold as he did. We all feel much indebted to him for his labors in this department. Now we have the satisfaction of seeing our brother Denchfield fully installed in his new relation, and every thing looks promising for a flourishing church. The congregation continues to increase, and a number have been baptized.

“ Being relieved of the English work, it is now my privilege to give myself wholly to the Burmese. My labors in this department have been divided between the general superintendence of the Rangoon church, and the native preachers scattered about town and at the out-stations, in direct preaching, my theological class, and work connected with the Press.

“ As to the Rangoon Burmese church, its aged pastor having become very feeble, it has been resolved that he shall be pensioned by the church, and the preacher who has for many years been stationed at Yandoon called to his place. I earnestly hope and pray, that, if this arrangement should be consummated, it will result in much good to the church.

“ My various engagements in town have hitherto prevented my going as much into surrounding villages as I hope to do in future. I made a short visit recently, however, to Pegu, to see and help forward the work of the Lord there. I was absent from home ten days, and greatly rejoiced at what I observed and heard. Manifestly the Lord has greatly blessed the work of Ko Tha Doon. We feel the more interest in it, because Ko Tha Doon was our missionary, sustained there for a series of years by the Burman church of Rangoon. He has, as you have been before informed, been ordained as pastor, and has had the privilege of baptizing a good number of persons. The church now numbers fifty members ; including, however, ten or fifteen Karens, living in the neighborhood, and well understanding Burmese.

“ At another village, Thait Yoo, Ko Hmaing, the pastor of the Mengalah-dong church, has recently baptized eleven Burmans, seven of them belonging to that village. Several others have expressed a desire for the ordinance, and the prospects are very favorable for the formation of another out-station there, with regular religious services. There has been an unusual ingathering into our churches since the 1st of November last. At one time ten Burmans were baptized at our Lanmadau chapel in town, twelve at Mong-tee, near the Pwo Karen village of Thayah-gong, and, at about the same time, two from Pantanau, and two from the Syrian side of the Pegu River.

“ In regard to native preachers under my superintendence, I would say, besides the one

who was for many years supported by our church of Burmans in this place, and who was stationed in Pegu, others located at Mengalah-dong, Yandoon, Twantay, Dhakaing, Pantanau, and Ma-oo-ben, have been supported by the local missionary society whose report I have annually sent, and by the Gen. Russell fund. Some of the Bible-students, who occupy much of my time during each rainy monsoon, are also aided by the Russell donation.

"Of the theological class, I have to report, besides six belonging to Rangoon, there were with me last season three from Maulmain, one from Thongzai, one from Zeegong, two from the Maubee district, and one from Pegu, — in all, sixteen. The Scriptures have been the main study in two classes, beginners and the more advanced class. All, with the exception of one, were daily pupils: that one lived twelve miles out of town, and could come in but twice a week. I think they all went home with a strong impression on their minds that a careful study of the Bible is of essential importance, especially to one called to preach to his fellow-Christians.

"The Telugu and Tamil Baptist church in Rangoon is still blessed with a good native pastor, sustained by itself, and is still prospering. The preparation of their report in the English language is wholly their own work.

"Mr. Denchfield expresses a wish that the English church should rejoin our association, which will be very pleasant to us."

Miss Rathbun sends a report of the Burmese girls' school at Kemendine as follows: "We observed the week of prayer, and have two weekly prayer-meetings conducted by the teachers. There is a Sabbath school in which we are using the International Lessons, and a morning and evening preaching-service on Sunday. Dr. Stevens occasionally officiates, but the sermons are mostly delivered by unordained native preachers. The school assemble three times daily for worship, and each class or grade has a daily recitation in Scripture. We have had some twenty or more hopeful inquirers, who have at their own urgent request been allowed to sustain a weekly prayer-meeting. Of the older ones, five who gave the best evidence were baptized, and joined the Rangoon Burmese church in October. There is at present, if I do not mistake, a very good state of religious feeling existing among the Christian pupils, and a number of new girls are beginning to manifest an interest in our religion.

"*School-Work.* — To quote the words of the director of public institutions: Our school 'has acquired additional importance during the year by the establishing of a normal class for school-mistresses under a teacher paid by government.' This class was formed in May, and has numbered twenty-four, all but two being our own pupils of the higher and middle school departments. The government teacher, not having been able to do justice to so many subjects, has had a good deal of assistance in many ways. Scripture, history, sewing, sanitation, and English have been taught this class by our own staff of teachers. Desirable situations as teachers, at salaries greater than that given to native preachers in our denomination, have already been offered to any member of this class whom we will recommend as suited for the positions named. The demand for female teachers is greater than the supply; and ours is as yet the only class formed for their training. I have high hope for the future usefulness of these pupils.

"We have at the present writing seventy-two pupils, — all boarders in the primary departments of the school. These divisions did better than I dared to hope in the examinations. In the vernacular there were but two failures (arithmetic); but, of the few can-

didates who took English, a number failed. I fear we make a mistake in discouraging the study of this language. Let me quote again the report of our school by the director of public institutions, who formerly approved our course: 'I confess, however, that my opinion on this subject has undergone a change. . . . To discourage its [English] introduction is to ignore the circumstances of the time, and the future interests of the province. Among the young men of the country a knowledge of the English language, and some taste for English literature, are already widely spread; and the denial to their sisters of a similar training must tend to encourage that social seclusion of women from which Burmah has been hitherto conspicuously free. Again: it is not only in order to fit the natives of the country for the public service that we teach them the English language. Our aim is the general cultivation both of the intellect and character; and how greatly that aim must be affected by the extent to which women share in the general advance, needs no demonstration.' "

STATISTICS. — No new statistics have been received of the Rangoon Burman mission, and those of last year are given in order to complete the report: Churches, 4; baptized, 41; members, 475; ordained preachers, 4; unordained, 16; Bible-women, 7; schools, 4; male teachers, 2; female, 8; male scholars, 100; female, 120; Sunday schools, 4; scholars, 210.

#### *Sgau Karen Department.*

For this department Dr. Vinton reports, "Early in the year I was severely wounded in the hand. My wounds healed rapidly, and I supposed I should soon be completely restored to my usual health. After the wounds healed, I failed to recover the use of my hand, and even up to this time it is nearly useless: worse yet, it has continued very painful. The long-continued pain has robbed me of refreshing sleep, and has worn sadly on my general health. Owing to this fact, I have been obliged to forego much of my usual jungle travel, and to remain in town. How great a trial this is to me, none can appreciate but those who thoroughly enjoy jungle life and the unspeakable blessing of preaching to the heathen as I have done for twenty-one years.

"Great progress has been made during the past year in education. Both city and village schools have greatly increased in numbers and efficiency. The late examinations showed an increase of pupils passed, and grants earned. The advance in education was due largely to the new system of 'result grants' instead of the usual 'grant-in-aid.' Heretofore a lump sum was allotted to each school, irrespective of the actual work done: now each school is paid a certain sum for each pupil in actual attendance, and a certain sum for each pupil who passes the different standards assigned by the government. Under the old system, the school that made the most noise got the heaviest grant: now hard, earnest, intelligent work alone decides. It was feared that the new 'result-grants' system would seriously cripple many of our mission schools. The actual result has proved that those missions which have loyally worked under the new rules have had their grants largely increased.

"During the last rains we had two serious outbreaks of cholera in the school. So far as I am aware, whenever the cholera has broken out in a Karen school, the teachers and pupils have invariably rushed off for the jungle, and the work of the school has been almost ruined for the year. Our school, however, escaped a panic, and kept right on with its work. Those who were attacked were well cared for, contrary to Karen custom, by their fellow-pupils. The same pupils who disgraced themselves in 1878 by their cowardice,



under like circumstances, now stood fire like veterans. This, I feel, is no small step in advance. I feel sure that these boys and girls, when they leave the school to take their places in the ranks, will never disgrace themselves by their national childish fear of cholera. In spite of the hinderance to our work caused by these outbursts of cholera, the result grants show over Rs. 2,200 earned, against Rs. 1,700 under the old grant-in-aid system.

"The chief commissioner made the school a present of four looms and a warping-mill to introduce the weaving with the fly-shuttle. Such was the success of the girls in the work, that we have received a grant of Rs. 4,000, for a new weaving-shed and girls' dormitory combined. This will enable us to take in about double the number of girls during the coming year. The Karens from the jungle are enthusiastically adopting the new loom. We build our own looms right here on the mission compound, and have built a number for the government as well as for our own people. This new weaving will bring us more pupils; and the money earned will enable us to take in many whom we would otherwise be compelled to refuse admission.

"The liberality of the government has had a marked effect on the village schools. Certificated masters draw a small sum per month from government, and also grants proportioned to the results shown at the examinations. Many of our schoolmasters have successfully passed the normal examinations. The examinations show that a higher grade of studies have been successfully pursued than heretofore.

"Twenty have been baptized in the town school during the year under review, and the reports from the jungle show in all 328 baptisms for the year. We have had over 1,200 pupils in school during the past season. All the season's donations have not yet arrived, and so I am unable at present to state the amount of money the Karens have raised for the Lord's work.

"We have pupils sent to be trained for the ministry from those new churches in Lakon, Siam. Five were sent. The three older ones went to the theological seminary; the two younger ones are now in the school. This is far more than we could have expected from so wild a class. It is no ordinary sign of promise for the new mission, that it should send these pupils so far, into what to them is a perfect *terra incognita*, to learn more of the word of God."

STATISTICS. — Of this department we are also obliged to reproduce the figures of last year in part; the baptisms are given for this year, and the number of members is estimated. Churches, 92; ordained preachers, 16; unordained, 37; baptisms, 328; members, 4,400; village schools, 39; pupils, 600; teachers in town school, 7; pupils, 240.

### *Pwo Karen Department.*

During the year Mr. Brayton has completed the task of carrying his Pwo Karen translation of the Old Testament through the press, and it is now printed. He has also made considerable progress with the Pwo version of the New Testament, and hopes to finish it before the close of another year if his life and health are spared.

The statistics of the Pwo Karen churches in the vicinity of Rangoon appear under Ma-oo-ben.

### *Shan Department.*

Dr. Cushing sends a brief but complete and interesting report of his labors during the year: "The past year has been one of much ill health, which has prevented the doing of that jungle-work which I would otherwise have gladly done. Evangelistic effort is the

great need of the Shan mission, but health and strength are necessary to put forth that effort.

"In January I visited a goodly number of the Shan villages in the Toungoo district. Towards the close of the month, owing to the exposure of sleeping in open zayats, I was attacked by bronchitis and a relaxed throat, which prevented all further jungle-work. Returning to Rangoon, I gave myself to work on the Scriptures. The printing of the New Testament was completed in November. I have revised the Gospels, Acts, and Romans; but the result of the revision will not appear until there is another edition of the New Testament. In the Old Testament I have translated Psalms, Proverbs, Leviticus, and the first fifteen chapters of Numbers. Sunday-morning services were held at the Shan village of Let Kokebin from May until the end of September.

"From July to November I acted as pastor of the English-speaking Baptist church in Rangoon, where I had the privilege of baptizing five, and welcoming several others to the fellowship of the church. I also baptized one Shan in April.

"I must record again my deep sense of loss in the death of Miss Rockwood. The mission has been deprived of an earnest, wise, and consecrated worker, whose prospect of usefulness was extremely promising.

"It was a pleasure to welcome Mr. Case on his way to Toungoo, where the Shan mission has suffered such manifold bereavements, and been left so often without a missionary that it is a wonder that any thing remains. I trust that the blessing of God will rest richly on him in long and successful work there."

STATISTICS. — Out-station, 1; Christians, 4; contributed for benevolent purposes, Rs. 15.

#### *Karen Theological Seminary.*

For this important institution Dr. Smith reports as follows: "The attendance for the year just closed, though not all that could be desired, was an encouraging advance upon the preceding year. There were forty-eight at the beginning of the year, and forty-one at its close. The preceding year, there were thirty-one at the beginning, and twenty-six at the end. So far as attendance is concerned, the seminary has recovered from the ravages of the disease which nearly broke it up in 1877-78.

"The seven who dropped out in course of the year were compelled to leave on account of sickness; and one of the three recent converts among the Zimmai Karens was taken, we trust, to a heavenly home. The two who are left have been zealous students; and we hope to send them back at the end of another year, not *educated*, of course, but nevertheless fitted to do an important work in the infancy of the mission to Zimmai.

"An important feature of the past year has been a change in the curriculum, by which the study of mathematics has been finally eliminated, to make room for other studies more germane to the aim of the institution. For the first twenty or twenty-five years in the history of the seminary the course of study occupied a term of five years, of which the first two were regarded as *preparatory*, in order to supply the lack of advanced station and jungle schools: during these two years arithmetic was commenced and completed. About ten years ago the fifth year was dropped, and the fourth or entering class was supposed to have made a commencement in arithmetic; algebra for the third class was introduced at the same time, for the sake of the mental discipline afforded by its study; and, later on, geometry. Meanwhile it was found, to our great embarrassment, that not a few who entered had failed to qualify themselves in arithmetic, which could not be taught

again from the beginning, without resuming the fifth, or first preparatory year. A proposition to this effect was wisely vetoed by the Executive Committee. After much thought we have thrown ourselves upon the station schools for whatever mathematical training our future ministry shall have ; and, in the place of mathematics, logic has been introduced for the second year, and Wayland's Moral Science for the third ; the study of Wade's Vernacular Grammar supplying, in the first year, all the preparatory discipline required to enable the student to enter upon the study of logic in his second year.

"The study of Greek has also been added for such students as come to the seminary sufficiently qualified in English to study the Greek grammar effectually. This is an experiment undertaken, in part, in deference to the objections of English-trained Karens, who have been deterred from entering the seminary because no scope would be furnished them for using and improving their hard-won attainments in English. It is contemplated to do no more than to qualify such students to read with tolerable ease the Greek Testament, and to study intelligently commentaries based upon the Greek text. It may prove, on trial, to be impracticable with our limited staff of instructors. But, if practicable, it seems desirable that there should be a few of our native pastors, who, though not worthy of the name of Greek scholars, will at least be able, from their own knowledge, to testify to the accuracy of the translation with which their missionaries have provided them, when they hear aspersions cast upon it by the enemies of the truth. And, strange and unreasonable as it may seem, on such a point independent native attestation will sometimes go farther with natives than the most scholarly foreign testimony.

"In my last year's report I spoke of the demand for a better educated ministry, which was likely to follow the great impetus given by government patronage to the education of the masses throughout the province. Dr. Vinton declares that in the Rangoon district such a demand is already apparent. At the same time the secularizing tendency of any close association with government is also experienced ; and in part to counteract this spirit of worldliness, and in part to stimulate a response to this growing demand for educated preachers, at Dr. Vinton's earnest request, a brief course of sermons on the work of the ministry, and cognate themes, was preached to his school by members of our theological seminary faculty during the months of June, July, and August. May this effort bear rich fruit in an increased representation in the theological seminary from the Rangoon churches !

"While pressing the need of an educated ministry, far would I be from disparaging the work in the ministry of our uneducated men. They have done what they could, and done it nobly ; and their work is not yet ended. This very demand for a better educated ministry is itself a tribute to their fidelity ; and, until the name of Ko-Thah-Byu is forgotten, these ancient and worthy standard-bearers will be ever held by the churches in grateful remembrance. Meanwhile we cannot but rejoice in the hope that the cause of ministerial education is to hold an increasingly important place in the estimation of our native brethren.

"In order to stimulate both teachers and pupils to better work in the classrooms, the tri-annual examinations of the past year have been written, instead of, as heretofore, oral ; and a permanent record is to be kept of the marks obtained by the pupils. This change has already been attended with excellent results. The annual member contributions from the churches were well sustained ; bringing in, up to the end of our last financial year, Rs. 788-0-3. The chief commissioner, Mr. Bernard, has also contributed at the rate of Rs. 100 each six months of his two-years' stay in Rangoon. To the great regret of the entire



Christian community, Mr. Bernard has been compelled by failing health to take a furlough of ten months, and has returned to England. In a kind letter received from him a few days before his departure, he expressed a warm interest in the work of this institution, and a determination, should he be permitted to return to Burmah, to continue his half-yearly contributions. The districts represented in the seminary during the past year are as follows: Toungoo (Bghai), 8; Toungoo (Paku), 2; Shwaygyeen, 5; Henthada, 3; Bassein (Sgau), 10; Bassein (Pwo), 7; Rangoon (Sgau), 4; Maulmain, 2, including Shwayyoo, who arrived from the United States in November; Tavoy, 5; Zimmai, 3: total, 49."

#### *Rangoon Baptist College.*

In the last Annual Report, Mr. Packer gave a very full account of the operations of the college during the first year after re-opening. For the present year he reports as follows: "The session began May 10, 1882, and closed Feb. 9, 1883. With the exception of the usual holidays, as in previous years, the work of the school has gone on without interruption from any cause; and, as the examinations from time to time would show, the bulk of our pupils have made excellent use of their time and opportunities. It would hardly be possible for them to be more industrious and studious, and there has not been a session when there was less occasion for reproof or discipline.

"There has not been any marked religious interest observable in the school this year; yet a good degree of interest has been manifested in the daily Bible lessons, even by some of those who are heathen. One sad event—the death by drowning of one of our pupils, a very engaging and promising lad—has impressed us anew with the crowning importance of the religious ends of our work. We have gratefully to acknowledge that not only have the lives of all the rest been spared, but God has mercifully kept us all from dangerous sickness of every kind.

"*Attendance.*—The defection of the Karens, in consequence of the admission of other races to equal privileges in the school, resulted in preventing the return to the college of the Karen (all Sgau) members of the first class, and, with one exception, all the Sgaus of the second class. This, with the non-return, from sickness and otherwise, of the two or three Burman members, effected the complete effacement of our first class of last year; an event painful and discouraging enough under any circumstances, but peculiarly so as it was. We are hopeful that the feelings which gave rise to this defection will in time subside, and give place to others more worthy of them as Christians. No pupils, with the exception of one each from Mr. Bunker and Mr. Price, were sent forward from the station schools to enter the college; so that that future of our mission educational scheme which contemplates these schools as supplying material for the classes of the college seems, so far, to be practically a failure. Notwithstanding, taking every thing into consideration, the attendance on the whole, taking the year through, was better than we dared hope, and much better than we feared. The smallest number in any month was seventeen, viz., in May, at the opening of the session; the largest, twenty-four, viz., in July; the average for the year being twenty. The following statistical table will give all necessary information as to the composition of the school, etc.:—

RACES.		GRADE.		PUPILS.		PAYING FEES.		FREE.	AV'GE.	RELIGION.			Baptisms.
		1st Class.	2d Class.	Boarding.	Day.	Boarders.	Day.	Day.	Age.	Church-Members.	Nominal-Christians.	Heathen.	
Karens . . .	9	4	5	5	4	5	2	2	17+	9	—	—	2
Burmans . . .	19	4	15	4	15	4	15	—	16+	2	4	1	—
Shans . . .	2	1	1	2	—	2	—	—	15	—	2	—	—
Tamils . . .	2	—	2	—	2	—	2	—	17+	—	1	1	—
Europeans . .	1	—	1	1	—	1	—	—	19	1	—	—	—
Totals . . .	33	9	24	12	21	12	19	2	17+	12	7	14	—

"Of the nine Karens, six were Pwos, all from Ma-oo-ben and Rangoon, and three Sgaus, one each from Henthada, Rangoon, and Toungoo; all three pupils in the school before our return to America in 1879, the last two being unable to return to school until this year. The Burmans, with the exception of one each from Thongzai and Zeegong, were all from Rangoon. The Shans were from Toungoo, and the Tamils from Rangoon.

"In addition to those tabulated above, all of whom belonged to the higher department, there were three elementary classes under the direct personal supervision of Mrs. Packer, aided by a native teacher, and pupil-teachers to some extent. To meet the wants of our native Christians living in the city and vicinity, — for whose boys of younger years there existed no primary boys' school in the city under the direction of our own mission agencies, — the trustees authorized the formation of such a class in the second term of 1881-82; which, to insure the careful supervision which Mrs. Packer was willing personally to undertake in so great need, and thus satisfy the reasonable expectations of parents, was provided with a classroom on the college premises. The one class has grown to three, there having been connected with it, during the year under report, 41 in all; and the highest of these are so far advanced in their studies, that they are ready to begin the first year of the preparatory course in the college. These classes are self-supporting, the fees covering the cost of a teacher. Aside from other important considerations, their furnishing material and opportunity for the training of pupil-teachers, of whom there is large and urgent need both within and without the mission, is a great advantage.

"The higher department is divided into two classes, all pursuing English studies. The weekly theoretical exercises on Saturday mornings for the upper classes, the daily study of the Bible the first hour in the morning, and Sabbath school Sunday mornings, have been maintained as heretofore. Both in the upper and lower classes, their Bible-study has been conducted in the vernaculars. This study has been as carefully and thoroughly pursued, and the examinations therein at the end of each term, in nearly all the classes, were as rigid and exact, as any of their secular studies. Still the great ends of Bible truth — the enlightening of the conscience, and the enkindling of holy affections in the heart — were never lost sight of in the earnest effort to secure exactness of knowledge.

"Public examinations of all the classes were had at the end of each term. These were as rigid and thorough as possible. Those of the upper classes, most of them at the end of the session, were timed examinations, in which the greater part of the pupils acquitted themselves well.

"Until the arrival of Mr. Cross, who began his work in December, thus giving me

grateful and much needed relief, I had no assistance in the secular studies of the upper classes, excepting the second reading-class, which the teacher of the primary classes took a part of each week; and the translation exercises in Burmese of the first class, which Mrs. Packer conducted. With my Karen Bible-class I thus had to give six hours daily to teaching alone. The coming of Mr. Cross was welcomed, not only for the relief to myself, but because we were able to organize other classes, the need of which we were beginning to feel. Mrs. Packer, besides the work mentioned above, and occasionally having to take my place with my class, has had two Bible-classes daily the year through; viz., an advanced Bible-class in Burmese for all the Burmans, and some of the Pwo Karens of the two upper classes, and a junior Bible-class for the younger members of her primary classes. These duties, with the supervision of these primary classes, have kept her hands fully occupied."

## BAPTIST MISSION PRESS.

During the year, Mr. Frank D. Phinney, superintendent, whose appointment was announced in the last Annual Report, has assumed full control of the Mission Press at Rangoon, and is engaged in making extensive improvements with a view of making the capacity of the establishment equal to all the demands that may be made upon it. Several new printing-presses have been sent out from this country, and other machinery and material. Mr. Phinney is entering upon his important work with great energy; and his previous knowledge of the printing business, and skill in adapting himself to circumstances, encourage the hope that the Press, which has been a great power for good in the past, will become more useful than ever in promoting the interests of the Redeemer's kingdom in Burmah. New editions of the Burman and the Sgau Karen Bible are in course of preparation, the printing of Mr. Brayton's translation of the Bible into Pwo Karen is well advanced, and Dr. Cushing's Shan translations are being pushed forward as fast as possible. Besides versions of Scripture, the Press supplies our missionaries with the religious tracts which they use in their work, and our mission schools with most of their school-books. New editions that are needed are being pressed to completion. And, beside this work, the Press does sufficient job-work for merchants and others in Burmah to make it self-supporting.

## MA-OO-BEN.

PWO KARENS — Rev. WALTER BUSHELL and wife.

The work connected with this station included also the Pwo Karen mission of the Rangoon district; and of this work Mr. Bushell reports, "Our Association met at a village called N'way (a jaw), three days' journey south of Ma-oo-ben. Our meetings were from the 4th to the 6th of March, inclusive, and every church was represented by one or more members. We also had a large number from Bassein Pwo Association, some of the churches of which are near to our meeting-place. Three pastors belonging to the Rangoon Sgau Association met with us, bringing with them some of their own members; so that altogether we had quite a large gathering for our little association.

"Peace and harmony prevailed in all our deliberations, and our plans of labor for the coming year were laid in hope and prayer. Brother Smith, with his wife and family, met with us, much to our own pleasure and that of our people also. We trust and feel sure that spiritual benefit will also result from his visit, as he had two or three opportunities of addressing us, all of which he took advantage of, and always held the attention of the



people. The two Pwo graduates of the Seminary, who finished their course this year, were present, and both preached before our association. One of these we have called to help in our school, and he comes to us when we open in May next.

"Our baptisms are the largest of any year since I have been here ; and our numbers are larger than ever before, notwithstanding the fact that I have this year revised most of the church-books, and crossed off a number of names of persons who for various reasons have been lost to the church, and left us nothing but their names. 'Dropped,' I think, is the way it is put in the home churches ; but these poor ignorant Karens are unable to make such nice distinctions, and so, whenever they expel a member of the church, whether from neglect of church-privileges or any other cause, they just state the plain truth in a plain way, and say they have expelled him. (It is a still balder word, Karen ; i.e., 'quite cast him out.')

"I had as an object before me to see, if possible, every single member of our churches during the past year ; and, although not having been quite successful, I have come pretty near to it. I have visited every church, some churches more than once. I have done my best to stir up both preachers and people. God has blessed our efforts ; and the result is seen in the above report, or at least a part of it, — maybe but a small part : the rest we shall see in eternity."

STATISTICS.—Churches, 14 ; ordained preachers, 5 ; unordained, 6 ; baptized, 39 ; members, 413 ; schools, 3 ; pupils, 30.

#### THONGZAI.

BURMAN.—Mrs. M. B. INGALLS, Miss JULIA M. ELWIN ; and Miss KATE F. EVANS in the United States.

No report has been received from this station ; but the work has gone on in the usual effective manner. Mrs. Ingalls has given much attention to the distribution of religious literature to the employees on the railroad from Rangoon and Prome, on which Thongzai is a station. Her efforts have met with cordial appreciation on the part of all connected with the railway, and the management has given her the funds to erect a library and reading-room near the Thongzai station. The results of this work can never be tabulated ; but many spiritual blessings will be scattered in this way, which will appear before the throne of God.

The Thongzai Home Mission Society, at the close of October, sent a missionary to Bhamo, in response to earnest appeals from the American missionaries there. The man had consented to go, and the society met ; but only six rupees were in the treasury. The pastor preached a sermon on "Joyful Service for Christ," and then the president, "Martin B. Anderson," presented the object, waxing bold and eloquent, till men and women, followed by groups of children, brought forward their gifts and pledges. An excluded member, present for the second time in five years, wept because he had nothing to give. "There was a little stir and whispering," says Mrs. Ingalls, "and then the man came forward with four annas. As he handed it to me, he fell down at my feet, and said, 'Pray that God may not reject my mite.' The brethren and sisters saw his tears, and many bowed their heads. One of them told me afterward that she prayed that he might give himself wholly to God." The gifts amounted to fifty rupees ; and with this the missionary went on his way to Bhamo.

Soon after, Mrs. Ingalls was afflicted by the death, from consumption, of her adopted son Henry, who, coming from Upper Burmah, had been given to her about sixteen years

before. His zeal in acquiring Scripture knowledge was remarkable: even before his baptism, he was the means of several conversions. "After he understood the Bible," Mrs. Ingalls says, "he turned to other studies, and was soon able to inspect our district schools, superintend the Theng Yin Sabbath school, preach to the visitors, and teach the young men of our school surveying, beside the supervision of all my buildings after the fire. In more ways than I can mention or write through my fast-falling tears, he was to me a son. He married Ruth, one of Mrs. Crawley's girls, about eight years ago; and they were my children in Burmah, and constituted a part of our family. . . . He had a great desire to work for the young men of Burmah, and, if possible, a still greater to help me."

STATISTICS (of last year).—Ordained preachers, 2; unordained, 7; churches, 2; baptized, 19; members, 363.

#### SHWAYGYEEN.

BURMAN DEPARTMENT.—Rev. H. W. HALE and wife.

KAREN DEPARTMENT.—Rev. W. I. PRICE and wife. Rev. N. HARRIS and wife in the United States.

#### *Burman Department.*

Mr. Price gave the Burman work what care he was able, and secured a new preacher, from whose labors he hopes for good results. He says, "There are some very encouraging signs in the work. I firmly believe there is a future for the Burman work in Shwaygyeen." Since their arrival upon the field, Mr. and Mrs. Hale have diligently visited the Burman villages in the district, preaching the gospel and talking to the people privately about the only Saviour. At his last writing, Mr. Hale was expecting to baptize two shortly, and there were several hopeful inquirers. The services in town were well attended, from ten to thirty being present at each of the two Sunday services. As Mr. and Mrs. Price are now absent from Shwaygyeen, Mr. Hale has the superintendence of the Karen work, in addition to his labors for the Burmans.

STATISTICS.—Preachers, 2.

#### *Karen Department.*

In presenting his annual report, Mr. Price expresses his dissatisfaction with the result of the year's work, sickness having prevented him from doing much that he would like to have accomplished. He writes, "During the entire year both Mrs. Price and myself have had a constant struggle with fever. Much of the year's work has been performed under severe pressure, and the depression consequent upon the fever seemed to forbid aggressive work of any kind. But, notwithstanding our hinderances, the year has not been fruitless. In January, Mr. Harris, the Shwaygyeen veteran, left for America; and I had to assume the entire responsibility of directing the work of the mission. I was keenly sensible of my weakness and inexperience, but resolved to do my very best in the fear of God, and leave results in his hands.

"*Mission Travel.*—Early in the year, in company with Mrs. Price, I made an extended journey among the churches; and was much encouraged and strengthened by the more than cordial reception that we received everywhere, and the assurance that we were to have the co-operation of the Christians in our work. Heathen communities we found and heard of on every side, among whom little, and in many instances no, Christian work had been done. Our churches were to be led in the work of giving the gospel to these multitudes, and the churches themselves need to be led to a higher ideal of church

life and Christian living. Besides this extended journey, I have managed to visit some of our people, and some heathen communities at other times. In the midst of the rains I made a trip down the Sitang River. I visited five Karen villages, only one of which had ever before been visited by a Christian teacher. One refused even to allow my Karen helpers to sleep in the village.

*“Evangelistic Work on the Part of the Natives.*—I have tried to organize aggressive evangelistic work among the Karens in behalf of the heathen. While much less has been done than we desired in this direction, it has not been an entire failure. During the dry season seven of our more advanced pupils from our town school, and two of our young men who were studying in Rangoon, went out to do Christian work. Some visited and preached from village to village; the others taught, some in heathen and some in Christian villages. All three of the native teachers from the town school have spent some time among the heathen. Three of our young men went to Zimmai, but, finding little or no encouragement, soon returned. Several others of our people have given more or less personal effort to carry the gospel to the regions beyond.”

*“School-Work.*—The desire for education is slowly but surely growing among our people. Sixteen village schools have been reported, into which two and three hundred children have been gathered. Some of these schools are such more in name than reality; others are doing efficient work. In the station school seventy-six pupils have been enrolled: average attendance is about sixty. Although Mrs. Price and myself have been prevented by sickness from giving the school the amount of personal attention that we desired, good and faithful work has been done by our three native teachers, and the pupils have made advancement spiritually as well as intellectually. Sixteen of the scholars have been baptized, some of them from heathen families. An earnest, aggressive spirit has been manifest among many of our Christian pupils. Fever has been very prevalent in the school, and has hindered our work much; but, on the whole, we are encouraged by the results of the year.

“The contributions of the churches have been greater than ever before, and there are many hopeful signs among the heathen.”

STATISTICS.—Churches, 25; baptized, 120; ordained preachers, 6; unordained, 17; church-members, 1,009; schools, 17; scholars, 350; contributions for all purposes, about Rs. 7,000.

#### TOUNGGOO.

BURMAN DEPARTMENT.—Rev. F. H. EVELETH and wife.

PAKU KAREN DEPARTMENT.—Rev. E. B. CROSS, D.D., Miss F. E. PALMER. Mrs. CROSS in the United States.

BGHAI KAREN DEPARTMENT.—Rev. A. BUNKER and wife, Miss H. N. EASTMAN, Miss E. O. AMBROSE.

RED KAREN DEPARTMENT.—Rev. A. V. B. CRUMB and wife.

SHAN DEPARTMENT.—Rev. JOHN E. CASE, Mrs. H. W. MIX.

#### *Burman Department.*

Mr. Eveleth sends the report of his work as follows: “During the rainy season our work was prosecuted in and about the city as usual. Two Burmans were baptized, and one new preacher was added to our working force. The Paramats give us as cordial a welcome as ever; but they are still in a transitional state, and quite unsettled as to their belief. While they cheerfully assent to the essential truths of Christianity, they at present seem rather intent upon discovering in their own religious writings *another gospel*, than on receiving Christ as their Saviour.



"This dry season we have made two jungle tours, visiting not less than fifty villages. The former was a journey into Upper Burmah by boat, occupying about a month. Our destination was the city of Ningyan. Mrs. Eveleth accompanied me on this tour, and found frequent opportunities for conversing with the women. The progress which Christianity makes among the Burmans is made against a tremendous opposing pressure. It is much like forcing a sailing-vessel through the Straits of Gibraltar against a head wind. They very naturally regard us at the outset, as a Shan recently observed, as 'the troublers of Gautama.' In their eyes we deserve about the same kind of a reception as foreign teachers, who had come to our shores to proclaim the very worship of our God a sin, would merit from Americans; and it is only by the most patient toil and care that we are enabled to remove in part these strong prejudices.

"We arrived at the city of Ningyan as their annual religious festival was approaching its climax of interest. Going before the governor (with a trifling present, of course), we spread out our books before him, and requested the privilege of distributing these, and of preaching the gospel of Jesus Christ to the multitudes gathered about his city. He picked up a copy of Luke's Gospel, read a few lines at the beginning, a few more near the end, and pronounced the book good. In confirmation of his verdict, one of his followers made an attempt to repeat the Lord's Prayer; in which, I am sorry to add, he made sad work. Our request was granted; and during the remaining days of the feast we improved the moments to the best of our ability. The people gathered about us wherever we went, and gave good heed to our words. So great was the demand for tracts that we were obliged to give only to those who appeared to be the most intelligent among them.

"Before going north, Moungh Tha-ley was warned not to use the same boldness of speech there that he was accustomed to use in British Burmah, lest they should kill him. But, so far as I observed, he was bolder than ever, denouncing idolatry in every form, and pleading the merits of Jesus Christ. A German who had declared that there was not a true conversion among the Burmans was compelled to acknowledge that he had made a mistake; for no man (said he) could face what this one did, who was not a Christian. He will find many more such if he opens his eyes to see them.

"A few incidents from these two mission tours would serve to show some of the encouraging features of the work. In America statistics encourage or discourage, according to the largeness or smallness of the figures. With those on the field the number of baptisms is but a single element among many of encouragements: otherwise many of us would lose heart wholly.

"It was harvest-time on the river, and many of the men were detained in their fields until nightfall. In several of the villages, after the harvesters had partaken of their evening meal, a messenger was sent by their chief, through the village, summoning the inhabitants to assemble to listen to the Jesus-Christ teachers; and they always gave thoughtful attention to our message. The Lord has many souls in these jungles preparing for his kingdom, whose names will never appear in any earthly church record.

"I may not close this brief report more fittingly, perhaps, than by quoting a few words from an aged Burman. After listening in silence for some time, he said to me, 'Few Burman men have as yet come out with you; but *the time is coming*. They will all embrace Christianity: they are sure to do so.'

"*Boys' School*.—Our school at Oke-dwin was broken up by the sad removal of our friend the *Myo Oke* by cholera; and, more remarkable still, the man who was to be his

successor, and who also was a friend of our cause, has just passed away. The school has been removed to the city, and we have twenty-eight boys in attendance.

*“English Church.* — The Sabbath-evening services in English, in which the missionaries alternate in preaching, have been well attended; and several persons have been baptized during the year.

*“STATISTICS.* — Ordained preachers, 1; unordained, 2; church, 1; baptized, 2; members, 24; school, 1; pupils, 55; contributions, Rs. 515-2-9.”

#### *Paku Karen Department.*

For this department Dr. Cross reports, “The meeting of the Paku Association was held at Boo-ko, about a hundred and fifty miles from town, and in the Red Karen country. The meeting was thinly attended, owing to the distance, and to the fact that a famine of rice was reported as affecting the region where the meeting was to be held. We tried to get accurate statistics in regard to the number in the Christian villages who can read, and those who cannot; those who have the Scriptures, and those who have not: but only a few of the churches reported on these questions. There were 35 churches, with 701, who had 278 copies of the New Testament. Those reported as having the New Testament are those to which the New Testament has been carried by colporters.

“The present year shows great depression. I do not know how to account for it, unless it may be because some of the laborers have been sick. I was myself absent from October to June. But we have the best reason to hope that our ebb is complete, and we look for a spring-tide to follow; and there are many signs of its coming.

*“STATISTICS.* — Ordained preachers, 5; unordained, 37; school-teachers, 22; churches, 64; baptized, 69; excluded, 17; restored, 34; received by letter, 8; dismissed, 37; died, 35; villages attending worship, 131; church-members, 1,933; pupils, 1,017; contributions, Rs. 1,695.”

#### *Bghai Karen Department.*

Mr. Bunker sends a very full and interesting report of the organization and work of the mission in his charge: “We are organized after the apostolic order so far as we can. Each church is supreme in itself, so far as the management of its own affairs goes. We are ordaining men as fast as we can find men answering the Bible requisites, in some degree, for that office. These men have each his circle of churches in which he is supposed to travel all the year round, except when at work among the heathen; but he is carefully taught that the power of discipline, etc., lies in the churches, and should not be usurped by the ordained pastor. I never interfere in church matters if I can help it: I keep out of sight altogether. I never baptize, or administer the communion: this work belongs to the ordained man. I never assume discipline in the churches. If I ever interfere, it is only in severe cases, when the natives are too weak or ignorant to carry on the work, or when they are afraid; and then as little as I possibly can. I introduce reforms into the churches through the ordained men at a quarterly meeting. Then I instruct them, and plan work with them; and they go out to their respective circles, and carry out the plans as best they can. Sabbath and week-day schools, mission concerts, teachers’ supports, etc., are all carried out in this way; church matters among the preachers and deacons, school matters by the school committees.

“As regards our associational work, this is conducted by a committee of thirteen of the wisest men we have. They have charge of the missionary work of the association,

and of the school-work so far as the town and jungle boarding-schools go. They look after the buildings, provide support for boarders, collect funds, etc. This committee must recommend native preachers for aid if they receive aid from me. They are the channel through which I work in a more general way. In the higher schools, and larger branches of church-work as missions, I refrain from interfering with this committee. I seldom ever attend their meetings. I throw on to them all the responsibilities I can; and, as I compare their work with what it was when they began, I am greatly encouraged. If I were taken away, this committee of thirteen would be ready to take my place in some measure. Of course I naturally have much influence with this committee; but I am careful to use this influence sparingly. What if they make a few mistakes? they will learn by them.

“*Schools.* — We have the village schools, and four boarding-schools at central points throughout the district, to relieve the strain on the town schools, and to prepare a better class of boys and girls to enable us to elevate the standard of the town school. The town school is supposed to receive only those who have passed the second grade of jungle schools. Then there is Rangoon College, or the seminary. This committee has charge of these four boarding-schools in the jungle, and gathers contributions of rice, etc., for their support. I am aiding with books, and in the support of the teachers, till these schools are fairly on their feet, when I shall withdraw aid as fast as I can; but in this case, as in the case of pastors or missionaries, aid is given through the executive committee.

“We are now working hard on the village schools, and local committees are appointed in every village for this especial purpose. The executive committee of the association does not interfere with these local committees. This executive committee meets once a quarter; has a president and secretary. Meetings are conducted in an orderly manner, and records kept. A treasurer is also appointed, who keeps careful account of moneys received and expended. At the quarterly meetings work among the heathen is regularly laid out, and native pastors ordained and unordained appointed to certain villages or districts to be visited by them during that quarter. At each quarterly meeting reports are regularly made by the workmen; and lazy men or inefficient men soon come to the surface, and pass out of sight. This committee divides itself into collecting committees each quarter, make collections in funds and kind for its own work, and also do what they can in connection with the ordained men to secure a support from each church for its pastor.

“I am assisting boarding-schools and some native pastors. Those who travel most of their time have more assistance than others. I assist no village schools except now and then with simple books, and in no case do I render assistance if I can secure it from the natives. Nor do I refuse assistance in cases when the people are not yet educated to self-help; for to refuse assistance would be to withdraw from them, and surrender all hope of leading them to a better life and practice. Last year fifty-five assistants were aided. The largest sum given was to Saw-Ka-da, who is to all intents and purposes a foreign missionary; and he received Rs. 233, or about Rs. 19 per month. He refused a government position (pay, Rs. 150 per month, and travelling allowance thrown in), in order to take up the work of the ministry. The least help given to any one man was Rs. 5. The average per man was Rs. 45 the year, or about \$1.50 per month. I give in no cases *wages*, except in case of regular school-teachers, for two reasons, — because they would thus be tempted to think they were sent by *me*, instead of the *Holy Spirit*, and fail thus to feel the responsibility to God which they ought to feel as his ministers; and because I could not do it if I wanted



to, on account of the number of helpers and want of funds. By supplementing the assistance given by the churches, I can work up the churches to larger giving, and decrease aid given by myself, which is desirable.

"There are ten new stations among the heathen. We are slow in baptisms, and in many of these stations are applicants, and we hope soon churches will be founded. But this does not represent the full extension of the work in this mission: several more stations are being worked, and I shall not be surprised if ten new stations are added during the year. We have eight boys in the theological seminary, Rangoon, one in the college, and also a missionary in Henthada. We have about fifteen boys, more or less, preparing for the missionary at this station school; and thirty boys and girls who are prepared to enter teaching this year, and will begin after the association. Fifteen of this number has passed the first and second standard examinations held by government, which entitles them to Rs. 4 and Rs. 6 per month (as teachers) from government.

"The Bghai Association met on the 14th, 15th, and 16th of February. There were present, according to the committee of enrolment, nearly nine hundred people of all races. The meetings were all well attended, and enthusiastic throughout. Several Catholic villages were present by delegates; and three applied for teachers, and two received them. Several heathen villages also applied for teachers, and were supplied so far as the executive committee of the association was able. Much work was planned for the new year, especially in the line of schools. Heretofore school sessions in the jungle schools have been short. We planned for six-months sessions in as many schools as possible. Every thing looked forward. A movement originated among the Karens, looking to the raising of a general fund of Rs. 8 per member this year, and steps were taken to make such a collection if possible. The native pastors and elders are very enthusiastic, and have taken the work of the association well in hand, and feel responsibility in the matter, and work together like old heads. Early in the year a circular had been issued by this executive committee to all the churches, urging larger cash contributions. A decided advance was the result, which will appear in the statistics.

"One feature of encouragement is the decided advance in the number of baptisms for the year. This is not unexpected, but is not the less gratifying; and we may confidently expect a larger increase in years to come. The work is of slow growth, and so the healthier. 'Slow and sure,' is our motto. If we had had harvesters enough, the advance in baptisms this year would have been doubled; for at the time of the association there were fully thirty applicants for baptism, which the too few ordained men had not time to attend to (twenty-five in two villages alone).

"In order to show you what advance has been made during the last year, I append the results for 1881-1882 for comparison as follows:—

	1881-82.	1882-83.	Increase.
Baptisms . . . . .	177	221	44
Church-members . . . . .	2,050	2,287	237
Scholars in schools . . . . .	818	1,100	282
Contribution in cash at Association . . .	Rs. 424-8	Rs. 640-10	Rs. 216-2-10
Missionary concert contribution . . .	" 134-13	" 153-4	" 18-7

"These results are not the outcome of a spasmodic effort. We have begun at the bottom, and have been at work at the foundation of things, and are still there working. I expect, as much as I believe in God's promises, that we are going on from this point. I expect fruit: I believe God will give a bountiful harvest to a bountiful seed-sowing.

"I ask kind attention to another feature of these statistics; which, by the way, have been carefully collected:—

"Able to read, 1,695; in Sabbath school, 1,288; those having Testaments or Bibles, 598.

"Notwithstanding I have sold and distributed all the Bibles I have been able to lay my hands on, yet only a little over one-third of the reading portion of the Karens are supplied with Scriptures. If I had had the Scriptures, I should have sold largely at our association. Repeated calls were made for Testaments, but we have not one. 'Scripture Selections,' for which one hundred dollars have been appropriated by the Executive Committee, is nearly through the press. This will help, but cannot take the place of the New Testament. I have only to complete the index, and it is done. It contains about one hundred and sixty pages, and I have printed about a thousand copies.

"Our press is constantly at work, and is invaluable. This department has bound and sold over five hundred copies of the hymn-book, pamphlets, circulars, etc., in numbers. It pays its way thus far with job-work, and is run by the pupils of the school. I have completed the translation of the Old-Testament story of the Bible, and printed one hundred and twenty pages. I am now at work on the New-Testament revision, according to the direction of the Committee, and hope to finish what I can do in this short time on the tentative edition by June. Miss Eastman will try and remain another year."

STATISTICS. — Churches, 73; ordained preachers, 6; unordained, 51; other native helpers, 20; baptized, 221; members, 2,287; schools, 56; teachers, 56; pupils, 1,100; contributions, Rs. 3,168-6-10.

#### *Red Karen Department.*

No special report of Mr. Crumb's work has been received; but he has continued his trips through the Red Karen country, preaching the gospel as occasion permitted, and looks forward with hope to a harvest after the seed shall have been sown and had time to spring up. In the prolonged absence of Dr. Cross from the Paku Karen mission, noticed above, Mr. Crumb had the care of that work in addition to his own; and it necessarily occupied a large portion of his time and strength for the year. The Red Karen mission offers a most difficult field for labor. As yet the work bestowed upon it does not show large visible results; but we sow in faith, and wait in hope.

#### *Shan Department.*

Mr. Case reached Toungoo but about two months before the close of the year, but sends the result of his observations during the time he had been on the field: "Of matters before my arrival, I can say but little. The death of Miss Rockwood last August left the Shans here pretty much to themselves, except the Shan pupils in the girls' school, who were under the management of Miss Upham until her marriage in December. With a few exceptions every thing went on nicely, and I found affairs in a good condition on my arrival. Thus far my chief attention has been directed towards acquiring the language, which I do not find so difficult as I anticipated.

"Heretofore there have been two native Shan preachers ; but, when I came, one of them had been away on a vacation for two months, and did not return till two months later. He then offered to begin preaching again, provided I paid him for the four months he was away on private business. As I could not do this, he has decided to attend to other work, which he thinks will prove more remunerative. I understand that he is by far the better preacher of the two, having considerable ability ; and I am sorry to lose him from the ministry, as he says he believes the Lord wants him to preach. I hope he may yet see his error, and be weaned of his excessive love of money.

"After Miss Rockwood's death, her personal teacher was retained as a native preacher, with the expectation that I should need him as my instructor. The teacher of the boys' school has, however, given me lessons ; and I still retained the other as preacher until Mrs. Mix came, and again gave him employment as a teacher. He is a man of an excellent spirit, and I think has accomplished considerable good ; though he is very ignorant of the Scriptures, and so unfitted for a permanent preacher. By far the ablest Shan connected with the mission is Toonla, the teacher of the boys' school, and my personal instructor. He has preached, and would make an excellent preacher ; but some years ago, under temptation, he committed adultery, and was of course excluded from the church. Since his return to the mission he has behaved very well, but as yet has made no confession of his sin, nor asked to be re-admitted to membership in the church. He has proved exceedingly useful to me. I hope and pray that he may yet be led to genuine repentance, and restored to the church, where he is capable of being a strong pillar.

"My only remaining preacher, Paidie, made a short jungle trip through neighboring villages by himself lately, and I hope accomplished something, though he is not remarkable either for ability, earnestness, or piety. Of those baptized, three are members of my school, boys about fourteen years of age. They appear very well, are of good ability, and I have high hopes of them, which God grant may not be entirely blasted, as have been so many similar hopes in the past."

"Though the Shan mission has been strongly afflicted in the past, my hopes are bright that God intends ere long to show his power and goodness in the salvation of many of these interesting people."

STATISTICS. — Out-stations, 2 ; church, 1 ; unordained preachers, 2 ; teachers, 2 ; Bible-woman, 1 ; baptized, 5 ; members, 17 ; schools, 2 ; pupils, 14 ; contributions, Rs. 74-15.

#### HENTHADA.

BURMAN DEPARTMENT. — No missionary.

KAREN DEPARTMENT. — Rev. W. F. THOMAS and wife, Mrs. C. B. THOMAS.

#### *Burman Department.*

Mr. Thomas sends a report of this work, which has continued under his care in the absence of a missionary to the Burmans : "It is with pain that we are again called upon to chronicle the destitution of the Henthada Burman mission. We are sure that, did our brethren in America stand where we stand, and see the grand opportunity for work presented by the immense Burman population of which this is the centre, while the church founded by the sainted Crawley is gradually lapsing into a worse than heathen state, from the lack of a foreign missionary, it would not be long before a man would be forthcoming. It is already quite essential for Karen missionaries to acquire at least a speaking knowledge



of the Burman language, and there is not a race in Burmah to whom the Burmese language will not furnish an introduction ; so that, whether Dr. Judson made a grand mistake in being a Burman missionary, or not, *we* are certainly making a grand mistake in abandoning the work so nobly begun by him, and thus crippling the work for 'inferior races,' who have no monopoly of the gospel, as I understand the great commission.

"But why has no more reaping been done in the Burman mission? Has not the reaping been largely in proportion to the labor bestowed? Nay, more : God is better to us than our deserts. Even we Karen missionaries see no lack of signs of a plentiful ingathering, even in such a sadly neglected portion of the moral vineyard as the Henthada Burman mission. This very day have I heard of calls from heathen for a Burmese missionary in Henthada. Would to God that our brethren in America would listen to the plea of an impartial Karen missionary in behalf of a nation 'wholly given to idolatry,' for whom his heart yearns, but to whom he has no time to give !"

STATISTICS. — Ordained native preachers, 1 ; church, 1 ; baptisms, 2 ; membership, 47 ; contributed for church purposes, Rs. 14-80 ; contributed for benevolent purposes, Rs. 45-60.

#### *Karen Department.*

Of the work in his own department Mr. Thomas writes, "Since our last annual report it has been our privilege to visit more or less thoroughly nearly all parts of our field, dividing our time between Christians and heathen, that we may thus stir up the former to renewed activity in behalf of the latter, and give an example of how this evangelical work is to be done. During portions of the year, when the weather has not permitted us to go out of town, we have done what we could in the way of raising and equipping native helpers, by training select classes of graduates from jungle schools, and by giving our preachers and teachers such advice and assistance as circumstances seemed to require.

"Our great want is still that of native helpers. More than one new interest connected with our mission has gone to decay during the past year, from the lack of workers ; and I could name more than one region which, as I am writing, needs, humanly speaking, only one to guide it to bring matters to a head immediately.

"While we do not meet with all the encouragement we should like to among the Karens, it is with joy that we report more than forty baptisms since our last association as the fruit of recent labor by my mother and her Karen preachers among the Khyens, — an interesting hill tribe, who bid fair to be born into the kingdom, 'a nation in a day !' A large proportion of these converts are influential men, every one of whom feels called upon to do all in his power to induce every one of every nationality with whom he comes in contact to accept his newly found Saviour, — a work for which they are admirably adapted by their knowledge of the Burman language, in addition to their natural gifts.

"May we not hope that this is the nation through whom the proud and haughty Burman are to be brought to a saving knowledge of the truth? Who will volunteer to lead on this earnest band of young converts to the conquest of Burmah for Christ?"

STATISTICAL. — Ordained preachers, 15 ; unordained, 38 ; churches, 58 ; baptized, 150 ; members, 2,290 ; schools, 34 ; pupils, 862 ; teachers, 39. Contributed for church purposes, Rs. 5,402 ; for schools, Rs. 2,920 ; for benevolence, Rs. 2,869.

## ZEEGONG.

BURMAN.—Rev. W. GEORGE and wife, Mrs. R. B. HANCOCK, Miss A. M. BARKLEY.

Mr. George reached Zeegong on his return from America, only about two months before the close of the year, and was not able to send a complete report of the work on this field; but he writes, "I have already baptized nine, and expect to baptize several more soon. We are gladly received everywhere. All the human aid I want is more preachers: in this regard you cannot help me yet, but I hope to be in position next year to ask for more money to support men of whom I now have strong hope. We will show to better advantage then.

"Henthada is in great peril: a few years more of neglect, and Crawley's life-work will be to a large extent lost. You cannot afford to lose the vast advantage of these good beginnings for the sake of making a beginning somewhere else; to be left in its turn to languish for years, till another family comes to take charge. A good man should be sent at once."

Mr. and Mrs. Hancock and Miss Barkley have lived and labored at Zeegong the past year as usual, and report as follows: "In the dry season Mrs. Hancock and Miss Barkley made several trips to the surrounding villages. Three schools have been sustained, and the Bible-work among the women. Three preachers have, besides regular Sabbath services, travelled extensively among the people, bearing the good news of salvation through Christ. One man, constrained to preach, was sent to Rangoon for the rains, to study with Dr. Stevens's preachers' class. A young Hollander was converted in this heathen land, baptized, and sent to study at the Baptist College, Rangoon, under Professor Packer's care. He too wants to preach the gospel to these heathen Burmans."

STATISTICS.—Out-stations, 2; ordained preachers, 2; unordained, 2; Bible-women, 2; churches, 2; baptized, 10; members reported last year, 123; schools, 3; teachers, 4; pupils, 60. Contributed for church purposes, Rs. 125-14-6; for benevolence, Rs. 189.

## PROME.

BURMANS.—Rev. E. O. STEVENS and wife.

Mr. Stevens sends a report for this station as follows: "At the close of the annual meetings of the Prome churches in the Padoung township, in the latter part of last February, Pastor Ngoy, taking with him an assortment of several hundred tracts, and accompanied by Moun-g-Schway-lheing, a young Burman Christian school-teacher from Enma, visited the great annual festival and fair of the Shway-nat-toung pagoda in the Shway-doung township. He was courteously received by the Burman extra assistant commissioner in charge. This insured him a good hearing from all; and the demand for tracts was so great that the supply was soon exhausted, and he and Moun-g-Schway-lheing wished that they had brought more with them for distribution among the people. Ko Klyan in the early part of the year penetrated to villages in the Thayet district, east of the river, which had not been visited before for many years. The Eastern Yoma has twice been reached by a Burman preacher, Moun-g-Tha-lhay. On each journey he was accompanied by a Karen preacher. They report one or two good cases of religious inquiry. No Karens or Khyens have professed conversion in the Prome district this year. The seventeen put down as having been baptized are all Burmans, a goodly number of them the children of Christians, who have been taught in our mission schools.

"It has been the privilege of men from the Prome field to bear some part in the labors

in the Henthada district, which have resulted in the baptism of twenty-five Khyens this year. Ko Shway-doung, the Khyen preacher employed by Mrs. Thomas at Henthada, and his son, the Christian school-teacher, Mounng-Pyee-Zoh, are still members of the Enma church. My own missionary tours, ten in number, have twice taken me north as far as Thayet-myo; south as far as Enma, POUNG-deh, and the borders of the Tah-poon and Tarokemhyan townships; and beyond to Rangoon. During the year I have been to the foot of the Eastern Yoma on the one hand, and to Padoung and to Tatokema on the other. At the last-named place I baptized eight Kyhens. I have mingled with the common people, and conversed with learned Buddhist priests: as the result, I am more firmly convinced than ever, that chief obstacles to the spread of Christianity arise not so much from a spirit of devotion to Buddhism, as from a love of pleasure, the greed of gain, and the unwillingness of the natural heart to submit to the requirements of the Christian religion."

STATISTICS. — Out-stations, 5; baptized, 17; restored, 4; received by letter, 3; dismissed, 8; excluded, 12; died, 5; churches, 3; members, 233; ordained preachers, 3; unordained, 6; Bible-women, 2; schools, 2; teachers, 4; pupils, 142. Contributions: for pastors, Rs. 311-5; for building or repairing chapels, Rs. 516; miscellaneous, Rs. 649: total, Rs. 1,476-8.

#### BASSEIN.

BURMAN DEPARTMENT. — Rev. M. JAMESON, D.D., and wife in the United States.

SGAU KAREN DEPARTMENT. — Rev. C. A. NICHOLS and wife, Miss I. WATSON, Miss E. F. McALLISTER.

Rev. C. H. CARPENTER and wife in the United States.

PWO KAREN DEPARTMENT. — Rev. J. T. ELWELL and wife in the United States.

#### *Burman Department.*

No labor has been performed in this department by any American missionary during the past year, except some supervision by Mr. Nichols. We are obliged to repeat the statistics of last year.

STATISTICS. — Preachers, 4; Bible-woman, 1; baptized, 3; members, 45.

#### *Sgau Karen Department.*

In sending his report Mr. Nichols writes, "I find it difficult to select from the unusually varied experiences of the past year that which shall convey, in a brief letter, any thing like even a general impression of the present needs and actual results of the work performed in this field during the year.

"The work has been apparently hindered by the unfortunate result of the paddy-crops during the last year in many places; the whole crop having been literally thrown away, spoiled by the unseasonable rains in February, after the crop was still in the fields. This, with the exceedingly low price paid during the season for this their only dependence, very seriously crippled the Karens in both their home and foreign work, as well as their educational enterprises. Notwithstanding, they have expended more than Rs. 1,200 in carrying the gospel into new regions beyond the Salwen in Siam, have continued to support their missionaries among the Ka-Khyens, and have added several thousand rupees towards their town-school endowment fund. They have kept up and largely increased the efficacy of their village schools, in many of which are now employed two or more teachers, instructing their pupils through the medium of English, Burmese, and Karen, with a



thoroughness which is held up for emulation to the other schools of the province by the officers of public instruction in their various annual reports on education in British Burmah.

"During the year we have succeeded in bringing about some long-needed discipline among some of our churches, and in most of the cases, we trust, with favorable results. Two of our pastors have died during the year; and one other pastor, who is probably regarded with more respect and love by his associates than any one else among them, on account of his untiring zeal tempered with wisdom and love, has been several times very near death; but now he is again working with us with accustomed vigor and devotion. Another one of the pillars of the churches, pre-eminent for his consecrated powers, has been compelled by the infirmities of age to relinquish active labor as a pastor. In the places of these 'teachers of Israel' some of our young men are beginning work valiantly, but not so many as could be wished, although some now seem to bid fair to devote their lives to the direct work of the church.

"In my report of last year I noticed especially hopeful signs of awakening among Burmans, Pwo Karens, and Sgau Karens. The past year has realized and surpassed these hopes in the amount of religious interest among the heathen of these races, and is attested by the pastors on every side, also noticed especially by Dr. Stevens and son, who attended the Burman Association in Bassein in January. We are looking forward impatiently to re-enforcement for the Burman and Pwo Karen departments here, to improve these exceptional opportunities now presented.

"Our town school, although it has been the 'off year' (i.e., between each grade of the school), the government scheme contemplates two or more years; yet the results gained by this year's examinations show an increase on last year, and the average attendance during the year shows an advance of more than one-fourth.

"During the year there have been baptized into the town church 14, mostly young men, quite a number of whom are from the higher English classes in the school. This is what we need in our mission: schools prepared for our young men and women, where they can pursue their studies under the influence of our mission, and not be obliged to obtain their education in schools where the name of God is used but in ridicule, as is undoubtedly the case in the so-called 'neutral' government institutions of learning."

STATISTICS. — Ordained preachers, 22; unordained preachers, 94; churches, 68; baptized, 330; present membership, 6,779; contributed for church purposes, Rs. 16,013; contributed for school purposes, Rs. 16,363; contributed for benevolence, Rs. 184.

### *Pwo Karen Department.*

Mr. and Mrs. Elwell were obliged to return to America during the year on account of the failure of Mrs. Elwell's health. Up to the time of their departure they continued their labors as usual, visiting the churches and preaching the gospel to the heathen in town and country. The Pwo Karen Christians of the Bassein district have formed a missionary society to support a preacher to the heathen, and also organized mission circles among the women, and bands for the children. Up to the time of leaving Bassein, Mr. Elwell maintained special religious services in the hospital and jail; and also meetings for the Telugus and Tamils, and started a subscription among them to provide for the support of a pastor. A tract-room was opened in a heathen quarter of the city, in a house occupied by a Christian Burman speaking several languages.

At the request of the Pwo Karen Christians of Bassein, Miss Higby of Maulmain visited them early in the present year. She formerly labored among them, and enjoys their confidence. Of her visit she writes, "I attended the annual meeting of the Pwo Karens of Bassein, and they requested me to report their work to you. The association was held at Pay Beng village, about twelve miles from Bassein. The first session was on Thursday, the 15th of February; the meetings continued until Monday evening.

"There seems to have been good work done among the heathen by the preachers and evangelists during the past year. One hundred baptisms are reported; and more than half of them, I think, are converts from heathenism. There is great interest in many places. The heathen listen willingly: but there are not workers enough to gather in the harvest; that is, there are not those willing to leave their homes, their rice-fields, their pleasures, and work faithfully and earnestly for the conversion of souls. It is a work requiring strength, great self-denial, and consecration to the Lord.

"Moung Edwin's preaching to the native Christians was pointed and faithful. I enjoyed some of his addresses very much. One of them was especially solemn, from the text, 'What shall it profit a man if he gain the whole world, and lose his own soul?' I never heard a clearer or more impressive setting-forth of doctrine than I heard at this association by some of the native preachers. The work of preaching the gospel to the heathen was the most important consideration of this association, and its discussion held the most important place. I knew well that the most earnest desire of Moung Edwin's heart was that the gospel might be preached to the heathen; and when the work of the town school came up first, and Edwin put the matter before them so strongly, urging upon them the duty of educating their children, and insisting upon their giving two or three times as much as I supposed they were able, I must confess my heart failed me. I thought, If he speaks so strongly about school-work, what more can be said about direct preaching to the heathen? But, when the time came, he stood before them, and said, —

"'Brothers, we have not much money this year to give for preaching of the gospel; but one thing is sure, whether we have rice or not, the gospel must be preached. At first we had money to give to the preachers, and perhaps we depended on that. Now we have nothing; but we are strong, for we will depend upon the Lord.

"'When I stood before you to speak about the education of your children, I feared nothing. I could tell you with confidence how much you must give; but now I cannot compute for you. You are the Lord's: he has given his life for you. You must answer to the Lord for this. The gospel must be preached: it is in your hands to do this for the Lord.' And I believe the people are trying, not with all their might, but yet there is effort to make known the gospel. The Christians asked me repeatedly if you would not send them a missionary this year. They need a leader, and they feel it; and after many years' experience I can confidently say, they will receive a teacher with love and trust.

"Rev. B. P. Cross spent two days at our association, and preached one Sabbath to the people a sermon, which was very highly appreciated by the people present. One noticeable feature of our meetings was the exceedingly prompt and universal attendance of every one at the chapel-services. Five hundred guests were entertained during the meetings: of this number 150 were heathen."

STATISTICS. — Ordained preachers, 7; unordained, 20; Bible-women, 2; other helpers, 6; churches, 19; baptized, 125; members, 1,202; contributions, Rs. 4,722-1-9. Pupils, 314.

## BHAMO.

SHAN DEPARTMENT. — Rev. J. A. FREIDAY and wife.

KA-KHYEN DEPARTMENT. — Rev. W. H. ROBERTS and wife, Rev. L. W. CRONKHITE and wife.

*Shan Department.*

Mr. Freiday reports, "The fifth year of our work in Bhamo is now nearly completed, and I have not yet been permitted to baptize a single Shan. The young man who asked for baptism last year was not able to endure the ridicule of his relatives and friends; and, after his return to us from a visit to his home in the Shan country, he did not renew his request for baptism. Still he knows the truth, and will teach it to others; so that, though he may not himself become a Christian, he will probably help make known the way to others.

"I shall be greatly disappointed if during the coming year some of our Shan inquirers do not come out openly on the Lord's side. The seed which we have sown in the past has certainly taken root. People who would not listen to us when we first went visiting among them now welcome us to their homes, and complain of neglect if we do not visit them often. Two families attend regularly on our Sunday services, and do not go to the pagodas, or participate in any of the heathen rites of worship. Through our medicines and sympathy in times of sickness, we have won the affections of some who first distrusted us. Even the fear of the officials does not prevent them from receiving us cordially.

"Of course our work here thus far has been pioneer work, and we could hardly expect much fruit in the first years. The soil is all virgin. We have had to break it up, put in the seed, and wait for the harvest. Sickness and death too have formerly so broken into our missionary circle, that we have been obliged to give fully half of our time to other than Shan work. Indeed, the year just closed has been the only year in which we have been free to labor almost exclusively for the Shans; and even during this year a good part of each day's labor has been given to our now established and steadily increasing medical work. Yet, during this year, we have kept the Shan work uppermost. The Shans are a bigoted set, to be sure; but the promises are to them as well as to others, and we rejoice in our present assurances that we have done something towards making known to them the gracious purposes of God towards all mankind.

"Opium-smoking is our greatest enemy in work for the Chinese Shans. It is a terribly destructive habit, and one that it seems almost impossible to break away from. But the Lord, and the mothers, and the children are on our side; so that they who be with us are more than they who be with our enemies. The day of conversions for the Shans may yet be long deferred, but it will certainly come."

Nine Shan Christians in Bhamo.

*Ka-Khyen Department.*

Of his work for the Ka-Khyens, Mr. Roberts reports as follows: "Jan. 18, 1882, Mr. and Mrs. Cronkhite, Mrs. Roberts, and myself arrived in Bhamo, where we were most warmly greeted by brother Stevenson, and brother and sister Freiday, who have rendered invaluable aid and counsel to my Karen brethren during my absence of two years. As soon as possible after our arrival, we arranged to visit the Chingpau mountains, south of Bhamo. With the Karens I visited a number of villages on the neighboring mountains, and explained, the best I could, the object of my visit, while the Karens preached the gospel. In March, Mr.



Cronkhite and Mrs. Roberts accompanied me to the Kowrie mountains, north-east of Bhamo. In the village of Poombwa, where our Karen brother S'Peh has labored for the past five years, we examined and baptized seven, and organized the first Ka-Khyen church.

*"School-Work.*—As the Ka-Khyens are an illiterate people, if they are ever to read the word of God, and become intelligent Christians, we must educate them. As soon as the Christians were baptized, they asked that we take some of their children, and teach them to read the word of God, and to live a Christian life. As we were without school-buildings, we could take but three, two girls and one bright little boy. As there was no room for the children in the small native houses, we gave them one of our bath-rooms. For a month or two Mrs. Cronkhite and Mrs. Roberts taught these children; but, when Mrs. Roberts's health began to fail, I called Rev. Maukeh, who was detained in the city on account of the sickness of himself and wife, to teach during the rains. I believe Maukeh did as much if not more good teaching the children, meeting and talking with the people that called at the house. The children have learned to read Burmese, and can repeat the greater part of Mrs. Judson's Catechism. In the month of December, Maukeh returned to his village, and the school was discontinued. We hope soon to have land and buildings for a large school, when we shall desire a young lady to take charge of the school-work.

*"Study of the Language.*—When the rains came on, that we might accomplish the most work in the shortest time, we called a Chingpau teacher for brother Cronkhite, while I worked with a Kensie. While the dialects differ in the particles and terminations, the root-words are the same; and I am persuaded, that, while it is best to make two dictionaries at present so as to get all the words there are in both dialects; when we have mastered the language we shall be able to find or make a mandarin of these dialects, so that there shall be but one printed. During the year we have added many new words to our vocabulary, and given spiritual meaning to many words formerly used only in their most literal sense. We have made some progress in the language; but the day is yet in the future when we shall be able to preach sermons in this language so deficient in terms adequate to express spiritual truths.

"In December, at my request, Rev. Maukeh, with teacher Shwagyan, visited Poninbun, examined and baptized eight converts.

"To some of us this has been a most trying year, for in June Mrs. Roberts's health began to fail. We tried every thing we knew to afford her relief, but she grew worse; and in September I urged that she go to Rangoon, and consult the best surgeon in Burmah. But, as my own health was not good at the time, she felt that she could not leave me; nor could she bear the thought of taking me from the work. On the 9th of September, however, we decided that it was her duty to go, and mine to remain. She suffered much on the journey, being alone the greater part of the way. Three weeks later Mr. and Mrs. Cronkhite left for Lower Burmah, and I was alone in the work."

The remainder of the year was occupied by Mr. Roberts in an effort to obtain a grant of land for buildings in Bhamo. For this he was compelled twice to visit Mandalay, the capital of the empire, and had not yet succeeded at last accounts. Mrs. Roberts suffered greatly in Rangoon, receiving the tenderest care from the missionaries there.

Mr. Cronkhite writes, "Soon after reaching Bhamo in January, 1882, I began the study of the language, and continued it without interruption until Oct. 1. The work is very difficult, as the Ka-Khyens have neither books nor writing. On Oct. 1 I had a manuscript vocabulary of 2,000 words, about 1,200 of which I found independently. Many of these

1,200, however, coincide with words discovered by brethren Roberts and Cushing. Oct. 1, Mrs. Cronkhite and myself were compelled to leave Bhamo for Lower Burmah, seeking medical aid. There being no means of studying the Ka-Khyen language here, I have paid attention to Burmese during our absence from Bhamo. We have constant need of it in our work, as we live in a Burmese city. During the year Mrs. Cronkhite has supported a very interesting little Ka-Khyen girl upon our compound, being able to do so by a generous gift from a Sunday-school class of little girls in Cazenovia, N.Y. Mrs. Cronkhite has also given her such teaching as she well could, as has also Mrs. Roberts, and our Karen preacher Maukeh."

STATISTICS. — Ordained preacher, 1 ; unordained, 3 ; church, 1 ; members, 15.

#### ASSAM.

As far as regards American missionaries, Assam is now the most needy of the mission fields. Failure of health has compelled many to return to America, and others must soon come. The work of several of the fields in Assam is of such a nature, that, without the presence and guidance of a missionary, the work will stop, and what has already been done will be damaged or destroyed. This is especially true of the two stations but recently established among the wild tribes on the southern hills. If the work is to succeed there, such provision must be made that neither of the fields shall be for any length of time without a missionary who has become somewhat acquainted with their language and customs.

The Kolhs, laboring in the tea-gardens, continue to present a hopeful field for evangelistic labor. No suitable provision has ever been made for carrying on work among this people ; and every year the missionaries are obliged to report that a larger number of Kolhs might have been baptized if it had been possible to devote more attention to them. As a people they seem peculiarly open to the truths of the gospel. They are an aboriginal tribe, and among the Kolhs of Bengal a German mission has more than twenty thousand converts. If more effort could be made for the conversion of those in Assam, it would appear that the baptisms among them might be numbered by hundreds, instead of the small number that are reported from year to year.

The ordained native preacher Kandura continues to conduct the Gowahati station with prudence and considerable success. He was trained from boyhood in our mission schools, and is the only instance in all our missions where a native is doing the work of an American missionary ; and it is worthy of attention as offering a solution of the question of the future self-support and self-propagation of Christian institutions in heathen lands. Kandura has been crippled in his work by a deficiency in funds for the support of native preachers, and some of those in his charge are consequently dissatisfied with his management ; but it is hoped that he will be able to carry himself through the trial with prudence, piety, and good judgment, and that this interesting experiment in missionary work will prove a success.

#### *Mission to the Garos.*

#### TURA.

Rev. E. G. PHILLIPS and wife, Miss M. RUSSELL. Rev. M. C. MASON in the United States.

For this work Mr. Phillips reports, "In looking back over the past year we see very much to be thankful for ; and while we would have been rejoiced, could we report much

more preaching done for the heathen, many more conversions and baptisms, a greater advance in spiritual life and towards independent self-support and self-propagation among the churches, yet we feel that there is much to encourage.

"*Evangelistic Work* has been done regularly by four preachers in the direct employ of the mission. One of these, Ramkhu, has done nearly all his itinerating work among the churches, — a work for which he is specially adapted. Two others have given their time to each of two churches, scattered in several villages each, and to the heathen in their immediate vicinity. The fourth has given his labor almost entirely to the heathen. In addition to these, the Nisangram church, of which Ramkhu is pastor, have supported two itinerant preachers for a considerable part of the year. These have given their whole work to the heathen, mostly in twenty-two villages. Some of these are large villages, and much interest has been shown in listening to the preaching. One large village is now asking for a teacher, and others say they will do so. To this village a teacher, one of our schoolboys, has just been appointed.

"At our associational meeting last year the delegates assembled voted to do what they could towards supporting an evangelist of their own, and selected and appointed the man. For several reasons he did not go to the work. This has been disappointing; but he promises to do the work during the coming year, and has just been re-appointed. I hope we shall be able to report good work done by him next year, as I think he is well qualified.

"In addition to work done by preachers distinctively so called, all our Christian school-teachers have done more or less evangelistic work. Of these there were twenty-five. One of these, in a part new to the gospel, is rejoicing over several converts. I have also done as much of such work as I could, though the amount has been all too small.

"*The churches* are, I think, in rather better condition than at the close of last year. In some, pastoral work has been faithfully done; in others, there has been a painful lack in this respect. Indeed, one of our great needs continues to be that of efficient pastors. Some young men are being raised up, I hope, for this work. One of the churches that was in a very low condition last year, in which there was much disorder through the demon of intemperance, has apparently taken a new start. We can only have hope for their future with trembling, but have hope especially as they will have a pastor now for half the time. One of our ordained men, who has hitherto been a school-teacher, is henceforth to give himself to pastoral work only, dividing his time between two churches.

"In our educational work there is, I trust, a gradual advance. Schools have been opened and maintained in the interior farther than before. There is a growing disposition, especially in one section, to admit schools. This work towards the interior is slow, and will be slow unless we can do much more preaching in this interior country. In this school-work the government continues, as heretofore, to give us financial help and encouragement. The chief commissioner in a resolution on education says, 'It is difficult to convince a Garo or a Khasia, more especially those living in the interior of the district, and away from contact with a higher form of civilization, of the advantage of learning. The only lever which has been found effective is that of religion.' It is a matter of encouragement to have the chief officer of the province thus realize the true bearings of the case.

"As we are shut up in the station seven months of the year, our station work is an important part of our work; and this would necessarily be the same, indeed, in the present condition and state of advancement of our work, were the climate such as to permit us to be in camp all the year. Here our school makes a large draught on our time and



strength. In numbers the school has very much increased during the last year. There has been a large increase in the number of day scholars. We have had much difficulty in getting a head teacher, and from this cause the school to some extent suffered. The want thus felt, I tried myself to make good through part of the year. In the latter part of the year I secured a Bengali Christian of good qualifications for the post. I hope he will prove to be a great help in making the school what it should be. During part of the year I gave daily instruction to the two upper classes in Scripture study. Mrs. Phillips also, until she went to Calcutta, gave two hours or more daily to teaching some of the brightest boys English.

"Miss Russell has had a nice girls' school during the year,—the result of her long arduous tour last cold season. We all feel gratified with the beginning she has been able to make, and the progress her scholars have made in their studies.

"The religious interest in the school has been excellent. Our Sunday school has been well maintained, and all the religious meetings well and regularly attended. God's blessing has attended our efforts, and sixteen have been converted and baptized from the two schools. Ten of these were from the boys' school, and six from the girls'. Also one of our servants was brought in. At the end of the year, only two of the boarders were unconverted.

"With all our other duties we could accomplish little in the necessary department of literature. Last year I gave my time more to teaching. This year I feel bound to change, and give more time to revising and republishing the Gospels; our stock of which, owing to the destruction of books when Mr. Mason's house was burned, is exhausted. The demand for a revision and republication is imperative. Very slow progress has been made in the publishing of the Bengali-Garo Dictionary. The little Garo monthly, 'The Garos' Friend,' has been published throughout the year, making a volume of a hundred and four pages octavo. While this has been quite an addition to my work, I feel that it is work well expended. The little paper is taken, and I trust read, by a hundred and thirty Garos. It gives us in opportunity to visit these monthly, and through these others scattered throughout our Christian villages, and those connected with the Gowahati church. I hope we will some day feel justified in seeing the little hand-press give place to a hand-press of larger size. If we are to be re-enforced as we think we ought to be, I believe it will be expedient to do most of our printing here rather than in Calcutta.

"In the matter of the health of our little band, we have much for which to be thankful. Miss Russell and myself claim ourselves to be in excellent health. Mrs. Phillips has been in poor health, and has been in Calcutta since November under medical treatment. After the decennial conference I remained with her some time, while she was being subjected to severe treatment. On the 25th ult. I reluctantly left her to attend our associational meeting, and to other duties pressing here. Since returning, I am rejoiced by receiving most encouraging reports of her progress. Her physician assures her that she can be cured. She is assured that it is only a matter of a little time: so the future begins to have for us a rosy tint.

"In a field where it takes seven or eight days' journey to reach its farthest part, there is plenty of room to spare. In fact, one man feels almost lost in it. We are praying that the needs of the work may be supplied."

STATISTICS. — Ordained preachers, 6; unordained, 2; other helpers, 36; churches, 9; baptized, 45; members, 827; schools, 46; pupils, 662; contributions, Rs. 242-9-4½.

*Mission to the Assamese.*

GOWAHATI.

Rev. KANDURA, a native. Rev. M. BRONSON, D.D., and wife in America.

Of his work Kandura writes, "Although the number of converts baptized during the year has not been so large as it was in the last few years, there have been additions to each of our churches, in all fifty-nine. A few converts of a new tribe have been this year added to our church. These people are Kolhs, natives of the upper provinces, and employed in tea-plantations. They live about four miles from the station, and attend our Sabbath meetings almost every Sunday. There are many others of their own race who work in the tea-gardens, not very far from the town; and I have hopes that these converts will lead others of their own people to the Saviour. I wish very much that I had means to employ a man of their own race to labor among these benighted and degraded people. I have already found a young Kolh who can read and write in their own language, and is pretty well acquainted with the Christian religion. If I could obtain about Rs. 8 a month, I could support him. I am praying to God to open the way for this most necessary call. The Kolhs are strangers in Assam. They have left their homes and friends, and move about from place to place. They have evidently no settled life and rest.

"Gowahati is the largest town in Assam, and is surrounded by all classes of people, with a larger population than in other districts. We need more laborers and funds than are needed, I suppose, by some other mission stations in Assam; but it is most regretful that we are quite short, both of funds and good laborers. The reason of my having had less number of baptisms than in the previous years has been only for want of sufficient funds to employ laborers, and of good, faithful hands. This year I was so short of means that I could not pay even those that have been already employed, and in charge of the churches out in the interior, their whole year's salary. Had I had sufficient means, and procured good, faithful men, I could have this year succeeded in opening some new places to an advantage. We are surrounded by fields with a full promise to yield, only men are required to work faithfully.

"This year there has been a great trial to three of our branch churches. The preachers in charge of them conducted themselves so unworthily that I was compelled to dismiss them all. It was a most trying occasion to the church as well as to myself. I regret bitterly the great lack of assistants. I have up to date not been able to procure men to fill the vacancies, and do not know what I shall do. There are three churches more without teachers, who gave up this year their work through the love of the world. All these churches destitute of preachers have required my visits oftener than ever. There are many promising places in the interior, where I am confident faithful labor will in a few years' time bring many perishing souls into the eternal life through our Lord Jesus Christ.

"I have tried my best to make all of our churches self-supporting ones, have urged upon the disciples to contribute something every month or year regularly for support of their preachers. They are willing to agree to my entreaty and plan, and have contributed cheerfully, according to their scanty means. Almost all of the Christian people are themselves poor: otherwise they would have gladly adopted the plan of supporting their preachers long before this. The contributions made by the disciples this year have come up to an amount equal to cover the expenses of supporting a preacher for a year. One of the churches in the village has this year built a large, substantial, and nice chapel at their own

cost and labor, besides contributing about Rs. 20 towards the support of their preacher. Another church among the Rabha Kosaries has undertaken the repairs of their chapel, which was built some years ago by themselves, and contributed about two months' salary of their teacher. Another church, consisting all of Garos, gave a small sum towards the payment of their preacher's salary, and agreed to build a chapel, paying the requisite cost and labor.

"Our religious meetings on Sundays and during the week are kept up same as ever, and are attended well. Outsiders occasionally attend our meetings. Our Sabbath school is opened regularly, and is attended well by the children of the native Christians.

"This year we have sustained a heavy loss. My fellow-laborer, brother Apinta, who was an old and good, faithful laborer in this mission station, entered into his rest just on the last day of the year. He was about sixty years of age; and died of dysentery after having suffered from it for a considerable time, getting temporary relief at intervals. It has been a great loss to the mission and to me personally."

STATISTICS. — Ordained native preacher, 1; unordained, 12; churches, 11; baptized, 59; members, 668; contributions, Rs. 99.

#### NOWGONG.

Rev. P. H. MOORE and wife. Miss ORRELL KEELER in America.

The work in this field has not been without difficulties the past year, as will be seen from Mr. Moore's report: "After losing two of our native preachers by death in the previous year, we feel it a special mercy that none of our leading workers have been removed by death during the past twelve months. Tuni has been ordained pastor of the church, and one of our young preachers has been removed by discipline; and an old man and illiterate, who is zealous, and can tell the story of Christ among the ignorant people from whom he has come out, has been appointed to a place among the native helpers. Sardoka is devoting his time to preaching, rather than to a school as he formerly did. On the whole, the year has been one of good work on the part of all the helpers.

"But there are many hinderances. There is not that unity of desire and effort on the part of all the members of the church, which we desire to see. But it is a hopeful sign, that at least some of the members realize that the petty jealousies and strifes among ourselves are the great source of our weakness, and the chief reason that the native churches in this province do not and can not advance to a position of self-support and aggressive work. When they know the disease, there is hope the remedy will be applied.

"Our new pastor, Tuni, has taken hold of his work in good earnest, and in a spirit calculated to disarm prejudice. Still there have not been wanting some whose manner, if not their words, have said, 'Who made thee to be a ruler and a judge over us?' This has been a grief and a hinderance to the pastor; and the more so, because he has no desire to assume undue authority. It seems to us that the Lord is disciplining his servant that he may become a still better workman, and stronger in the faith, and rely on the Lord rather than on any other help.

"Death and discipline have removed from the church-roll more names than have been added to it during the year. Five have died; all of them men, and none old men. Only two of them had reached the prime of life, while the other three were but young men. Five have been suspended, and four excluded; the offences being theft, opium-eating and disreputable life, and lying. Some of those last will be missed when we reckon the forces



of the church, while others will be missed only in counting the number of the roll. One young man has been restored to church-fellowship; and nine have been received by baptism, — seven men and two women. All of those baptized, with one exception, were from the Sunday school. We have been studying the miracles and parables of Christ. This new year we are beginning with the International Lessons. The teachers in the village day schools are instructed to gather the pupils together on Sunday, and teach them the Bible instead of the regular daily lessons; but in some places caste prejudice is so strong that this is impracticable. Of eight Christian teachers, only four report regular Sunday schools; and, in some of these, not all the day pupils can be induced to come on Sunday to study the Bible. In some places they say that even to sing a hymn would imperil their caste, so that even this mode of instructing them avails but little. In the Sunday school here, in the station, we have introduced a system of weekly contributions, and are trying to use the contributions in a way to increase the interest and attendance of the school.

“For Mrs. Moore and myself I can report good health, and a growing interest in the work, and, I wish I could add, a good knowledge of the language; but I realize that the Assamese is still a foreign tongue, especially when I attempt to impart instruction through it as a medium of thought. Mrs. Moore and Miss Brandt made a trip of one month in camp, with a Bible-woman and two of our native preachers. If I could have Rs. 30 per month additional, I think I could secure two very efficient preachers; but I have not the money to support them.”

STATISTICS. — Ordained preacher, 1; unordained, 5; Bible-women, 4; church, 1; baptized, 9; members, 110; schools, 13; teachers, 15; pupils, 239; contributions, Rs. 82-1-9.

#### SIBSAGOR.

Rev. A. K. GURNEY. Mrs. GURNEY in America.

Mr. Gurney's report is as follows: —

“*Kolh and Assamese Work.* — I made visits to Piok and Modhujur last February. At Piok I baptized eight, and at Modhujur nine, Kolhs who are laborers in the tea-gardens. I also visited Piok at the beginning of this year, and found the Christians faithful and living in harmony. Owing to ill health and want of conveyance, I have been unable to visit any other gardens this year. I hear there are several cases for discipline at Modhujur, and have sent native preachers to investigate.

“During latter part of last year I established a school at Modhujur, which has had an average attendance of sixteen, — nearly all children of native Christians. They have had a very hard time as to money-matters of late. The manager of the garden failed, and left them with two or three months' pay in arrears: in consequence they have been unable to pay what they promised towards support of teacher.

“I baptized one Assamese at Sibsagor last year, making eighteen baptisms in all. The usual services have been kept up at the chapel during the year, though the sale of the press has scattered the church considerably. Owing to ill health I have found it impossible to carry on the work efficiently in all its departments.

“Much of my attention has been given to translation. Leviticus has been revised, First Book of Chronicles, and the Pentateuch printed to the thirtieth chapter of Exodus. The press was sold and made over to the Assam Tea Company, Oct. 31, 1882. This

became necessary, owing to state of my health, and demands of my work ; so that translation became greatly hindered with the additional care of the press."

STATISTICS. — Churches, 4 ; unordained preachers, Assamese 3, Kolh 2, total 5 ; baptized, 18 ; admitted by letter, 1 ; died, 2 ; increase, 17 ; members, 209.

*Mission to the Nagas.*

MOLONG.

Rev. E. W. CLARK. MRS. CLARK in the United States.

Mr. Clark reports, "In the middle of the last rainy season, Godhula, who is in charge at Merangkong, baptized there eight persons ; and a church was formed. Of those eight baptized, one has since died : so the Merangkong church numbers seven persons. The church here at Molong now numbers thirty members ; six were baptized during the year, and one has died. Three schools have been maintained, — two at Molong, and one at Merangkong ; scholars in attendance, sixty ; average attendance, forty. The teachers are Assamese, except the teacher of the girls' school, who is a young Naga woman, one of Mrs. Clark's pupils.

"The first catechism in Naga has been revised and reprinted here. A man and boy did the work in about as many days as it required to get the same amount done at Sibsagor. I am now printing the Gospel by Matthew. After this I purpose printing a history, if possible, for the schools, and perhaps some other short work. The little hymn-book must also be reprinted. If my health and strength permit, it would be well to print a small grammar, and English and Naga vocabulary, also a Naga and English dictionary.

"I am about granting the request of a large village called Sangtungia (or Sangtoongia) for a teacher. The request is an old one, and the village one of the best in the tribe. There are other large villages asking for teachers, which I cannot at present supply, — partly for want of suitable men as teachers, and partly for want of money. The field is whitening for the harvest. More laborers, and especially more means for their support, are sorely needed. In many of the nearer villages there is a considerable knowledge of Christianity. The quickening power of the Holy Spirit to make this knowledge effective in the hearts of men is my earnest prayer. The times are fast ripening for this, and then will be the great ingathering."

STATISTICS. — Out-stations, 2 ; ordained preacher, 1 ; unordained, 1 ; other helper, 1 ; churches, 2 ; baptized, 14 ; members, 37.

KOHIMA.

Rev. C. D. KING and wife.

Mr. King sends an encouraging report : "The promise and hopefulness of this new field are such as to call for deep gratitude. The year that has just closed has been marked by some very evident tokens of God's providential dealings by which all things are made to work together for good. My dear wife has been permitted to rejoin me in new-found health, and has enjoyed since her arrival a growing sense of real and confirmed health such as she had not known before for more than ten years. This has meant, in reference to the mission, not only an additional missionary worker with a useful and necessary language at her command, and all the peculiar influence and tact of an experi-

enced lady missionary ; but the probability is, that, but for the timely coming of my wife to help me, my own health would have completely given way. We now have reason to hope that we may both have health and vigor to continue our work here for a good term of years without interruption. We are especially glad to report three native helpers.

"The schoolboys are the first of their tribe to come under direct Christian influence. They understand something of Assamese, and are constantly under Christian instruction. Mrs. King goes to the schoolhouse every morning to conduct the singing, and impress some Christian truth. The boys come in a body every Sunday to the little meeting held in the schoolhouse, and conducted in Assamese by Robie or one of the teachers. They manifest a decided interest in what is taught them ; and some of them have spent whole evenings, sometimes till near midnight, at the house of their teacher, who spends the time in explaining the Christian religion and in praying with them. In the school they have shown themselves very tractable, and very quick to learn. They were examined when the school had been in existence just a year, and were found to have made most gratifying progress."

Three unordained preachers.

#### MISSION TO THE TELUGUS.

The number of native Christians in the Telugu mission is now but about two thousand less than in Burmah. They are, however, nearly all recent converts ; and in education, Christian intelligence, and ability for the management and support of their own religious institutions, are far behind most of the Christian communities in Burmah. They are Christians, and many of them are very active and earnest Christian workers. But many years of growth "in the grace and knowledge of our Lord Jesus Christ" will be needed to prepare them to safely and efficiently conduct their own religious affairs. It may be considered a matter of encouragement in regard to the Telugu mission, that while Christians in Burmah are of several different races, and therefore separated by language, custom, and tradition, even after conversion, the Telugus are all one people : the barriers of caste alone divide them one from another ; and, when these are destroyed by entrance into the Church of Christ, there is no longer any thing to prevent them from working together, unitedly and effectively, for the advancement of the kingdom of our Lord in their land.

On the Ongole field alone there are now more than twenty thousand Christians. Until 1881 these were all gathered into a single church, with headquarters at the central station. In that year twenty-six churches were formed from the central church ; and now the large field of ten thousand square miles has been divided into five, with headquarters at as many different stations. The four new stations are, Cumbum, about sixty miles west of Ongole, to be occupied by Mr. and Mrs. Boggs ; Vinukonda, about sixty-five miles north-west of Ongole, to be occupied by Mr. and Mrs. Thomssen ; Narasaravapetta, fifty-five miles north of Ongole, to be occupied by Mr. and Mrs. Maplesden ; and Baputla, forty-five miles north-east of Ongole, which will be in charge of Mr. and Mrs. Bullard. This division of the field will greatly facilitate the labors of the missionaries, enabling them to communicate with the native preachers and Christians more easily and frequently, and to reach the heathen in all parts of the district more readily. The baptisms on the Ongole field have this year, as before, been limited by the difficulty of gathering the converts for examination and baptism ; but under the blessing of God the new arrangements are expected



to remedy that hinderance, and to show great advancement in the strengthening of the Christians and the conversion of the heathen.

MADRAS.

Rev. L. JEWETT, D.D., and wife, Rev. N. M. WATERBURY and wife, Miss MARIE MENKE, Miss EMMA RAUSCH-ENBUSCH.

Of his own and Mrs. Jewett's labors, Dr. Jewett writes, "During the year 1882, both Mrs. Jewett and myself have been brought near to death, and restored to our usual health. We feel conscious that the Lord has sanctified sickness and bereavement to our spiritual good. Sabbath services have been held in Royapooram regularly. At the out-stations, services consist of Sunday school at four P.M., in the caste-girls' schoolhouse, and in the Mulakotram chapel schoolhouse; followed by preaching in the chapel, a house, or on the streets. It is our plan to give leaflets, in the several languages spoken in Madras, freely, without money and without price; also to give away with discrimination small tracts. Our pupils are willing to purchase Scriptures and religious books, as well as school-books. As fast as our evangelizing work progresses, and with it our primary schools, we are preparing the way for the circulation of the Scriptures and Christian books.

"We have nearly completed the new revision of the Four Gospels. The brethren are having an edition of Mark printed. This led us to a new revision of the book, which cost us much time and careful toil. We tried to make it as perfect as possible. We have now seven Sunday schools, and six of the pupils have been baptized. The caste-girls' school numbers seventy-five bright promising girls of various castes, Brahman, Sudra, etc. Two conductresses must be employed to accompany them to and from school. The girls are mostly small. Their parents will take them out of school at ten or twelve years of age. Some of them are very clever. They are taught geography, grammar, definitions in poetry, singing, sewing, etc. There is also an interesting Bible-class. The Sunday school opened with more than twenty scholars. About twenty-five zenana pupils have been taught, and much religious instruction has been given in their households. One gives a good testimony in the presence of many: she says she believes in Christ as the only Saviour of sinners. Several others are 'hopeful believers'; Brahmins are coming slowly, taught by Christian teachers who were once Pariahs."

The general work of this station is now in charge of Mr. Waterbury, who reports as follows in regard to it: "The ever-faithful Rungiah is with me, and is my only helper. Mrs. Waterbury has no Christian woman to act as a Bible-woman, to teach sewing in our schools, or to take charge of the girls we are training. Miss Menke has three women who teach in the zenanas; and there are two excellent women who teach in Mrs. Jewett's caste school, and also visit the zenanas. There are two male Christian teachers in Mrs. Jewett's Mulakotram school, and naturally this school is showing the most encouraging results. One very promising boy from that school has recently been baptized, and we are praying for others. Every one of our village schools is taught by a Brahman teacher, and we pray for the day to make haste when we can make them really Christian schools. During the year one preacher whom we sent to Ramapatam for a time has left us to get four times as much money in secular business. The teacher of our main school also left us, with his wife, to accept twice as large a salary from the Wesleyans. Several persons from the Church Mission, 'thinking that godliness is a way of gain,' came to us for baptism, and gave their children for our boarding-school. They have, however, gone to

their own place. The man whom we report as in the seminary stammers, and loves filthy lucre ; but I hope that the Lord will make him fit for some work yet. Our other native helper is a colporter employed by Dr. Jewett. The zenana pupils I report are Mrs. Jewett's. Miss Menke's work is opening nicely.

"Our home is as near to the Telugu population as we can well get, and is exactly in the centre of the city. The Telugu people here may be roughly divided into two classes, — the caste people, who live mainly in Blacktown ; and the shoemakers, sweepers, tank-diggers, etc., who live largely in the north-west part of the city. Miss Menke's work is naturally in Blacktown ; and our work is entirely in the north-west part of the city, among the poorer classes. We now have a new and neat chapel in the front of our compound. It is very near to the street ; and, in order to attract people the more, I have just got two large sign-boards, which hang at each side of the entrance through the hedge into our compound. As the chapel is used all the week for a school, I have one sign-board for the school, and one for the church. The church sign gives the time of all our meetings ; and the school sign adds to the announcement of an Anglo-vernacular school the words, 'Wisdom is the principal thing : therefore get wisdom.' 'But where shall wisdom be found? and where is the place of understanding?' 'The fear of the Lord, that is wisdom ; and to depart from evil is understanding.' Every day many are reading these signs ; and often they come to the door of the chapel, and listen while we are singing or talking there.

"Our compound school is now quite small, only numbering fifteen pupils ; but I trust that some of these will more than repay the cost of sustaining the school. Miss Menke wished to have her work entirely separate from ours ; and she has therefore taken some of these pupils, with two or three others, to form a new school. Our 'poor-schools,' as they are called here, seem to furnish the best immediate opening for our work here. Street-preaching is peculiarly difficult in a city where several languages are spoken, and where drunkenness abounds. Besides, we have but one preacher, who is also obliged to do much work that does not properly belong to his office. He looks for converts among the boys and girls, who shall grow up to be Christian workers. We hope also to see each one of these schoolhouses made a weekly centre of prayer, and afterward a place where God's word is spoken every Sunday. Three of these 'poor-schools,' including one started since the date of my report, have been begun within the last five months. These three schools alone had eighty pupils in attendance yesterday. In one of them I started a Sunday school last Sunday with twenty-six boys and two girls, besides men who stood and listened to the words spoken to the children. Mrs. Waterbury has a school of thirty, with two little girls to help her ; and Miss Rauschenbusch has taken one, with one boy and one girl to help her.

"Two of our schools have peculiar interest, because they are among a new class of people, untouched before, I believe, by any of our missions. The tank-diggers to whom I refer dig tanks and wells, make roads and excavations of all sorts, build mud walls, dig canals, etc. Owing to the nature of their work, they are somewhat migratory ; but in the suburbs of Madras they have six or eight villages, and the population is stationary. They are very respectful, diligent people ; but they are extremely drunken. They live in houses shaped precisely like a haystack, and thatched with palmyra-leaves. The two villages where we have opened schools contain three or four thousand of them ; and I am only prevented from attempting to reach more of them by the fact that I have no one to put any Christian influence into the work if I start any there



“Our church here is small, and the members are few; but their contributions have been two rupees per member, and our own contributions have been nearly three hundred rupees. As many of our members are children, and as there is only one member whose income is more than fifty dollars per year, I think the amount need not be despised. For eleven months of last year the church paid half the expenses of a ‘poor-school,’ besides paying more than a rupee a month for church expenses.”

STATISTICS.—Out-stations, 7; ordained preacher, 1; Bible-women, 5; other helper, 1; church, 1; baptized, 11; members, 45; schools, 8; teachers, 11; pupils, 244; contributions, Rs. 95.

#### NELLORE.

Rev. J. F. BURDITT and wife, Miss DAY. Rev. D. DOWNIE and wife in America.

Mr. Burditt reports, —

“*Station.* — My personal connection with this station commenced with April last, the chief event of which month was the opening of the new chapel. The beautiful building then dedicated admirably meets all the requirements of the work. In it, throughout the remainder of the year, our Sunday services have been regularly held; the exercises usually conducted by our able preacher, Rev. N. Canakiah. The Sunday school maintains its excellence, and is still enlivened by the blackboard lessons prepared by Miss Day, and artistically drawn with colored chalks by our schoolboy C. Veeraswamy. The attendance upon all services, especially those of the monthly gatherings, has been very good; and on the veranda of the chapel, which abuts upon the thoroughfare, a crowd of heathen hearers usually gathers, some of whom not unfrequently enter, and occupy the benches conveniently placed for them. The collections made each month have been very creditable to our poor people: besides paying all incidental expenses, a balance of some two hundred and fifteen rupees has been paid into the chapel building-fund during the year.

“On Sunday afternoons our school-teachers and others hold meetings in different sections of Nellore and the surrounding villages, to which I frequently accompany them; but the contact with official life and English teaching has so long familiarized many with the leading truths of Christianity, without the heart being touched, that, in the immediate vicinity, little impression seems to be made by street-preaching.

“*Education.* — The compound schools are in a very flourishing and hopeful condition. Miss Day returned from the Hills in September, ready to devote fresh energy to her accustomed work; and under her care the girls’ school continues to prosper. The boys’ school has merited and received special attention, as from it our supply of future preachers and workers must continue to be drawn. To improve the school, the teachers have received daily instruction from a Telugu *munshi*; and through the English, which they understand, from the missionary also. As a consequence, their teaching in the school has been much advanced; and, though the returns of the government examinations are not yet complete, we believe all the boys in the different classes passed, including, for the first time, a fifth standard class, consisting of five boys, — a credit, of course, to the instruction of former years, as well as the present. The amount of government grant is not yet definitely known; but we have been given to understand that the thirty boys have earned over two hundred rupees.

“The boys are very industrious and well behaved, promising well for the future of the mission; and while no distinct estimate has been made, they give a good equivalent for a part of their support by the out-of-school labor done for the repair and improvement of



mission property. If some of these clever boys could be taught trades, they might in the future obtain an income out of which to aid the cause ; for, though we can ill spare a single man from direct evangelizing work, yet, if all who are made capable of earning more than bare subsistence become preachers and teachers, self-support will never be attained. The boys are being encouraged, therefore, to learn bricklaying and other useful employments as opportunities offer. A few have been taught by the missionary to bind books, in which they display wonderful ingenuity and skill, and with proper apparatus would soon be able to support themselves without discontinuing their studies. Another who is a good student, but who, owing to an impediment of speech, is unadapted to evangelistic work, we intend to send to the hospital for medical training.

"The religious condition of the two schools is also good. Of the few who were not Christians, nine from each school have been baptized during the year. Six of our boys were sent in July to join the new class at the Ramapatam Seminary. Three of our seminary students will complete their four-years' course of study in April next ; and, after the thorough training they have received at the expense of the Union, it will be a pity if for lack of funds they cannot be regularly employed in the work. Village schools still suffer for want of teachers. During the seminary vacation several village schools were taught for short terms by our students ; but we have been able to maintain three only throughout the year. Now that more boys are available, we shall do as much of this important work as funds permit.

"*Evangelization.*—During the first months of the year brother Downie made some tours in the south and west of the field. From April, during the remainder of the year, tent-work is well-nigh impossible ; but I have made some trips to Alloor and the villages round about, and we have held some meetings in tents and schoolhouse nearer Nellore, from which good has resulted. Canakiah has also made some trips without me, but latterly has been busy in superintending the building of a hospital for Miss Day's school. While, however, work and weather have detained us in Nellore, the preachers have continued to itinerate throughout the territories assigned to them. They make good reports every month, and we have seldom been without some baptisms.

"A constant argument has been maintained on the matter of self-support, and our people are gradually growing in that direction ; but the number of Christians in this field is so small, and they are so very poor and scattered, that the preachers who carry the word to the heathen must, for the present, be supported by the mission : the only alternative, their own manual labor, would require them to spend their whole time to earn a bare subsistence, and preclude all aggressive mission work. In this connection it should be remembered that every faithful Christian in this Sabbathless land is already called upon to sacrifice, for conscience' sake, one-seventh of his earnings.

"The Bible-women and colporters have labored faithfully and with a measure of success. The great hinderance to profitable colportage is, that, while the caste people will generally have nothing to do with our religion or religious books, the class of people from amongst whom our converts are drawn, being by caste and custom entirely excluded from government schools, are, as a rule, wholly unable to read. My desire would be to establish, in as many villages as possible, primary classes or night schools, entirely free from the trammels of government patronage, with the avowed object of teaching all comers to read, and thus prepare for the more extended circulation of tracts and Scriptures. Let evangelization precede education ; but unless primary instruction soon follows, in the absence of living preachers or ability to read, results must be very imperfect and unstable.

"Alloor is holding its own. Through the kindness of the mission band at Livermore Falls, Me., — which has contributed for the support of the preacher Chinna Nursu, — we were enabled to build for this faithful toiler a cheap house to shelter him and his ; and from this humble abode he sallies forth to do pastoral and evangelistic work, deserving of the highest commendation. Among the rich farmers (*reddis*) of the neighborhood he finds a welcome and attentive hearing ; but the Jesuitical Brahmans, who care nothing how many base-born and poverty-stricken converts we may make, watch these men with un-sleeping vigilance, and quarter upon them trusted agents prepared with artful sophistry to clutch away the good seed ere ever it takes root ; and, indeed, their task is easy, for few who have not been in South India can realize through what great tribulations these men must enter the kingdom. The members attend their weekly meetings fairly well, and are making some improvement on their former record ; but they desire and need a missionary very much.

"We review our first year of mission life with deep gratitude to our heavenly Father for many mercies and unexpected blessings. Our progress in the language, hindered by many things and unusual duties for a first year, has not been what we could wish ; yet we are thankful to be able to understand and be understood sufficiently for the ordinary conduct of business, and, upon occasion, to lead a meeting, or give short addresses of the kind that by degrees expand into the dimensions of sermons. We love the work, and, while thankful for a measure of steady growth, believe the prospects of a ripening harvest are brightening every day."

STATISTICS. — Ordained preachers, 2 ; unordained, 10 ; Bible-women, 8 ; churches, 2 ; baptized, 54 ; restored, 2 ; excluded, 5 ; total membership, 563.

#### ONGOLE.

Rev. J. E. CLOUGH, Rev. W. B. BOGGS and wife, Rev. EDWIN BULLARD and wife, Rev. W. R. MANLEY and wife, Rev. R. MAPLEDEN and wife, Rev. G. N. THOMSSON and wife, Rev. D. K. RAYL and wife. Mrs. CLOUGH in the United States.

The report from Ongole is as follows : "The past year has been one of prosperity in many ways to the Ongole station. The health of all the missionaries has been good, and our hearts have been rejoiced by the arrival of new helpers. Mr. Clough spent the first three months of the year in travelling. He was enabled to visit a considerable portion of the field, and encourage and strengthen the Christian people where he went, as well as to baptize the new converts. In September he and Messrs. Maplesden and Thomssen made a tour of inspection through the northern part of the field for the purpose of locating some new stations. Nursarapetta, about fifty-five miles to the north, and Baputla, about forty-five miles north-east of Ongole, were selected, and the sanction of the Executive Committee solicited to make these places new centres of missionary effort. When not touring, Mr. Clough has been directing the mission work of the station as usual. Mr. Manley has been engaged during the entire year in the high school. The mission has received a valuable addition to its working force in the person of Rev. J. Kiernan, an Eurasian gentleman who was employed as an evangelist and colporter by the English Baptist Missionary Society in Madras until that station was discontinued. He has been employed thus far, since coming to Ongole, as an evangelist, preaching to the caste people, and going out occasionally to villages near Ongole. He has met with some opposition. At one time his life was threatened if he did not cease preaching to the Brahmans ; but



there are also encouragements, and, while none of the Brahmans have publicly professed Christ, there is abundant evidence that many are thinking deeply and seriously on the subject. In the month of November, Mr. Kelly, who for a year and a half had been the first assistant in the high school, resigned his position for government employ; and his place has been supplied by a Mr. Arbuthnott, an Eurasian gentleman of considerable ability.

"The native preachers have been working faithfully in their respective places as in former years. With one single exception they have all been true to their trust, and have done a good work for the Master. The one sad exception was one of our most trusted men, who was found to have given way to an appetite for strong drink to such an extent that he had to be silenced from preaching and expelled from the church.

"The boys' school has had a prosperous year. There have been 127 in attendance, with a monthly average of 84. In July 20 were selected for the seminary at Ramapatam, 10 accompanied by their wives. The head master Ragavalu, an earnest Christian, has been studying in the high school; but at the same time his own school has not been neglected, and the boys passed a very creditable examination, receiving a grant-in-aid from the government of Rs. 235. The health of the boys has been good, and there have been several baptisms from among them.

"The girls' school also has been prosperous. A grant of Rs. 508 was secured by the examination this year. The average number of girls in the school for the year has been 112. Miss Kelly still remains, and has proved herself admirably adapted for the work in which she is engaged. With few exceptions the girls have had good health, and we are glad to report several baptisms from among them also. It should be understood, however, that all except a few in this and in the boys' school have been baptized before they enter the school. These two schools are entirely separate and distinct from each other, and from the high school. Each has its own place of recitations and staff of teachers.

"There are also 190 village schools, in as many different villages, with a total attendance of 2,350. These are all taught by Christian men and women; and, although of a very primary character thus far, many have been instructed to read the Bible, and some have acquired a fair primary education in them.

"The new churches in the different parts of the field have all made good records during the year; but for the sake of brevity this one report is made to cover the entire field, and the statistics of the whole are given in one summary below."

#### *Ongole High School.*

For this school Mr. Manley, the principal, reports, "This institution, although located in Ongole, is intended to meet the entire wants of the Telugu mission, so far as higher education is concerned, just as the seminary at Ramapatam does in the matter of theological training. It is not merely the only one in the Telugu mission: it is the only institution of the kind between Nellore and Guntoor. The curriculum of studies is that prescribed by the Madras University. It embraces a course of seven years' study; and is so arranged as to give the native student, in addition to a knowledge of grammar and literature of his own language, a fair English education. The vernacular is retained throughout the entire course, but the English becomes the language of text-book and recitation after the third year. The very patent reason for this is, that it is only through the medium of some other language than their own, that any education, in the



proper sense of the term, can be given to these people. The Bible forms a regular part of the course in all except the two lowest classes.

"There are two very difficult examinations, — one at the end of the fifth year, by the government, termed the middle-school examination, which makes the successful candidate eligible to employment in the government civil service ; and the other at the end of the seventh year, by the Madras University, termed the matriculation examination. This year a class of fifteen boys was prepared for the middle school, and one of nine for the matriculation examination. Of the former all passed but three, four of them being in the first grade. Of the latter only three passed ; but, as this is as good as the average for the entire Nellore district, it is not quite so discouraging as might at first appear.

"The staff of teachers embraces, in addition to the principal, two Eurasian and six native teachers. There is also an alphabet-class connected with the school, though not really a part of it, for the benefit of our Christian boys, and others who are not prepared to enter the first class. There have been opened also two primary schools — one in Ongole, and the other at Kottapatam ten miles east of Ongole — to serve as feeders for the high school. There are fifty or sixty boys in these two schools, many of whom will come into the high school as soon as they are prepared.

"Among our students there are Brahmans, Comaties, Sudras, and Mohammedans, beside our Christian boys. No distinctions of caste or religion are allowed ; but all these different classes sit together on the same bench, and recite the same lessons. The school has grown to such an extent that there is not sufficient room in the present house. There is also great need of books of reference, and apparatus. I have had to extemporize such experiments as I was able in physics and chemistry, and the rest has had to go without illustration. We are still hoping for government aid to secure these needed articles, as well as toward the running expenses of the school ; but so far we have received nothing.

"There have been during the year, including the alphabet-class, 178 boys enrolled, with an average monthly attendance of 146. Of these, according to their religions, 54 were Christians, almost all of whom have been baptized ; 7 were Mohammedans, and 117 were Hindoos. A sum of Rs. 741 has been collected in fees."

Last year, by a misunderstanding, the number of church-members on the Ongole field was stated too low ; but the correct number is given in the following :—

STATISTICS. — Churches, 27 ; baptized, 1,972 ; received by letter, and restored, 33 ; excluded, 378 ; died, 129 ; present number, 20,865 ; ordained preachers, 41 ; unordained, 35 ; colporters, 4 ; Bible-women, 10 ; village schools, 190 ; pupils, 2,350 ; girls' school, 6 teachers and 112 pupils ; boys' school, 5 teachers and 127 pupils.

#### RAMAPATAM.

Rev. R. R. WILLIAMS, D.D., President of Brownson Telugu Theological Seminary ; Mrs. WILLIAMS.

Mr. Boggs remained in charge of the theological seminary until near the close of the year, and therefore sends the report of that institution for 1882 : "I continued in charge of the seminary throughout the year, Dr. Williams returning from America in December. The regular work of the institution was carried on in all its branches, unhindered by disease or death or any untoward circumstance. Only one student died during the year, and he had gone to his village some time before.

"*Teachers.* — The number of regular native instructors in the seminary is now five, an additional one having been appointed at the opening of the new term in July. He is a

young man of much promise, who completed the course of study in the seminary in April last. He now has charge of the class of new men who entered at the commencement of the term. All the teachers have been devoted and faithful, increasing in ability and efficiency constantly.

*"Students.* — At the close of the seminary in April, some thirty students, having completed the course, left the institution, and are now engaged either in preaching or teaching in their respective places. At the opening of the new term a class of fifty-three men were admitted, and are now going on in the regular course.

"It is earnestly to be desired that the standard of scholarship in the seminary should be raised. Only when the students can have a tolerably good foundation of common-school education laid, before they enter on the special study of theology, can we hope to see the men who go out from Ramapatam men of ability and influence. It is hoped that after a few years the high school in Ongole, and other good schools, will supply students for the seminary, who will thus have a thorough drill in the common branches of learning to start with.

*"Ramapatam Mission School.* — This primary school, composed of Christian children belonging to the villages about Ramapatam, has been well sustained; and in February, 1882, received a government grant of Rs. 246-12 as the result of an examination.

*"Evangelistic Work.* — The mission field cultivated by the students (a radius of ten miles around the seminary) has been regularly visited by them every week. The Christians have been instructed, and the gospel has been preached. Most of the villages have also been visited by the missionary. A number were baptized during the year."

As Mr. Boggs was away from Ramapatam when the report was prepared, he was not able to send the statistics of the field-work from the station; and we are obliged to insert again those of last year.

STATISTICS. — Preaching by the instructors and students of the seminary; churches, 5; members, 531; baptized, 23; schools, 2; pupils, 268.

#### KURNOOL.

Rev. F. E. MORGAN and wife. Rev. D. H. DRAKE in America.

"The health of myself and family has been good, with the exception of occasional attacks of fever which I had in the first half of the year. There has been no pestilence or scarcity to occasion special distress to the Christians. I was continually engaged, till the first of April, in superintending the construction of the new mission bungalow which had been commenced in the previous year. Since the first of October I have spent further time in completing it, and putting up outbuildings. We have occupied the new bungalow since April; and, now that it is completed, we find it as convenient and comfortable as we could desire.

"I invited the two preachers of the mission with their wives and a number of other Christians to come to Kurnool for a short course of Bible-study in the hot months of April and May. We studied the first eleven chapters of Romans with considerable care, and I was gratified with the interest shown by the students. As a result, in part, of this study, I have heard an unlettered man, who would be generally considered as low as the lowest in regard to caste, explain the way of life with such clearness and force as to secure the respectful attention of a group of Brahmans. During the rainy months from June to October, I was here in Kurnool, with the exception of the time spent in two short tours.



"We have two helpers regularly engaged in mission work. One of them, Paul, lives here in Kurnool, and preaches daily in the town or in villages in this part of this field. The other, Oogriah, lives at Atmakoor, forty miles east of here, and labors faithfully with the church at that place. In addition to these, two of our members who are now in the seminary at Ramapatam engaged in work in this mission during the last vacation. Efforts to sell books at a stall in the bazaar were discontinued in April on account of the meagre results of the work. Since then I have placed a few copies of Scripture portions and tracts in the hands of the preachers and some of the church-members, who have had some success in selling them. One of the Christians went on a tour, trying to sell his books; and by God's blessing his efforts resulted in the conversion of a young man in a village that had not previously been visited by any of our helpers.

"In July the church felt compelled to exclude from its membership a large number who had for a long time neglected its ordinances. One person who was suspended has since returned to an orderly walk, and we have tried to lead others to repentance. But very few persons, aside from the small number of Christians resident in Kurnool, have attended the Sabbath school and preaching services regularly held in the mission bungalow. The attendance at the Atmakoor chapel has included some besides Christians, and in another village a number of persons meet regularly on Sabbaths in a private house for worship: a young man who was formerly in the mission school reads the Scriptures to them.

"I regret that so little has been done in school-work during the year. A few persons whom I would be glad to have under regular instruction cannot come, and others will not come at their own parents' expense. Six persons have been added to the church by baptism. Of others who have heard the truth with apparent eagerness, some have been found to be 'stony-ground' hearers, — no depth of conviction; but many, I believe, treasure up the Word in good and honest hearts."

STATISTICS. — Unordained preachers, 2; churches, 2; baptized, 6; members, 191; school, 1; pupils, 10; contributions, Rs. 13-7-4.

#### SECUNDERABAD.

Rev. W. W. CAMPBELL, Rev. ELBERT CHUTE and wife. Mrs. CAMPBELL in the United States.

Of the work at this station Mr. Campbell writes, "Of the work here at Secunderabad I can say but little from personal experience, as I only reached Secunderabad on my return from America, the 29th of November. The condition in which I find the work, however, and the statements which brother Loughridge, who had charge of the mission during my absence, has given me, enable me to know something of the year's work. I am thankful to report that on the whole I find the mission in an encouraging condition. As usual in a new work, there have been discouragements and reverses met with.

"*Helpers.* — Two of our helpers have been led astray, and lost to us. Others have remained faithful, preaching the Word to their heathen neighbors and in surrounding villages. One of my preachers has made special advancement. Five years ago he did not know his letters. By his own efforts, without having any advantage of a school, he learned to read. He began work as a colporter; but, just before I left for America, I set him at the more direct work of preaching. On my return I find him faithful at his post, having made much advancement in reading, so he can read the word of God quite well, and can tell the story of the cross with effect to those around him.

"*Field-Work.* — This has necessarily been carried on very limitedly. Brother Lough-



ridge had his own field on his hands as well as mine : hence it was impossible for him to do much touring. After arriving at Secunderabad, I was able to make one short tour before the close of the year. I was pleased to find that the people had not forgotten me, and not entirely forgotten the message of the blessed Saviour, which I had been permitted to deliver to them. In some villages they seemed glad to see me. The way of life is being gradually opened to their dark understandings, and in time the Sun of righteousness must shine into their hearts with healing power.

*"The Church.*—Some have been baptized into the fellowship of the church by brother Loughridge during the year. Among these are five Europeans, members of one family, Lieut. Butler's. The church service has been regularly sustained. Since my arrival I have again opened our English Friday-evening prayer-meeting. These have opened encouragingly with an attendance of from fifteen to twenty-five, and perhaps sometimes more. This, of course, is an incidental part of our work.

*"Schools.*—The station school with a number of boarders has continued during the year. The little school in Pickett, near Secunderabad, has also been kept up, although under somewhat discouraging circumstances. The teacher was dismissed for irregular conduct. One of the boarding-school boys was placed in charge of it, and thus it was continued through the year. The attendance has been small. It is difficult to make the poor people feel the need of an education, and it is the *poor* we are trying to reach with this school.

*"Street-Preaching.*—In the general bazaar, palem, and street preaching, there are a number who are listening well. They admit every thing, and sometimes seem just ready to step inside the kingdom. We can only labor for them, and pray the Lord's blessing and saving grace. May those in America who are interested in the salvation of these poor benighted souls pray with us, that the word of life may be made effectual to their salvation ! More pleading at the throne of grace would bring answers of salvation to the perishing."

STATISTICS. — Church, 1 ; baptized, 7 ; received by letter, 6 ; excluded, 2 ; members, 67 ; unordained preachers, 2 ; school-teachers, 2 ; Bible-woman, 1 ; school, 1 ; boarding-pupils, 14 ; total number in station school, 26 ; scholars in Pickett school, 7.

#### HANAMACONDA.

Rev. A. LOUGHRIDGE, Rev. A. A. NEWHALL. Mrs. LOUGHRIDGE in America.

Mr. Loughridge presents the report for this station : "The personal time of the missionary has been divided between Secunderabad and this station. Neither field has had the care it deserved ; but, in the absence of Mr. Campbell, it was necessary to sacrifice the interests of this station somewhat, that Secunderabad, one of our most important stations, might not be wholly without the presence of an American laborer. In November I had the privilege of welcoming Mr. Campbell and Mr. and Mrs. Chute to Secunderabad. Mr. Campbell at once assumed charge of Secunderabad interests, and will report for that field.

"At Hanamaconda our time has been devoted to preaching the Word in the town and surrounding villages daily, unless unavoidably prevented. Here and there persons have seemed interested in our message, but no special awakening has been manifest. One man, head of a family, has been added by baptism, while two persons have been excluded for gross immorality. Another man and his wife, who had been for two years attending

our school, — he supported by the little church, she by the woman's society, — were sent to their village in July. His health was not very good, and his progress was not satisfactory. His wife had made much better progress than her husband; and I offered her  $1\frac{3}{4}$  rupees (70 cents) a month if she would teach a school, and collect a small fee monthly. With \$1.40 for material aid, given by a friend, the two Christian men, with assistance of heathen neighbors, put up a little house for its use; and in July the school began. It was a great pleasure to see the same men, who two years before joined in persecuting these for becoming Christians, join in helping erect a little house which we now use for a school, where the Bible is daily taught, and in which we hold services when we visit the village.

"Another man, who has for two years manifested some interest at times, and at others seemed almost ready to break away from heathenism and caste, asked for baptism. He has two wives; and we deferred his reception until he would arrange to put away one, and make some provision for her support. He at last proposed a plan that seemed quite just and unobjectionable, and we were expecting soon to receive him. In January I visited his village; and while there he asked to have his two children taken into the school, and supported out of mission funds. When asked whether or not he and his two wives were accustomed to use about so much money daily for tobacco and drink, he said it was true, — a sum ample to pay the school expenses of both children. When asked whether he would not continue as heretofore to support his children at home if left there, he said he must do so. I then assured him that his children would by no means be taken into school unless he provided for a very substantial part or the whole of their expenses. Whereupon he said that at another mission children were gratuitously supported, and if he went across the river to that place, he could at once have his children similarly cared for. He departed from us, and walked no more with us. He is a poor man only because he spends all he earns in heathen living; but, being a man of very wide influence, we hoped he would soon be as bold a witness for Christ as he had been for Krishnu.

"A long tour was made towards the east and north-east, over entirely new ground, during which twenty-four villages were visited for the first time. Many heard the gospel as a strange new story never told before in that region. The promised blessing on seed thus sown beside all waters is sure.

"We report three schools; one, referred to above, having been added during the year with increased attendance in the other two. They are attended by Pariahs, Sudras, and Mohammedans; and from fifteen to twenty of the children attend Sabbath school regularly. The distance we live from the town renders it difficult to induce them to attend regularly at the opening; but they all remain to preaching service. The sound of hammers and saws as I write this report, assuring me that some eighty workmen are pushing up our new mission house, gives me hope that after a few months we will be right among the people; and we hope then to see enlarged and improved work all round us.

"One of the Bible-women with her son, who is a teacher, has been absent the greater part of the year, though busily at work with Miss Day at Nellore. They are expected back in a few weeks. Some of the helpers have made very perceptible growth in the graces of the Spirit, and in Bible knowledge.

"Some success has been realized in leading the native brethren to contribute to the Lord's cause, but less than one could wish to report. One helper, whose income is \$3.35 a month, besides two suits of clothes a year, gives regularly *one-tenth*. Another family of

three adults, two of whom give full time to the mission, with an income of \$3.80 a month, besides clothing as above, give twenty cents a month, and have laid away an average of *one dollar* a month for three years. The annual average to each family, five rupees and eleven annas (\$2.27), is encouraging; yet not one family gives as much as the average low-caste family gives to their mendicant priests, not to speak of feast-days, religious rites, foolish marriage expenses, etc.; nor as much as such an average family consumes in narcotics, chiefly tobacco; nor half as much as nine out of ten such families in these parts spend in drink."

STATISTICS. — Church, 1; baptized, 1; excluded, 2; members, 15; schools, 3; pupils, 91; average monthly enrolment, 48; heathen children, 82; native Christian families, 5. Contributions to church funds: by native Christian families, Rs. 28–8; by others, Rs. 60; total, Rs. 88–8.

## MISSIONS TO THE CHINESE.

### BANGKOK, SIAM.

Rev. WILLIAM DEAN, D.D.; Rev. L. A. EATON.

The work among the Chinese in Lower Siam is much hindered by the "Red Letter Society." This is a secret organization among the Chinese laborers, which appears to have absolute power over its members, and even defies the power and authority of the Siamese government. Riots and robbery are common, and the strength of the society is becoming so great that the orderly condition of business and society is seriously threatened. This society is opposed to every thing of a religious character, and they have succeeded in terrorizing some of the Christians, and so reducing the number of attendants upon worship. The Roman Catholics, also, are becoming arrogant toward Protestant Christians, and take advantage of the disorganized state of society in Siam to commit acts of oppression and persecution. Under these circumstances the present progress of the mission in Siam is likely to be hindered; but it is more and more evident that the Chinese are to have a predominant influence in shaping the future of that country, and their evangelization is of the utmost importance to its future well-being.

The mission in Siam has suffered a most serious loss in the death of Mrs. Dean, whose labors were especially among the Siamese. There is now no one in the mission who can give attention to the people of the country. Rev. Mr. Eaton reached Bangkok in December, and will devote his attention to the Chinese. It will take him some time to obtain a working knowledge of the language. Meanwhile Dr. Dean's health is feeble, and it must be admitted that the working power of the Siam mission is at present not so strong as even the present state of the work demands, without regarding future possibilities. The Gulf of Siam will always play an important part in the commerce of the world; and if the canal, which is now proposed, is cut through the Kraw Isthmus of the Malay Peninsula, Bangkok must become one of the first commercial cities of Asia. So far as a fertile country, an industrious and energetic people, and a position of strategic importance in the commerce and civilization of the world, are concerned, the mission in Siam is excelled by few localities in heathen lands.

STATISTICS. — Churches, 4; out-stations, 6; ordained preachers, 2; unordained, 2; colporter, 1; members, about 500. Contributions: for church purposes, \$30; for benevolence, \$50.



## SOUTHERN CHINA.

## SWATOW.

Rev. WILLIAM ASHMORE, D.D., and wife; Rev. S. B. PARTRIDGE; Rev. WILLIAM ASHMORE, Jun., and wife; Miss S. A. NORWOOD; Miss C. H. DANIELLS, M.D. Miss A. M. FIELDE in the United States.

The usual full and accurate report from this station is as follows: "Some changes have occurred in the *personnel* of the mission. In the very beginning of the year we were called to mourn the loss of Mrs. Partridge, who was translated to her heavenly home, leaving the place she left fragrant with the memories of a useful Christian life. In the early part of the year, also, Mr. and Mrs. McKibben and Miss Thompson terminated their connection with the Tie Chiu Mission, and entered upon a new work in another dialect among the Hakkas. Miss Fielde went to Shanghai to superintend the printing of her dictionary. W. Ashmore, sen., was ordered away by the physician to a cooler climate, on account of his eyes. On account of these changes much and heavy work devolved upon Mr. Partridge, Mr. and Mrs. W. Ashmore, jun., Miss Norwood, and Miss Daniells, M.D. There was a students' class, a boys' central school, a few village schools, a girls' school, and a women's training-school, requiring constant attention. There were, also, the much heavier work of the country stations, thirty-one in number; and the oversight of the preachers, twenty-five in all. There were also twenty Bible-women, and ten other women employed occasionally in special teaching. There were also frequent persecutions, bringing to the missionaries great care and anxiety. There were always difficult questions arising concerning matters of faith and practice. New issues were to be considered, new problems were to be solved, requiring caution and deliberation.

"In the spirit of unity and mutual helpfulness this work was freshly adjusted. Each one doing what he could for the common interest, each one helping the other, and each one solicitous for his neighbors' comfort as well as his own, contributed to lighten the burden of all. The students' class was taught conjointly by Mr. Partridge and Mr. Ashmore, jun. The boys' school and the country schools were under the charge of Mr. Ashmore, jun.; the girls' school was under the care of Mrs. Ashmore, jun.; the women's training-class, the Bible-women, and the special female teachers in the country were under the management of Miss Norwood. The hospital arrangements, together with the medical work of the compound, including the schools and classes, involving no little care and anxiety, devolved upon Miss Daniells, M.D. The country stations were visited constantly by Mr. Partridge and Mr. Ashmore, jun., as the health of the latter would allow. The same stations were continuously visited by Miss Norwood in the superintendence of women's work; on some occasions, Miss Daniells, M.D., accompanied her to minister to the bodily ailments of the many patients that always present themselves. Miss Daniells's other duties have kept her more closely confined to the compound, where she has, in addition to professional service, been enabled to render incidental help of great value.

"*The Students' Class.*—This is designed to train a native ministry, not only pastors and evangelists, but also a class of laymen who are willing to use their acquirements for the benefit of the churches where they reside. They are trained a little in the art of speaking, and furnished with sufficient Scripture knowledge to make them valuable helpers to the pastors. They preach on Sundays, or read and expound a portion of Scripture when the pastor is absent, and often when he is present. The class for the year embraced twenty-two in all, who returned to their homes at the close of the session. A few of them are expected to return next year.

"*The Women's Training-Class* is designed to raise up, first, a class of Bible-women who will give their whole time, and be sent, two and two, to different stations, to labor among women directly for their conversion. They are trained in repeating Scripture narrative, to read colloquial portions of the Scriptures, set forth the meaning of plain and simple passages, and in giving short and persuasive exhortations to their own sex. Their work is subordinated to that of the preachers. Second, a class of women who cannot be employed as Bible-women, but who go back to their own homes freighted with some precious tidings for their neighbors and friends. The enlargement of this class of workers is a matter of great importance. Every station needs unofficial female as well as male workers. Funds cannot be expended in a better way than in improving and in increasing this kind of lay workers of both sexes. Third, a class of special teachers, who at present will undertake specific courses of instruction for longer or shorter periods as circumstances may justify. These persons teach church-members to read the hymns, and also to read short, select portions of the Gospels. They are preparing the way, we hope, for female country schools in the future. The training-class of the last year numbered seventeen. In addition to this, during three months of the year the Bible-women were also here engaged in gospel study.

"*The Boys' Central School* is not intended to give an education simply to anybody who may desire it. Its real aim is to be a normal school in which shall be trained up only such youths as promise to be of some service in advancing the welfare of the churches. Some of these youths are Christians with the promise of ability for ministerial work. Others, it is hoped, will become the teachers of future village schools; while all of them, being members of Christian families, on going back to their homes will be helpful in the common work. In the ideal plan of this school, when we have sufficient material to choose from, only Christian boys, and boys of ability and decided promise of usefulness, are encouraged to attend. The standard of the school is being steadily raised. During the year there have been thirty-one pupils. The average of their ages was seventeen years, — a decided advance upon the average attainable a few years ago. The average attendance was seventeen. It is not claimed that all the pupils in these central schools are the best material, but they are the best that can be had now. As years advance, and the school improves, we expect to be able to make better selections. It is claimed, however, that the system enables us to have the smallest possible percentage of poor and unprofitable material.

"*The Girls' School*, like the boys' school, is not designed to give education indiscriminately. It is designed for Christian girls, or for those who are the daughters of Christian parents. It is intended to furnish models of female education in a land where female education is unknown. It is intended to show the Christians of the churches that their daughters can and ought to be educated, and to show them what Christianity can do for women. Furthermore, it is designed to elevate the standard of character of the wives and mothers of the young churches, and, in course of time, also, to provide a class of instructors who at the country stations shall do for the girls the work that is now being done in some of those stations for the boys. Constant progress has attended the efforts on behalf of this school. The number in attendance has been twenty. The later pupils are of more mature years than could formerly be had. Two requirements of paramount importance are now readily complied with. First, written pledges are given by the parents that their daughters, when educated in the mission, shall be betrothed only in Christian



families. In former years this was not attainable ; and it was found that girls betrothed to heathen were commonly lost to the church, owing to the social usages of heathen life. Second, a written pledge against foot-binding is now more readily signed. Years of constant effort, protest, and argument have been necessary to bring about this state of things.

*“ Medical Work. —* The object of this department, like the others, is specific. It would be hardly possible, and certainly not advisable, to carry on a dispensary on the extensive scale adopted in some missions where there are large resources at command for this purpose. Efforts are directed to the achievement of two ends : one is, to assist in gaining entrance into the confidence of families in the villages ; and the other is, to minister help to the large number of suffering ones among our own people. The Chinese women, especially, suffer more than do the men from the ill-regulated medical practice of their own people. Our Bible-women constantly need such help as medical science of the West brings easily within their reach. As may be supposed, the medical practice in this department is designed chiefly for women ; but in suitable cases many men avail themselves of medical advice and help thus brought within their reach. During the year a hospital-building has been erected, and will soon be ready for occupancy.

*“ Out-stations. —* Our great and engrossing work is in the country, — in the towns and villages and hamlets, of which there are not less than six thousand in the field we cultivate. In these towns and villages our small churches are formed. There our converts live ; there our preachers and Bible-women carry on their work ; thence come our anxieties over the struggling ones, and sometimes the straggling ones ; thence, too, come our joys and our consolations over the gathered converts and the garnered saints. It is there we plant the seed-corn, which in due time shall shake like Lebanon. It is there we hide the leaven, longing for the day when we shall see whole villages, as well as whole families, leavened. It is there we sow the seed ; coming home to sleep, leaving it, as we must, to spring up, we know not how ; and finding, sometimes, to our sorrow, that another seed-sower has sowed tares along with the wheat. The great work of the mission must be in the country, up and down the coast, and inland. Our eight hundred disciples are scattered in all directions from five to seventy miles away, in more than two hundred different villages. This is a matter of rejoicing ; but it is quickly followed by the saddening thought that within less than a hundred miles of us, on three sides, are more than fifty-eight hundred towns and villages in which there are no Christians at all. When and how are these villages to be reached ? ”

STATISTICS. — Out-stations, 31 ; native preachers, 25 ; Bible-women, 20 ; boarding-schools, 2 ; pupils, 51 ; country schools, 4 ; pupils, 70 ; students' class, 22 ; women's training-class, 17 ; baptized, men 44, women 29, total 73 (representing 36 towns and villages) ; died, men 10, women 13, total, 23 ; excluded, 2 ; present number, 839.

#### MUN KEU LIANG.

Rev. W. K. McKIBBEN and wife, Miss M. E. THOMPSON.

Of the work among the Hakkas, or highlanders of the Swatow district, Mr. McKibben writes, “ In the spring of 1881 I began to spend what time I could in studying the Hakka dialect, expecting to make it useful in connection with my work at Swatow. This is the branch of the Chinese language which one meets at a distance of fifty or sixty miles inland from Swatow, and it is spoken over a considerable part of at least three provinces in this part of China. In the fall of 1881 I spent a month at the city of Tai-Pu, having



in view the planting of a central Hakka station in that region. That city had been notorious for its opposition to missionaries and colporters in past days, and the spirit of hostility proved to be still dominant. The time apparently having not yet come for a station at Tai-Pu, I returned to Swatow, and waited for indications of 'the next' place to go to.

"On April 1 I arranged an exchange of work with the other missionaries, giving over to them my stations and work at Swatow, and receiving from them the station that had already been formed under their superintendence at this place. A chapel had been built, mainly by native effort, in which a large congregation gathered every Sunday; and two men had been baptized. In May Miss Thompson began studying Hakka, having been able to give it a few weeks' attention the previous year. I spent a good part of the summer here, and built a small dwelling-house, into which my family came in November. I have also enlarged the chapel, and am now building a house for Miss Thompson and her work. I have rented an inexpensive house for the accommodation of a small class of students; and, when this is fitted up, we shall be fairly equipped for the immediate requirements of our work, so far as buildings go.

"Our chapel as enlarged is capable of seating a Chinese congregation of two hundred and fifty. It is ordinarily filled to a third or a half of its capacity at the Lord's-day services, and sometimes more than this. Most of those who come profess to be worshippers of God, but many of them are probably to be classed as stony-ground hearers. Other of the sowing will no doubt prove to be among thorns; but we have reason to believe there are many into whose hearts the Word falls as seed into good soil, and we look with confidence to see it spring up and bring forth its fruits. Thirty-one men and two women have been baptized within the year, in connection with this station, besides one man at Lin-Ung and one at Tai-Pu, making in all thirty-five: this number includes four men who were baptized at Swatow. Many of these already begin to show the gospel fruitage in a desire to know more of Scripture truth, and a recognition of Scripture rule in the affairs of life, as well as in an earnest service of God in his house.

"The Christians who live near the chapel come in every evening for worship, to the number of twenty or thirty. After worship they often spend a half-hour or more in learning to read, and in studying the catechism. By these evening gatherings many of them are getting to be fair readers, and are becoming well versed in fundamental Scripture truth. I have made a small collection of hymns from various quarters, and adjusted them to the Hakka dialect. One edition of six hundred copies was printed, more than a fifth of which have already been disposed of by sale. We are painfully in need of Scriptures in the Hakka vernacular. As a contribution towards this need, I have been working for some time on the Gospel by Matthew, and hope soon to have it ready to print.

"We are placed under the necessity of keeping up a stock of the simpler medicines, both to meet our own wants, and to relieve suffering among the people. Few days pass without our being appealed to for medical aid: often there are as many as twenty applicants in a day. We have usually had the gratification of being able to afford relief in the simpler cases. A first endeavor with us must of course be to acquire the language, which is widely different from the dialect with which we were familiar at Swatow. I am now able to preach in Hakka, though with difficulty; and Miss Thompson is able to do something in the way of teaching hymns and sheet-tracts to the women who come to worship. Miss Thompson's organ is of great value in the chapel. It may interest friends at home to know that other societies recognize the promise and importance of the Hakka work, and are entering the field with large and amply equipped forces.

"The place at which we are now so peaceably lodged is a village of three hundred inhabitants, sixty miles west of Swatow. The region for many leagues north and west of us is mainly a farming country, which gathers its people into small villages, cities and large towns being few. The women, as with all the Hakkas, have their natural feet, and do their share of work in field and market. It is largely owing to this fact that the Hakkas show a degree of enterprise, thrift, and business capacity, beyond other Chinese people, at least in this part of the empire. They are likewise eminent for scholarship, although this is more conspicuous farther inland than just about here. In some places that I have visited, a wholly illiterate man is somewhat exceptional. The Hakkas northward from Swatow, in the Tai-Pu region, have not yet shown a readiness to hear the gospel; but in this westward region the opportunities for preaching are all that could be desired.

"The people evince a friendliness towards us personally, and a readiness to listen to the gospel, such as it was never my good fortune to meet with in the Swatow region. It may almost be said that opposition is unknown, except that the Roman Catholics are disposed to make trouble where they can. It is a remarkable circumstance, observed by several Hakka missionaries with whom I have talked, that the Hakkas are in a considerably less degree bound to the worship of idols than other Chinese. It may not be easy to make a satisfactory explanation of it, but such appears to be the fact. It remains to be seen whether Christianity will hold them any the less firmly when they become converted; but we could not wish to see them more zealous as idolaters now, for the sake of hoping to see them make correspondingly zealous Christians by and by.

"We are upon the threshold of a great work. We have been permitted to garner a few sheaves, the first-fruits of the mighty harvest of the Hakkas. The great outlying Hakka field stretches out from where we stand hundreds of miles on an east-and-west line, and northward as far, perhaps farther: no one knows how far, for the sadly sufficient reason that no missionary has ever yet even explored the ground to find how far this interesting people do go. We only know that it is a region of almost absolute heathen darkness, where abide many millions of our fellows for whom Christ died."

STATISTICS. — Out-station, 1; unordained preacher, 1; church, 1; baptized, 35; members, 35; contributions, \$59.25 Mexican.

## EASTERN CHINA.

### NINGPO.

Rev. E. C. LORD, D.D., Rev. G. L. MASON and wife, Miss F. B. LIGHTFOOT, Miss EMMA INVEEN. In the United States, Rev. J. R. GODDARD and wife, S. P. BARCHET, M.D., and wife, Mrs. L. A. KNOWLTON.

Dr. Lord sends the general report of the work at this station: —

"Personally the year has been one of blessing. The members of our mission have all been spared, and in tolerable health; and this has for the most part been true of our native helpers. Our work has gone on, with no very serious interruptions. Our success, measured by the number of converts gathered into our churches, has been small. Only ten have been baptized in connection with the churches under my care, and most of these were pupils from the girls' boarding-school. Of the growth of the spiritual life of our converts, I can speak only with hope, not with assurance. The subject of self-support in our churches has, of course, been thought of; but little or nothing has been accomplished. And among the churches under my care there is very little ability for such an

undertaking. Still the subject should be kept before them ; and, as soon as any thing can be done, it must be done.

"*Our Schools* remain much as they were a year ago. The boys' boarding-school is still supported in part by the natives, and in part by the missionaries, and so is under their joint control. The natives have some difficulty in raising their portion of the means, but they seem inclined to continue the struggle ; and Mr. Mason and I encourage them to do so, more for the good influence it may have on them than for the benefit it brings to the school itself. I think the school could be considerably improved, if we had the entire charge of it. The day school for boys at the West Gate Chapel has suffered some, — first, on account of the illness, for several weeks, of its teacher ; and then, from its temporary removal to a less convenient place, while the chapel was undergoing repairs. The day school for boys at the South Gate has been larger, and better conducted, during the past year than during the previous year, on account of a somewhat better teacher having been secured.

"The theological class, which I spoke of last year, has been in operation during the year ; but it has been small and somewhat irregular. It has numbered only three pupils. A fourth was admitted for a while on trial ; but his capacity for study, and promise of usefulness, we judged to be insufficient, and he was advised to resume his secular pursuits. Another has been interrupted a good deal in his studies by ill health, and I have fears that it will not be judicious to keep him on. But there is another young man who applied a year ago, but whose application was deferred, who, should he renew his application, is likely to be taken on. These persons, now studying theology, must not be supposed to have studied much else. They are young men of very little education ; but being Christians, and having a desire to engage in the Christian work, we have undertaken to fit them better for it by instructing them more fully in the Scriptures. The New Testament has, so far, been their chief text-book.

"The mode of study has been very simple. Each pupil is expected to memorize and recite the verses gone over each day. The text studied is in the Chinese character. After the lesson is recited by each, they then open their books, and translate the same into the colloquial, showing that they understand what they have committed and recited. Then questions are asked and answered, and comments are made, in order to make as clear as may be the divine teaching. In addition to this study of the Scriptures, the class has had some instruction in geography. Should the class continue, as I hope it may, some other branch of study in place of geography will most likely be taken up. The evangelization here, as indeed everywhere, must be through a native ministry ; and there is no work that we can do that is so important as the raising-up and the training of these. We have given attention to this work, but we have not given to it attention enough. It is not an easy work : it is a work of many cares, and it will be attended with many disappointments. But in spite of all these we must take hold of it, and take hold of it more earnestly ; and you must help us.

"Our work has felt painfully the absence of so much of its working force ; but we are hoping that will now soon be returned. And our prayer is not only that the laborers may be increased, but that the power of the Spirit may more and more rest upon us all.

"The apparent progress of the work in our own mission during the year past has not been peculiar. It has, I believe, been much the same in all the missions here ; and yet the missionaries seem hopeful. It is certain that a knowledge of them and their work



is extending among the people ; and, as this knowledge extends, the strength of their prejudice weakens. This, of course, does not make them Christians ; but it is something gained in the progress of our work.

“In the method of our work, and the division made of it among ourselves, no great change has taken place. Miss Lightfoot now has charge of the girls’ schools ; and Miss Inveen has charge of all the Bible-women,—a measure which simplifies this work, and which will no doubt make it more efficient. Mr. Mason’s work and my own continue the same.”

Of the work under his care Mr. Mason writes, “Since Mr. Goddard’s departure, there are no changes of importance to note. The number in attendance at the chapel remains about the same. There have been very few additions during the year.

“At the West Gate Church only one has been baptized, and the roll needs revising. The services on Sunday consist of prayer-meeting at nine o’clock, led by church-members in turn ; preaching in the forenoon, and Sunday school in the afternoon. We have been using the International Series of Lessons in Acts. During the Sunday school the front entry is open to the public, and many usually come and listen to the preacher.

“In my department there have been sold during the year 432 copies of the New Testament entire, and about 200 copies of portions of the New Testament. There are on hand enough of the Goddard New Testaments to last another year or two. Native colporters make very slow work selling. I hope, hereafter, to go out myself oftener to sell books, as it gives a good opportunity for talking with the people.”

STATISTICS. — Out-stations, 13 ; ordained preachers, 3 ; unordained, 10 ; Bible-women, 6 ; other helpers, 4 ; churches, 7 ; baptized, 12 ; members, 260 ; schools, 5 ; teachers, 6 ; pupils, 62 ; contributions, \$87.50.

#### ZAO-HYING.

REV. HORACE JENKINS. Mrs. JENKINS in the United States.

For the four stations connected with his work, Mr. Jenkins reports as follows :—

“*Hangchow.*—The chapel near the *Bridge of the Genuine Friend*, bordering the terminus of the Shanghai canal, was completed Dec. 13, and opened to the public on the following day. The first chapel occupied by our mission, and the second opened in Hangchow by any mission, was in *Great Well Street*, close under the north-eastern spur of the city hill, and within a few steps of one of the two principal ascents leading to its summit. In withdrawing, for prudential reasons, from this locality, our interests centred for a while at *Little Camp Leone*. But at the final withdrawal of the missionary to Ningpo, the assistant left in charge at Hangchow was located at the *Golden Arched Bridge*, where the gospel might have been preached to many, as the locality was excellent ; but inefficiency procured the dismissal of the assistant, and the closing of the chapel. Unwilling, however, to relinquish the field where so much time and money had been absorbed, I resolved on one more effort to keep a goodly part of the immense city under gospel influence, and, by daily preaching, give a portion to the many strangers crowding the streets ; for Hangchow is largely made up of sojourners from widely separated districts : hence the erection of the chapel during the present year. Work in that city is once more formally resumed by the Missionary Union, and under favorable circumstances. *Run-Ping-nen*, a Zao-hying man, and a pupil of mine for four years, is placed in charge of the station as assistant.

*"Zong-pah and Saen-gyiar-fu.* — Hill work is always interesting. This year it has been unusually successful at the stations of Zong-pah and Saen-gyiar-fu. These two localities are fine farming districts, yet they are the market centres to a large section of hilly country. From these centres the assistants have sought the people at their homes in the plains, and waylaid them at the rest-houses as they came from the hills with their burdens. The rest-houses, most frequent upon the hill-roads, afford inviting shelter to groups of men from their staggering loads; and while they indulge in a smoke, or the buying of a wheaten cake or a bit of sweet, they readily listen to the story of Christ come to save sinners. Thus group after group has come and gone, and bears away with it some knowledge of the way of salvation by word of mouth, and the simple story reproduced in tract form. The gratifying experiment of to-day is repeated upon some other thoroughfare to-morrow. And so weeks of most profitable labor have been spent in the field, securing access to families and hamlets among the hills, which otherwise, by experience, have proved inaccessible.

"The influence of whole-soul conversion to God has been most manifest in the lives of the Christian families at Yi-ko-kong, a small hamlet two miles from Zong-pah. These families are miserably poor. Their homes are the sport of the storms, and they themselves clothed in patched garments; but they carry true hearts before God and men, are liberal above American Christians of better circumstances, are zealous to preach the gospel to neighbors and friends, and the Lord blesses them in the salvation of souls.

"The Zong-pah church has interested itself in the preparation of one of its own members for the ministry. The recipient of their good will and aid is a young married farmer of good abilities and unblemished character. He has frequently led the Christians in their private devotions, and publicly in the absence of the assistant. Struggling with poverty, he could never accept my terms to leave home for the schoolroom; but now the church offered to assume the most of his debts (some twenty odd dollars), and he has come to study. A second young married man of exemplary piety, also from this church, is now with me. These two young men are at present engaged upon the Gospel by Matthew. Their wives are living at the schoolroom.

*"King-wa.* — It is now nearly twenty-two years since I first visited the district of King-wa, and entered the city followed by an immense crowd. The terrible rebellion swept those populous plains, leaving them ghastly with the corpses of slain men, or men wasted by famine and pestilence. Then the truth, with small substantial aid for the body, was taken to the survivors. But returning prosperity remembered the charity only, forgetting the greater good. During the years that have passed, the believer in God's promises may have wondered why the seed so lovingly scattered by the now sainted Knowlton, and the labor of his colleague, bears no fruit. For true it is, so far as known, not one has risen up from that seed-sowing to bless the Lord. The plan adopted to relieve the perishing people filled the magistrates with jealousy and hate: this, however, has changed to good will. With the kindly influence, then, of the officials, and the lingering recollection of former benefactions, may not a rich ingathering yet reward our prayerful waiting?

"At present, though sowing among all classes, we are reaping, not among the native population, but chiefly from a stranger class. The retreat of the rebel forces westward left a large portion of the province nearly depopulated. These wasted districts, however, were quickly appropriated by the surplus population from the undisturbed portions. From the Ningpo mainland and the adjacent islands, crowds sought homes to the north and west

of Hangchow. These have proved our friends, and at Zong-pah are formed in the church. Colonists from Wengchow located at King-wa, also in large numbers at Zong-pah among the hills. At Zong-pah these men, however, are the dread of the nation, and offer no encouragement to Christian effort. At King-wa they have become quiet citizens, and are not averse to Christian instruction. Our converts at King-wa are chiefly of this class. Near the close of the year, I opened a second preaching-station, with the view of reaching a class hitherto inaccessible in the eastern quarter of the city, and scattered over the plain to the east.

"*Zao-hying*, the city of 'perpetual prosperity,' seems susceptible to all kinds of progress except to that which concerns its moral development. It has a name for antiquity, wealth, and literature. Its domestic trades are brisk, and its population stable and industrious. The city is set in a plain, than which a richer and more populous cannot be found on the globe. But the fearful spell of heathenism is upon it; for its consecration to a living, exacting idolatry is complete. We wonder that one can listen for an hour to the gospel, and go away insensible to the ingratitude of men before the all-gracious Redeemer. These hours of patient listening by constantly changing audiences during the year, however, have left no light impression of the superiority of the Christian religion; and the central thought of salvation by Christ alone is surely permeating the masses, and weakening their faith in those ancient systems which rob them of material wealth while they confessedly add nothing to their permanent good. And so, notwithstanding the seeming lethargy which so firmly holds this people, in the multiplication of enlightening agencies, and the constant application of those spiritual forces cast upon us by the Master himself, this populous district, together with others of lesser magnitude, are surely drawing nearer to the happy day when derision and contumely shall change to conviction, and conviction be swallowed up in saving faith.

"Personally, this year has been a year of incessant toil. I have spared no pains to devise new ways to reach the multitude, and have been prompt to help the assistants at their posts. The erection of the chapel at Hangchow sorely tested my strength; but through the whole year I have been wonderfully preserved from illness. Five months of the year only have been spent at *Zao-hying*; the remaining seven have been given to the out-stations: and I feel strong for still months, or even years, if the Lord shall so will."

STATISTICS. — Churches, 3; excluded, 2; died, 1; baptized, 9; members, 51; contributions, \$15.50; preaching-stations, 6; preachers, 5; Bible-pupils, 2.

## JAPAN.

### YOKOHAMA.

Rev. N. BROWN, D.D., and wife, Rev. A. A. BENNETT and wife, Rev. T. P. POATE and wife, Miss CLARA A. SANDS.

Dr. Brown has continued his labors in translating and printing Scriptures in the Japanese language. He is now engaged in preparing versions of the New Testament in two editions, — one in pure Japanese characters, intended for the common people; and one with Japanese and Chinese characters mixed, for the more educated classes. The demand for Scriptures in Japan at the present time is very large, and these editions are being pushed forward as rapidly as the work can be done.

The work in the two churches at Yokokama and Chogo has gone on during the last



year with the usual success. One native pastor serves for both ; and his labors, in addition to those of the missionaries, enable an encouraging report to be made from year to year.

STATISTICS. — Ordained preacher, 1 ; unordained, 1 ; Bible-women, 5 ; other helpers, 5 ; churches, 2 ; baptized, 14 ; members, 98 ; contributions, 77 *yen*.

#### NORTHERN JAPAN.

Of his work Mr. Poate writes, "We have much cause for thanksgiving to our Lord, and in his name do we set up our banners at Sendai. In this city I found that, though there were many candidates for baptism, the condition of the church was far from satisfactory. The spirit of love seemed to have fled. Envy, jealousy, and bitterness were rampant. I found that one party had been meeting by themselves for some time. I told the brethren that our first duty was to wait on the Lord, and proposed a week of prayer before entering on any discussion of these disputes. They assented, and we met day by day. Though a good deal of bitterness cropped out in the meetings, God drew nigh to us ; and at their close the malecontents were led to see that they had sinned against the law of love, and agreed to come back to the meetings, and be reconciled to the deacon and preacher. I found a much harder task before me with these two. The deacon, a good man, an ardent worker, thought that I had not backed him up enough, and wanted to resign. I had to leave Sendai with a heavy heart, only comforting myself in the thought that He is faithful who hath promised.

"Yanaiji was my next field of labor. The preacher, a man from the far North, had returned home on account of his illness ; and the few believers were as sheep having no shepherd. One or two of them had grown cold, and some of the candidates for baptism in the spring held off. One of the brethren is a worker, and the Lord has honored his efforts. We had the happiness of receiving two by baptism. At Hanamaki, little by little, the good seed is taking root, and we had some candidates for baptism. The brother in charge is my old teacher. The poor fellow had suffered a good deal from sickness, but had come out of his trouble all the better for it, and was rejoicing in one soul, the first-fruits of his labors.

"At Morioka the church is settling down, and the work is, I think, more hopeful than it ever has been. We have secured a capital preaching-place, and I am full of hope for the future. The brother here is one of whom it may be said that he fears God above many. Hachinohe is a thriving town about seventy miles north-east of Morioka, in the province of Awomori. I found here that for several months Nakano, the preacher from Yanaiji, had been laboring with much success. I examined, with great care, the candidates, and finally accepted seven ; to whom after baptism I gave the right hand of fellowship, and formed them into the church of our Lord Jesus Christ in Hachinohe. They have agreed to raise nearly one-fourth of the preacher's salary, and I trust that we shall soon see them doing more.

"On my return I visited Sendai. I had had no news for six weeks, and my heart was rather faint ; but good news awaited me. Only one man still held out : the others had all grown humble and loving. No formal reconciliation had as yet taken place but ; about the 20th of December they told me that they wanted to have a general meeting of the members. I thought of attending ; but it was suggested that my presence might be some constraint ; so I staid away. Early the next morning one of the brethren called on me to say that they had had a grand time. They confessed their sins to one another, and

entered into a solemn covenant before the Lord to walk in love, to seek only his glory. Later on, others came with the same good news. They fixed on Christmas Day as a season of special rejoicing, and arranged for a church-sociable. It was really a capital one. I have never, I think, spent a pleasanter Christmas than that one among my Japanese brethren."

STATISTICS. — Unordained preachers, 14; churches, 4; baptized, 41; members, 84; contributions, 52 yen.

## TOKIO.

Rev. C. H. D. FISHER and wife. Miss A. H. KIDDER.

During the year Mr. Dobbins was obliged to return to America on account of the failure of his health; and the church and work at Tokio were for several months without the presence of a male American missionary. Meantime the care of the interests of the mission devolved upon Miss Kidder, as before Mr. Dobbins's coming. It was feared that her health would also give way: but Rev. C. H. D. Fisher and wife, who first went to the Telugu mission, have reached Tokio, and relieved her of the double burden; so that she is now expecting to remain on the field for the present.

Miss Kidder writes, "The past year has been so full of sickness and change, that I find it difficult to think of any thing else when I sit down to write. The native pastor, Bible-women, and other helpers, have been faithful, though they have worked much without a leader. I have had to discontinue my Sunday and week-day teaching, and my week-day meetings, for many months; but the meetings have been cared for by the pastor and Bible-women, and I was able to prepare lessons again before the year closed. Day school will commence here in the Concession next Monday. It has numbered twenty-seven girls. Received for board and tuition, \$125.48. I am more glad than I can express to be permitted to remain on the field with health to labor."

STATISTICS. — Ordained preacher, 1; unordained, 1; Bible-woman, 1; other native helpers, 4; church, 1; baptized, 6; members, 38; contributions, \$122.48.

## KOBE.

Rev. H. H. RHEES and wife.

Mr. Rhees reports, "Jan. 13, 1882, we arrived in Kobe (Hiogo); and as soon as we could we began work by gathering the children of the neighborhood on Lord's-Day morning, and children and adults in the evening. On the second day of March, having received letters from the First Baptist Church of Tòkiò, the First Baptist Church of Kobe was organized with six members. During the year meetings have been held every Lord's Day. When the missionary and his helper have been away visiting other parts of the field, only Sunday school has been held; Mrs. Rhees and the helper's wife conducting the school. On Sunday afternoons all the members of the church are gathered, with such other persons as can be induced to attend, in order to be instructed by the missionary by means of a Bible lesson or reading. These lessons are carefully prepared, and tend to prove Scripture by Scripture. At night there is a preaching-service, when the native helper usually preaches.

"Matters at Tokushima have not run smoothly. In the early part of the year the lease of the preaching-place expired, and could not be renewed without submitting to extortion. Visits were paid to Tokushima every month during the year, except in November and

December. At these meetings after April the missionary could only gather the disciples in his room at the hotel, and instruct them. In October the man who had been employed as a colporter and helper was dismissed ; and it may be, probably will be, necessary at the next visit to cast him off. This action may include his mother and wife, who are wholly under his influence. His only idea seemed to be to make a gain of godliness : had he proved a true-hearted believer, he was calculated to do much good. A woman's meeting is held by Mrs. Rhees in Kobe each week. This is designed mainly to help the women who are believers, instruct them, and establish them in the faith. Others are invited, and sometimes come. But it is plain that woman's work in this empire is not needed as in India. The women and girls are at liberty to come to public meetings, and do come, just as the men and boys may come.

"The work appears slow, perhaps, when compared with reports from other portions of the field. The results seem meagre : to us they seem otherwise. We rejoice that so much has been done, thank God, and take courage."

STATISTICS. — Churches, 2 ; unordained preacher, 1 ; baptized, 8 ; members, 19.

### AFRICA.

The mission work in Liberia, carried on by Mrs. Matilda Vonbrunn and Mrs. C. M. Hill among the Bassas, is unchanged in any of its essential features. Their schools are well attended, and occasionally requests are sent to them for teachers to go to villages farther in the interior. The inquirers are, however, stimulated merely by a desire to secure an education for their children, and no special interest in the gospel is manifested.

The executive officers of the Union have continued their inquiries into the most feasible method of inaugurating a larger mission work in Africa, but without definite result. Nothing has appeared to change the conclusion formed long ago, that it is useless to expect white men to carry on the work in Liberia. One man in ten might be able to endure the climate, but in finding this one the other nine would be uselessly sacrificed. There are, undoubtedly, other large fields in Africa, unoccupied by any missionaries, where hopeful missions might be established, and carried on by white laborers ; but it may not be wise for the Missionary Union to enter them, while Liberia offers such an inviting field for labor as soon as the proper laborers can be secured.

STATISTICS. — The statistics of Baptist work in Grand Bassa County are the same as last year. Unordained preacher, 1 ; Bible-women, 4 ; other helpers, 4 ; churches, 7 ; membership, 429.

### EUROPEAN MISSIONS.

On the Continent of Europe the present is a time of unrest and much popular commotion. The people are breaking away from the State churches, and there is a specially strong revolt from the superstitions and corruptions of the Roman Church. It must be acknowledged, however, that the current of feeling is not toward evangelical religion. Dissatisfied with a religion of forms and imposture, the people condemn all religion, because they have found that with which alone they are acquainted to be false. In the Catholic countries, Protestantism, instead of being almost synonymous with evangelicalism, is coming to mean the same thing as infidelity. This is especially true in France and Switzerland, and the governments of these countries seem to be in full sympathy with pure atheism. This condition of things is proving favorable to the progress of religious tolera-



tion; and in most of the countries of Europe the people have practical liberty of worship. But, while this is true of the administration of the laws in general, there are still many regulations in force which are used by evil-disposed persons to oppress and injure preachers and members of unrecognized religious bodies. Persecutions often occur from private malice, but seldom from public officials in the regular discharge of their duty. While the general condition of society in Europe cannot be said to offer special encouragement, it offers a larger opportunity for evangelical missionary labor than ever before; and the religious state for the people appeals more strongly than ever to the sympathies of Christians. Atheism may offer religious liberty, but can never provide salvation for the souls of the people.

### MISSION TO THE FRENCH.

During the past year the Executive Committee has placed Rev. Henri Andru in charge of the education of young men intending to enter the French Baptist ministry. There are but few in the school under his care, and he is conducting their studies aided by brethren Dez and Vincent. Aside from this, the work in France has gone on during the year without circumstances worthy of special note, other than is presented in the annual reports which follow.

#### PARIS.

No regular report has been received of the work in Paris and vicinity. The regular services at the chapel, 48 Rue de Lille, have been maintained by the co-operation of the three pastors, Revs. V. Lepoids, A. Dez, and H. Andru; who, in connection with the two evangelists J. Vignal and H. Hannemann, have preached in more than sixty assemblies. The popular re-unions at Plaisance are maintained. Two Sunday schools and monthly worship at Mesnil and Charenton. In addition to his labors in Paris and vicinity, M. Lepoids has visited other localities for evangelistic work as he has been invited. Mme. Lemaire (formerly Miss Cretin) and Mm<sup>e</sup>. Andru are regularly engaged in Bible-work among the women of Paris, and have many proofs that their labors are appreciated. Our brethren and sisters in Paris also assist frequently in the MacAll conferences. From the annual report of the "Union des Églises Baptistes de France" we take the following:—

STATISTICS.—Baptized, 10; dismissed, 5; died, 4; left Paris, 6; removed, 3; members, 128; contributions, 3,792.56 francs.

#### LA FÈRE.

Aside from the veteran pastor, Rev. J. B. Cretin, this church has an evangelist, M. Ferret, who devotes one-fourth of his time to gospel work here.

STATISTICS.—Baptized, 6; members, 78; contributions, 1,360.15 francs.

#### MONTBÉLIARD.

During the year the pastor, Rev. H. Boileau, and the evangelist, M. Bieler, have made long tours in the country to visit the different groups of Baptist Christians who are attached to this church. In addition to his pastoral work, brother Boileau, assisted by brethren Andru and Cadot, has also had editorial charge of "*L'Écho de la Vérité*," the religious journal of our French brethren, which is published semi-monthly at 48 Rue de Lille, Paris.

STATISTICS. — Baptized, 5 ; excluded, 1 ; left for America, 4 ; members, 74 ; contributions, 1,281.30 francs.

## CHAUNY.

Of the work of this church, pastor Aimé Cadot writes as follows, and his report will serve as a good illustration of the difficulties in the way of the evangelization of France : "The state of our mission work at Chauny has changed but little within a year. We have always to fight with unbelief and indifference. In vain we have called from Paris Christian speakers, who have given religious lectures in the chamber of commerce in our city, and in other secular places. There were hearers of both sexes, and the lecturers were applauded ; but all this has not brought a single new person to the house of God. One would say that the masses of our people have no religious needs, nor any care for gospel truth, still less any aspiration toward the Saviour of the world. Roman Catholicism has indeed many fervent devotees who go on Sundays to the first mass at six or eight o'clock ; but they, though they cultivate a gloomy devotion, are not people of pure life. As for those really under the influence of the priests, they avoid us like the plague, refusing to hear us, and rejecting or destroying our tracts.

"You can hardly imagine the difficulties of our task in the midst of a people caring for nothing and wishing to know nothing. A Baptist brother from Switzerland, who has just come to live at Chauny, is surprised, shocked, confounded, at the irreligion he sees in our vicinity. Except in a few localities, this state of things is nearly the same everywhere in the departments of l'Aisne and l'Oise. Those of the Pas-de-Calais and of the North are much better in this respect ; for that reason I have sent our colporteur Ferret thither, for there is found faith and a field well prepared to receive the gospel. But in this region I have for three, four, five, or six years held winter-evening meetings in six villages, without seeing a single soul converted. I have had houses perfectly full of hearers. They sang with us, and wept openly on hearing the word of God or gospel talks which touched them ; but their impressions were like the morning dew.

"In one of these villages where we had ceased to hold meetings, Pedit-baptist preachers have followed us for two years. They have had no more success than we ; and I know of two other villages where they have preached the gospel, going from one to the other, for more than twenty years, and after all these efforts they have only two converts, and at most eight or ten hearers, including children. In spite of difficulties, we will not yield to discouragement. Besides the three baptisms we had in 1882, the Lord has just granted a few new converts, the fruit of our evangelistic efforts in houses and of our Sunday preaching. We hope to have several baptisms in a short time. Our services are always very well attended ; our members encourage us in that respect. There are also a good number of children in the Sunday school ; so that, if God deigns to bless us, we shall hold up our gospel banner.

"I have often, very often, presented to the members of our church the duty of making all possible sacrifices to aid the committee in Boston more efficiently in sustaining the worthy pastors you have sent them. (There is no question of myself, as I receive no salary.) I have told them that we are threatened with being abandoned by the American Baptist Mission five or six years hence ; but I must say, that in view of the poverty of the members of our flock, among whom are a dozen families whom we must aid, we shall have difficulty in finding a third or more of what we have raised hitherto."

STATISTICS. — Baptized, 4 ; received, 1 ; died, 2 ; excluded, 1 ; removed, 1 ; members, 89 ; contributions, 1,648.90 francs.

## DENAIN.

The large field covered by this church enjoys the labors of M. Véron as evangelist, of M. Capon as colporter-evangelist, also of M. Ferret for half of his time in the same capacity, and of Miss Dinoir as Bible-reader ; beside the pastoral services of Rev. F. Vincent, who writes, "As for us, all our stations are prospering. Préseau, Peruwelz, Flines, Orchies, Lannoy, Bruay, Meurchin, and Douai are doing well. Only the station at Haisnes shows slight decline for the moment. At Denain we have just had a fine Christmas festival. More than one hundred and fifty children were there, with about four hundred hearers, of whom half were Catholics, who listened to a sermon an hour long on the Saviour's work for us, in us, and by us. At St. Pierre-les-auchel one of our brethren has left a mining establishment, and rented another house, in order to supply more room for divine worship. The place is full every Sunday.

"At Lens, our place of worship having become too small, we had to procure another at 550 francs a year. We have expended 800 francs in preparing it for our use. It will hold more than three hundred persons. We have taken a lease for six years, with the understanding that within the first year we may buy the house for 10,000 francs. After that time the price will be higher ; but where can we find that sum? May God be our help !

"At Tourcoing we had *thré*e baptisms in December ; which brings the number for the year to thirty-three, the largest we have ever had. On the 1st of January, 1882, I told a few brethren what was in my heart, and we united in asking the Lord for twenty conversions in the year. He gave us thirty-three. The flock at Tourcoing is now passing through a crisis. Certain Darbyist principles crept in ; and the evangelist M. Malan, whom we had placed there, allowed himself to be drawn away by them instead of repressing them. He is now gone to Corsica. A dozen of our brethren have separated themselves from us ; but they are not dead, and we hope their separation will be only for the moment."

STATISTICS. — Baptized, 33 ; died, 5 ; excluded, 1 ; members, 229 ; contributions, 2,304 francs.

## ST. ETIENNE, LYONS, AND ST. DIDIER.

These three churches are under the care of Rev. C. Auguste Ramseyer, who is assisted by M. Mabboux as evangelist, M. Habrial as colporter, and Mmes. Mabboux and Habrial as Bible-readers. The report for the year 1882 is sent by the pastor as follows : "The year 1882 was a period of conflict, with alternate success and reverses. We began it with good hope, and we have not been entirely disappointed in the hopes we cherished ; but we have had more experience than before of the attacks and the power of the enemy, within and without.

"At the beginning of the year we were glad to see several souls turning to the truth. We had a great grief at St. Etienne. A brother who had been very useful to us in the work let himself be drawn away by sin to a great fall, and took flight in order to escape the law. This caused great scandal, and we are still feeling the sad effects. Still we do not lose courage : we look to Him who is more powerful than the world, and who makes all things work together for good to those who love him.

"Another constant cause of weakness to the church is found in emigration to America, caused in most cases by the want of work, from which our town has suffered for some



years. This summer two of the oldest members of our church, grown aged and infirm, have been taken away by their children established at Paterson, N.J.

"In this as in preceding years I have co-operated in different evangelical operations going on at St. Etienne; before Easter, in popular meetings in connection with Mr. MacAll; since Easter, in a work of Irish ladies, who have opened, in a district of the city hitherto destitute, a hall for conferences and other work for women and girls. My son-in-law, who is a Bible colporter, and my daughter, a Bible-woman in the service of the Woman's Missionary Society, have taken an active part in it. As our Sunday school was not very prosperous in its old locality, we have transferred it to this conference-hall; and now it brings together more than eighty children.

"As for the church at Lyons, the evangelist M. Mabboux, who is stationed there, continues to take much pains for its prosperity and growth. I go there regularly once a month, and also every time when my presence is necessary. As we had to abandon our old place of worship, to give place to a town-hall which was to be built in that district, we were at much pains to find a place well situated and not beyond our means. After many prayers and much seeking we had the satisfaction of finding a very good one, No. 78 Rue Bugeau. We removed there, and opened it July 9. Since this new chapel is in a district occupied by many working-people, it occurred to us to establish a Sunday-evening meeting of the nature of a popular gathering. We began these meetings on entering our new chapel, and from the first we have been blessed. They are usually conducted by M. Mabboux, and are well attended: already there are a few conversions. At my last visit to Lyons, Dec. 10, several persons, of whom two are lately converted, asked for baptism; and I hope we shall soon have the pleasure of receiving members to the church.

"The church at St. Didier has had various trials this year. At first, through lack of workers, we were able to visit there less often. Instead of going three or four times a month, we could go but once a month, at least on Sunday. In consequence of this state of things, which we could not change, the work at St. Didier has suffered. The station of Villefranche, which we could visit but seldom, has been reached by different doctrines, which have caused rival factions, till we have been obliged for the time to give up the place."

STATISTICS: *St. Etienne*. — Gone to America, 2; excluded, 1; dismissed, 2; baptized, 2; received by letter, 2; present number, 33.

*Lyons*. — Emigrated, 2; dismissed, 2; baptized, 3; received by letter, 2; present number, 25.

*St. Didier*. — Died, 1; excluded, 2; removed to Villefranche, 4; resident members at St. Didier and vicinity, 17.

Total members in the field, 75. Contributions, 412.30 francs.

#### ST. SAUVEUR.

Pastor F. Lemaire reports, "Our work continues. I sow, and from time to time a seed springs up: some bear fruit, and some are gathered into the heavenly garner. There is always great facility for preaching the gospel. If from the hearers one sometimes meets ridicule, and often indifference, there are no obstacles interposed by the authorities. Two days ago I was called to a wedding, at a place where twelve years ago I was stoned. I spoke in the mayor's hall after the civil ceremony of marriage. In this respect there is

surely progress. To-day there were several strangers at chapel at St. Sauveur. I suppose they were persons who heard me the day before.

"Here, at St. Sauveur, we have had no baptisms the last year. I was delighted lately when the dear little girls of our Sunday school formed a prayer-meeting among themselves. At Lacroix it is difficult to keep up our meetings: the influence of the priest is great.

"In the neighborhood of Chelles we have some encouragement: three have been baptized, and also three near Morsain. At Ciry I have hoped; but, unhappily, things have not been as we expected. The Reformed Church placed at Soissons, after the departure of M. Véron, a pious pastor, whom I have sometimes seen. As they have much money to spend, they have just rented a house at 1,500 francs, where the pastor lodges; and they must have expended a large sum in preparing a hall for worship. Will they reap where we have sown these twenty years? If, by their means, souls are joined to Christ, I shall rejoice.

"The debt on the chapel is reduced to 336 francs. The chapel and the dwelling have cost nearly 21,000 francs. I urge the church toward self-support. This year more will perhaps be given; but we must not forget that there are not many rich among us, and that there are many who must receive help instead of giving.

"So far as I know, our Baptist brethren in France are the ones who give the most in proportion to their ability."

STATISTICS. — Baptized, 6; received by letter, 1; died, 1; removed, three; members, 86. Contributions: for evangelistic work, 743.50 francs; expenses of worship, 105.50 francs; for children, 33.95 francs; for the poor, 92 francs; debt on the chapel, 705 francs: total, 1,679.95 francs.

#### GERMAN MISSION.

The extended work carried on under the general name "missions to Germans," embraces evangelistic labor in several languages, and in many countries, and continues to enjoy its usual prosperity. Without enlarging this report beyond reasonable limits, it would be impossible to present any thing like a detailed view of the work. Some of the most interesting features and incidents are selected for presentation here; and those desiring further information are referred to the quarterly reports from the German mission, which appear in "The Missionary Magazine" from time to time. Even these are much abbreviated before allowing of insertion in the limited space which can be devoted to this interesting work. It is especially significant to note the rapid extension of the missions carried on through the German committee toward South-eastern Europe. Beside the interest in Hungary, which has been in progress for some years, our brethren are now engaged in successful labors in Austria, Bohemia, Bulgaria, Roumania, and are thus penetrating toward European Turkey. In Southern Russia the people seem to be especially favorable to Baptist views. There are already hundreds in that country who are Baptists in every thing but name; and during the past year the German committee have made an appropriation from the funds sent them from this country for the support of an evangelist in Southern Russia and the Caucasus, whose labors carry him even to the borders of Persia! Thus are the missions in Europe reaching out toward those of Asia; and we are encouraged to press on the great work, until Asia shall unite with Europe, and darkened Africa shall join the band, and together send across the sea to America the greetings of their millions, rejoicing in the pure gospel of the Saviour of the world.

*German Baptist Theological School.*—Aided by annual appropriations from the Missionary Union, this institution is now in successful and very encouraging operation. Rev. Joseph Lehmann, until recently pastor of the flourishing church at Berlin, has accepted the charge of the school, and, with the assistance of Rev. J. G. Fetzer, conducts the theological studies; while two teachers from the public schools are employed to instruct in such elementary branches as may be necessary to prepare the students for effective work in the ministry. The number of students is now thirteen, and several more are soon expected to apply for admission.

In sending the general report of the German work for the year, Rev. J. Braun, secretary of the German-American committee, writes, "Our missionaries have been working faithfully and diligently in the Lord's vineyard. The past year has been a blessed one: not only the number of members, but also the churches and stations, have increased in a great measure. The donations from your committee at Boston have not remained worthless, but have borne splendid eternal fruits; and many a sinner, who belonged to the world a year ago, is now a believer in the true God.

"*Berlin.*—The old and dear brother Lehmann, who wrote the annual account formerly, was called to the sweet and blessed country, the home of God's elect, last year; and rests now from every care, released from his faithful and very successful labors. His son, Rev. Joseph Lehmann, has been assisting him for many years, and continues the work now. He baptized 59 persons last year. Greater efforts have been made by the church in holding large meetings in different places in the city, which has now 1,300,000 inhabitants; the chapel being often too small. There is a good opportunity for doing a great work here if we only had more workers.

"*Danzig* is an old commercial town, situated on the Vistula, and near the Baltic. Many strangers visit this city, and of course there is no want of opportunity to scatter the seed. Brother Penski is working in this place, and his congregation have built a new, large chapel. Their services are very well attended: 82 persons were added to the church in the past year. The congregation apprehend their high vocation in this godless town, and are therefore not satisfied to have services in their chapel, but still hold large meetings in five or six other places. Here, also, workers and means are insufficient.

"*St. Petersburg.*—Brother Schieve is still active. He has had the pleasure of adding 25 converts to his church. If they could have a larger hall, the attendance on the services would be far better. In spite of the sorrowful condition of this large empire, our Church is acknowledged, and has the liberty to preach the gospel everywhere. The people appear to have a longing for the word. More preachers are wanted.

"*Budapest, Capital of Hungary.*—The work has advanced in the short time brother Meyer has been laboring there. The beginning was very small: many persecutions, imprisonments, and distrainings took place. In spite of these facts, the Lord has increased their number, so that the church has 365 members in this uncivilized country. There are five assistant preachers, generally unpaid. Four or five congregations could easily be constituted, if the necessary men could be sent. More must be done: there should be employed at least three missionaries, who could occupy their whole time in the Lord's vineyard.

"*Wiesbaden*, the largest and best-known hydropathic establishment, which has 70,000 visitors every year, is served by brother Scheve. The church was formed a few years since, and already numbers at present nearly one hundred members. Brother Schieve



has also two colporters, who assist him faithfully, and endeavor to sow the Word in the strangers' hearts by means of the printed page as well as by the preached word.

"The Lord has given us three brethren as missionaries, and we have been able to fill three vacant mission places. The first missionary is brother Pawlaff, in Wladikawkas, in Southern Russia, near Persia. He speaks two languages, German and Russian; he visits the environs of Caucasus, and finds everywhere open doors. In the past year he has had the honor of baptizing 151 persons. The second missionary is brother Ferd. Massier, in Sinaitin in Galizite. He preaches in the German and Roumanian languages, and works among the Germans and in the Buconina. Seventy-five persons have been converted last year. Their liberty is still very limited, and they must still suffer many persecutions; yet they are very joyful in their Saviour, and endure all for his name's sake. The third missionary is brother Meeries, in Vienna, who employs the greatest part of his time for Bohemia. This is the country of the Hussites, where thousands of them perished for their faith's sake, and Huss, the founder of the denomination, was burnt at Constance. The '*Herrenhuter*' (Brethren Church) came up a little later than the Hussites; but the whole country is now almost wholly Roman Catholic. We have already twenty members there; and brother Meeries, a native Bohemian, hopes to gain many for Jesus.

"Austria, Hungary, Bulgaria, Turkey, Poland, and Russia are large and promising fields, where millions hear nothing of their Saviour. If we only had the means, marvellous things would come to pass." We regret to be obliged to insert the statistics of last year.

STATISTICS OF THE GERMAN BAPTIST UNION. — Chapels and halls, 232; out-stations, 1,510; preachers, 350; baptized, 1,992; membership, 28,038.

#### MISSION TO SWEDEN.

Concerning the results of the great revival in Sweden last year, Rev. Adolphe Drake writes as follows: "The question may naturally be asked, Do the converts stand? In answering, I take Eskilstuna first, as being one of the principal centres of the great awakening. The number of baptized reached 133. The pastor, brother O. Larson, in his report for the last quarter, says, 'The friends added to the church last spring are mostly of good standing, no exclusions having taken place of late. They are walking in the fear of the Lord, and rejoicing in him. Great as the satisfaction is in seeing additions to the church, yet it seems to me a more perfect joy to witness the remaining of the converts in the liberty of Christ.'

"The First Church of Stockholm also had a large share of blessing, especially under the preaching of Rev. K. O. Broady. At the anniversary of the church on Monday last, the number of baptized was stated to have been 436 (the largest figure ever reached); 62 excluded. The pastor remarked, that while it might be thought natural, that, from the number received under the excitement of a general revival, a good many might be included in this number, it was not so: they were very few. The great bulk of the excluded was of the floating population received by letter. Of those who had backslidden, were some boys; the result of a misconception by their parents that converted children would not need the watchful restraint of their parents. As to the conversion of the children, the superintendent of the Sunday school, Mr. W. Carlson, added a gratifying testimony; stating, that, at a teachers' meeting in October last, 94 of the scholars converted last spring were reported as maintaining their Christian profession, although many of them had worldly homes. In the

South Church exclusions have been more numerous, 14 of the excluded being from the 149 baptized.

"Orebro being another principal centre of the revival, I have ascertained from the pastor that the converts gathered during the first part of the revival, under the labors of the members of the church, had remained steadfast almost to a man. Later on, however, when, under the labors of an American revivalist, the movement grew to the shaking of the whole town (so that even public amusements had to be given up), and a large number were added to the church, there had not been so good results; some having backslidden, yet not amounting to ten per cent."

In forwarding the statistical table given below, Mr. Drake writes, "We have great reasons to praise the Lord for the glorious things he has done for us during the year. The number of baptized, 4,510, was the largest ever reaped. The most fruitful year next to this was 1879, when we had 3,384 baptized. The number of preachers includes ordained and unordained, even those giving only part of their time to the work of the gospel. The sum contributed has to a great extent been expended for the erection of places of worship. A great number of churches are building, and some are heavily indebted.

"The 663 emigrants I hope will remain faithful, and strengthen the Baptist element in your Western States as much as they weaken the churches they have left. I heard by letter from a member of our church, who, on his way across the Atlantic in a heavy storm, vowed to the Lord that, if saved, he would work for him as never before; and right away he began among his fellow-passengers, reading the Bible, and exhorting them, with evident blessing; and, on arriving at his settlement in the Far West, he succeeded in organizing a Baptist church among the Scandinavian settlers. Your bread sent across the waters is returning to you after not very many days. In all, we may see the Lord's gracious purposes and wonderful plans in erecting his spiritual temple."

*Bethel Theological Seminary.*—This institution continues to be a most important feature of the grandly successful work in Sweden. Here the preachers are trained who go out into the various parts of the country, and preach the gospel which has won so many thousands; and from this school are also supplied the pastors of the many new Baptist churches which are every year being organized in Sweden. It is hardly too much to say, that, without the Bethel Theological Seminary, the great prosperity of the Swedish mission would have been impossible, and the future progress of the work there depends very largely on the efficiency of this school.

## Associations of Baptist Churches in Sweden in 1883.

ASSOCIATIONS.	Churches.	Church Organized.	Places of Wor- ship.	Preachers.	Baptized in 1882.	By Letter.	Restored.	Deceased.	Dismissed.	To America.	Excluded.	Membership.	S. S. Scholars.	Teachers.	Day-School Scholars.	Contributed.
																Kr. öre.
1. Norrbotten . . . . .	6	1	1	1	8	2	1	1	6	3	2	102	103	11	1	355 00
2. Jemtland . . . . .	20	2	4	8	61	36	13.	2	68	15	28	675	484	52	133	5,204 69
3. Sundsvall . . . . .	46	2	22	45	230	95	50	25	203	102	155	3,397	1,914	210	213	33,357 75
4. N. Helsingland . . . . .	22	1	12	1	112	59	14	12	94	44	39	1,279	868	80	24	8,851 33
5. N. Dalarna . . . . .	7	2	5	7	57	30	4	3	56	31	7	410	235	16	1	1,200 48
6. Gefle-Falun . . . . .	31	3	13	26	503	175	29	11	299	54	59	1,996	1,607	156	1	17,714 48
7. Stockholm . . . . .	53	2	19	72	1,505	454	91	45	514	120	240	5,772	4,270	403	139	66,615 14
8. Westmanland . . . . .	13	2	7	15	199	78	14	11	114	33	24	900	988	124	135	8,161 63
9. Wermland . . . . .	17	1	3	9	360	51	9	6	120	53	60	1,382	774	58	46	6,519 79
10. Nerike . . . . .	36	1	22	77	873	147	55	30	373	74	76	3,494	3,657	268	161	23,560 62
11. Westgota . . . . .	14	1	5	27	200	12	7	4	40	22	20	746	993	59	1	30,022 75
12. Smoland . . . . .	16	1	3	4	105	12	2	5	25	14	12	528	625	32	1	4,035 50
13. Bleking . . . . .	8	1	3	5	26	20	9	2	33	6	15	265	316	29	46	1,329 99
14. Skåne . . . . .	27	1	10	15	137	21	15	12	109	69	45	1,102	1,231	115	19	7,049 43
15. Gotland . . . . .	15	1	3	3	134	45	5	5	68	23	23	567	410	34	47	2,217 81
Grand Totals . . . . .	331	18	131	313	4,510	1,237	317	173	2,122	663	705	22,615	18,475	1,647	963	216,086 39 = \$58,131



## MISSION TO SPAIN.

The religious condition of Spain has remained substantially the same as last year. While there is considerable religious liberty, as far as the laws are concerned, many of the people, under the influence of the priests, are exceedingly bitter against Protestants, and avail themselves of every opportunity to persecute and injure them. The subject of legalizing civil marriage in Spain is now being agitated. The movement is opposed by all the power of the Roman Church ; but the fact that the subject is considered is a proof that emancipation from priestly control is progressing. Like other countries of Europe, Spain is affected by the social agitations of the time ; and in certain provinces very serious outbreaks have occurred, which have called forth the military interference of the government. The spirit of these movements is opposed both to orderly society and to religion ; but the result of them will no doubt turn out to the furtherance of the gospel in assisting to break down the power of the corrupt priesthood, and to give to all civil and religious liberty.

## MADRID AND ALCOY.

Since the death of Señor Canencia, Mr. Benoliel has continued to divide his attention between Madrid and Alcoy. As to the latter place, there is nothing worthy of special note to report. At Madrid the work is much hindered by the unfavorable location of the chapel. Señor Canencia endeavored to change this before his death, and Mr. Benoliel has recommended the same ; but it has not yet been done. Such is the feeling against Protestants, that it is a difficult matter to rent a building for the services of our mission in Madrid ; and the condition of the work has not justified a large expenditure.

## FIGUERAS.

Mr. and Mrs. Cifré have resumed their work in this city under circumstances of much encouragement. The services at the chapel are well attended, and the meetings well sustained. Four have been baptized, and others manifest so much interest that it is hoped they will soon present themselves for admission to the church. It would seem to be apparent that the north-eastern part of Spain is less bigoted, and less under the control of the priests, than other sections. Certainly our missions there seem to get more hold upon the people, and meet with less opposition.

## BARCELONA.

The work in this city and vicinity is now in charge of Rev. E. Lund, a Swede, who has labored in Spain for several years, and has now entered the service of the Missionary Union. He has three halls in different parts of the city, where religious services are regularly maintained. Meetings are also held twice a week at Hospitalet. The congregations attendant upon the services do not seem to be large ; but Mr. Lund is prosecuting his labors with faithfulness and energy, and it is hoped the Lord will give success. He has baptized one since beginning his work in Barcelona.

In addition to his work among the Spaniards, Mr. Lund has established a "Strangers' Rest" in Barcelona, which is a large commercial port ; and a work in connection with it, for the benefit of the sailors in port. This he has now given into the hands of a brother Haglund, also from Sweden, who is carrying it on while studying the language preparatory

to engaging in evangelistic labor among the people of the country. Several seamen have been hopelessly converted in connection with this work.

### MISSION TO GREECE.

Mr. Sakellarios writes, "Many favors have been ours to enjoy during the year just closed. Among them I would make special mention of the loving-kindness of the Lord in enlightening and regenerating souls, and bringing back one to his duties as a professing Christian, and the great mercy of God in raising up some among us from beds of sickness. We have observed indications among this people which make me glad, and, although small, yet show a growing interest in the principle of religious liberty.

"Very recently one of the deputies from Cephalonia, a gentleman of independent fortune and influential in political life, died; leaving the request to his brothers, that he should be buried with the simplest rites of burial, without any clergy officiating, as their system of religion was extremely distasteful to him. I had conversed with him several times upon that important subject, upon which he held very decided views. The clergy opposed his sentiments, but the people respected them,—not because they fully understood them, but because of his having been an upright man, a good citizen, and a true patriot; fearless in telling the truth, and in presenting the principles of religious liberty, by which he felt assured that his country would increase in influence and wealth among the civilized nations of the earth. I believe he was a Christian at heart.

"The meetings through the week of prayer were better attended than last year, and not a moment lost. Our annual missionary meeting, occurring on the evening devoted to missions, was largely attended. The amount of contributions in the box for the year was announced as 54 drachmas; which, by the additional sum of 6 drachmas by a young lady who had received it as a New Year's gift, the amount was raised to 60 drachmas. This incident having been related, her good example was followed by a lady donating another 6 drachmas; and very many others contributed to the good cause at the close of the meeting, until the amount was found to be 80 drachmas (\$13.33); which we gladly send for the spread of the gospel among the Telugus, praying that the 'glad tidings' sent by this people, in whose language they were originally made known to the world, may be blessed to the conversion of unnumbered souls.

"By the blessing of God, we have been able to continue all our meetings through the year, the usual vacation excepted. Average attendance at divine worship, 30-40; at Sunday school, 25-30; 2 conversions, 1 death. May the Lord pour out his Holy Spirit to give us the increase! for without this token of his presence we plant and water in vain."

### RECAPITULATION.

*Burman Mission.*—9 male and 20 female missionaries (including wives of missionaries), on the field; 16 ordained native preachers, 46 unordained; 17 churches, 1,528 members, 136 baptisms.

*Karen Mission.*—14 male and 23 female missionaries on the field; 95 ordained native preachers, 322 unordained; 453 churches, 22,598 members, 1,523 baptisms.

*Shan Mission.*—3 male and 3 female missionaries; 3 unordained native preachers; 1 church, 30 members, 7 baptisms.

*Ka-Khyen Mission.*—2 male and 2 female missionaries; 1 ordained native preacher, 3 unordained; 1 church, 15 members, 8 baptisms.

*Assamese Mission.*—2 male and 1 female missionaries; 2 ordained native preachers, 22 unordained; 16 churches, 987 members, 86 baptisms.

*Garó Mission.*—1 male and 2 female missionaries; 6 ordained native preachers, 2 unordained; 9 churches, 827 members, 45 baptisms.

*Naga Mission.*—2 male and 1 female missionaries; 1 ordained native preacher, 4 unordained; 2 churches, 37 members, 14 baptisms.

*Telugu Mission.*—16 male and 15 female missionaries; 44 ordained native preachers, 51 unordained; 39 churches, 22,277 members, 2,074 baptisms.

*Chinese Missions.*—9 male and 9 female missionaries; 8 ordained native preachers, 40 unordained; 39 churches, 1,685 members, 129 baptisms.

*Japan Mission.*—5 male and 7 female missionaries; 2 ordained native preachers, 17 unordained; 9 churches, 239 members, 69 baptisms.

*European Missions.*—679 preachers, 490 churches, 6,579 baptisms, 51,570 members.

There are connected with the Asiatic missions 35 stations, and, including those now in America, 139 married missionaries, 8 unmarried men, and 44 unmarried women, including widows of missionaries.

In all the missions there are 190 missionaries, 1,364 native preachers, 1,075 churches, and 102,145 members. In 1882, 10,645 were baptized.

*Increase over Last Year.*—9 missionaries, 168 native preachers, 16 churches, and 7,382 members. The baptisms numbered 2,330 more than last year, allowing the number baptized in the German mission to be the same as in 1881: the probability is, they were much larger.



## GENERAL STATISTICAL TABLE.

## ASIATIC MISSIONS.

MISSION STATIONS.	Mission-aries.	NATIVE PREACHERS.			Churches.	Baptized.	Members.
		Ordained.	Unor-dained.	Total.			
<i>Burmah.</i>							
Rangoon . . . . .	25	20	53	73	96	369	4,879
Maulmain . . . . .	20	10	17	27	22	133	1,461
Tavoy . . . . .	3	5	12	17	23	41	1,019
Bassein . . . . .	11	29	118	147	92	458	8,026
Henthada . . . . .	3	15	39	54	59	152	2,337
Shwaygyeen . . . . .	6	7	18	25	25	120	1,009
Toungoo . . . . .	13	12	92	104	139	297	4,261
Thongzai . . . . .	3	2	7	9	2	19	363
Prome . . . . .	2	3	6	9	3	17	233
Zeegong . . . . .	4	2	2	4	2	10	123
Bhamo . . . . .	6	1	4	5	1	15	24
Ma-oo-ben . . . . .	2	5	6	11	14	39	413
Thatone . . . . .	1	—	2	2	1	11	62
<i>Assam.</i>							
Gowahati . . . . .	99	111	374	487	479	1,681	24,210
Nowgong . . . . .	2	1	12	13	11	59	668
Sibsagor . . . . .	3	1	5	6	1	9	110
Tura . . . . .	2	—	5	5	4	18	209
Molong . . . . .	4	6	2	8	9	45	827
Kohima . . . . .	2	1	1	2	2	14	37
	2	—	3	3	—	—	—
<i>Telugus, India.</i>							
Nellore . . . . .	15	9	28	37	27	145	1,851
Ongole . . . . .	5	2	10	12	2	54	563
Ramapatam . . . . .	14	41	35	76	27	1,972	20,865
Secunderabad . . . . .	2	(Preaching by students.)			5	23	531
Kurnool . . . . .	4	—	2	2	1	7	67
Madras . . . . .	3	—	2	2	2	6	191
Hanamaconda . . . . .	6	1	—	1	1	11	45
	3	—	2	2	1	1	15
<i>Chinese.</i>							
Ningpo . . . . .	37	44	51	95	39	2,074	22,277
Zao-hying . . . . .	10	3	10	13	7	12	260
Swatow . . . . .	8	—	5	5	3	9	51
Mun Ken Lang . . . . .	2	23	25	24	73	839	
Bangkok (Siam) . . . . .	3	1	—	1	1	35	35
	2	2	2	4	4	—	500
<i>Japan.</i>							
Yohohama . . . . .	25	8	40	48	39	129	1,685
Tokio . . . . .	5	1	1	2	2	14	98
Kobe . . . . .	3	1	1	2	1	6	38
North of Japan . . . . .	2	—	1	1	2	8	19
	2	—	14	14	4	41	84
<i>Totals</i>							
Totals . . . . .	12	2	17	19	9	69	239
Totals . . . . .	188	174	510	686	593	4,098	50,262
AFRICA . . . . .	2	—	1	1	7	—	429

## EUROPEAN MISSIONS.

Sweden . . . . .	—	—	—	313	331	4,510	22,616
Germany . . . . .	—	—	—	350	146	1,992	28,038
France . . . . .	—	—	—	9	9	69	759
Spain . . . . .	—	—	—	4	3	7	150
Greece . . . . .	—	—	—	3	1	1	7
<i>Totals</i>							
Totals . . . . .	—	—	—	679	490	6,579	51,570
GRAND TOTALS . . . . .	190	—	—	1,366	1,090	10,667	102,261

## REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1883.

### MISSIONS IN BURMAH.

#### Maulmain Mission.

##### BURMAN DEPARTMENT.

For salary of Rev. J. F. Norris (balance paid by the English Baptist Church)	\$400 00
mission work, collected in the field	578 92
salary of Miss M. Sheldon	500 00
her mission work	134 00
salary of Miss E. H. Payne	500 00
her mission work and girls' school	1,767 03
do., collected in the field	536 20
salary of Miss S. B. Barrows	500 00
her mission work and boys' school	1,101 54
do., collected in the field	8 26
salary of Miss E. E. Mitchell, M.D.	500 00
her personal teacher, mission work, and hospital expenses	525 00
salary of Mrs. J. M. Haswell	500 00
her mission work and fitting up rooms	475 00
salary of Miss S. E. Haswell	500 00
her mission work	1,666 75
do., collected in the field	15 50
additional cost of her passage to Burmah	12 49
salary of Rev. E. W. Kelley, eleven months	916 63
his mission work	800 00
his outfit and passage <sup>1</sup>	1,300 00
salary of Miss Z. A. Bunn, ten months	458 32
her personal teacher, mission work, and Eurasian school and house	1,183 33
her outfit and passage <sup>1</sup>	600 00
allowance of <sup>1</sup> Rev. W. H. S. Hascall in United States	650 00
allowance of Mrs. J. R. Haswell in United States	500 00
Total	\$16,628 97
Less saved in appropriations of last year	30 15—\$16,598 82

##### KAREN DEPARTMENT.

For salary of Rev. David Webster	\$1,200 00
his mission work	961 33
land and buildings at Pahnpoon	1,250 00
salary of Miss S. J. Higby	500 00
her school and mission work	695 00
salary of Miss N. Cartton	500 00
her personal teacher, mission and school work, and addition to building	1,030 00
allowance in the United States of Rev. S. B. Rand	400 00
additional passage expenses to Burmah of Miss Cartton	13 34
	\$6,549 67

##### THATONE DEPARTMENT.

For salary of Miss E. Lawrence	\$500 00
her mission work	200 00
	\$700 00 —7,249 67

#### Promé Mission.

For salary of Rev. E. O. Stevens	\$1,200 00
his mission work	1,081 67
allowance in the United States of Rev. E. Kincaid	200 00
passage to United States of Miss J. C. Bromley	347 75
allowance in United States of Miss J. C. Bromley	166 67 —2,996 09

<sup>1</sup> Not adjusted.

## Rangoon Mission.

## SHAN DEPARTMENT.

For salary of Rev. J. N. Cushing	\$1,200 00
his mission work and rent	1,005 21
salary of Mrs. J. B. Kelley	500 00
her personal teacher and mission work	392 07
	<hr/>
	\$3,097 28

## BURMAN DEPARTMENT.

For salary of Rev. E. A. Stevens	\$1,200 00
his mission work and printing Scriptures	425 00
do., collected in the field	106 54
outfit and passage <sup>1</sup> to Burmah of Rev. L. J. Denchfield	1,300 00
salary of Miss L. E. Rathbun	500 00
her school and mission work	1,156 50
do., collected in the field	964 13
salary of Mrs. M. C. Douglass, eleven months	458 33
mission travel, building, room, and medicine	284 77
passage <sup>1</sup> to Burmah of Mrs. M. C. Douglass	350 00
her allowance in the United States	66 66
salary of Rev. C. Bennett	1,200 00
rent, school, and Bible-woman	788 00
personal teacher and shipping clerk for F. D. Phinney, superintendent of the press	300 00
printing-press and materials	1,000 00
printing Scriptures	2,005 00
additional cost of passage to Rangoon of F. D. Phinney	20 34
allowance in the United States of Rev. A. T. Rose	800 00
allowance in the United States of Miss A. R. Gage	400 00
	<hr/>
	\$13,325 27

## THONGZAI DEPARTMENT.

For salary of Mrs. M. B. Ingalls	\$600 00
her mission work	1,096 67
salary of Miss J. M. Elwin, thirteen months	541 67
her mission work and school	575 00
additional cost of passage to Burmah of Miss Elwin	5 09
allowance in United States of Miss Kate F. Evans	400 00
	<hr/>
	\$3,218 43

## SGAU KAREN DEPARTMENT.

For salary of Rev. J. B. Vinton	\$1,200 00
his mission work, rent, and school	1,629 25
salary of Mrs. J. P. Binney	600 00
her house rent	250 00
	<hr/>
	\$3,679 25

## PWO KAREN DEPARTMENT.

For salary of Rev. D. L. Brayton	\$1,200 00
his mission work	350 00
	<hr/>
	\$1,550 00

## MA-OO-BEN DEPARTMENT.

For salary of Rev. W. Bushell	\$1,200 00
his school and mission work	1,095 36
do., collected in the field	862 68
	<hr/>
	\$3,158 04

## RANGOON COLLEGE.

For salary of Rev. J. Packer	\$1,200 00
expenses of college, and mission work	1,920 67
do., collected in the field	24 54
salary of Rev. B. P. Cross, eleven months	1,100 00
personal teacher	50 00
outfit and passage <sup>1</sup> of Rev. B. P. Cross	1,050 00
	<hr/>
	\$5,345 21

## RANGOON THEOLOGICAL SEMINARY.

For salary of Rev. D. A. W. Smith	\$1,200 00
his mission work, and expenses of seminary, repairs and taxes, and clerk-hire	2,636 05
do., collected in the field	745 25
	<hr/>
	\$4,581 30

Total for Rangoon Department	\$37,954 78
Less saved in appropriations of last year, including exchange	2,659 18—\$35,295 60

<sup>1</sup> Not adjusted.



**Bassein Mission.****BURMAN DEPARTMENT.**

For allowance in United States of Rev. M. Jameson, four months thirteen days . . . . . \$373 34

**SGAU KAREN DEPARTMENT.**

For salary of Rev. C. A. Nichols . . . . . \$1,165 49  
 his mission work . . . . . 1,377 39  
 salary of Miss I. Watson . . . . . 500 00  
 her mission work . . . . . 133 00  
 salary of Miss E. F. McAllister . . . . . 500 00  
 her mission work . . . . . 146 63  
 allowance in the United States of Rev. C. H. Carpenter . . . . . 800 00

\$4,622 42

**PWO KAREN DEPARTMENT.**

For mission work, and new house of Rev. J. T. Elwell . . . . . \$1,270 64  
 passage to United States of Rev. J. T. Elwell and wife . . . . . 763 31  
 allowance in the United States of Rev. J. T. Elwell, five months and twenty-three days . . . . . 566 66

\$2,600 61

**Total**

\$7,596 37

Less saved in appropriations of last year . . . . . 473 38 —\$7,122 99

**Toungoo Mission.**

For salary of Rev. E. B. Cross . . . . . \$1,200 00  
 his mission work . . . . . 1,074 83  
 passage to United States of Mrs. E. B. Cross . . . . . 366 41  
 salary of Rev. A. V. B. Crumb . . . . . 1,200 00  
 his mission work . . . . . 672 00  
 do., collected in the field . . . . . 386 53  
 salary of Miss F. E. Palmer . . . . . 500 00  
 her personal teacher, mission work, and school . . . . . 250 00  
 salary of Rev. A. Bunker . . . . . 1,200 00  
 his mission work, rent, school, and printing . . . . . 2,867 90  
 for do., collected in the field . . . . . 441 81  
 salary of Miss H. N. Eastman . . . . . 500 00  
 her mission work and school . . . . . 546 56  
 salary of Miss E. O. Ambrose . . . . . 500 00  
 her personal teacher and mission work . . . . . 255 00  
 salary of Rev. F. H. Eveleth . . . . . 1,200 00  
 his mission work . . . . . 730 00  
 outfit and passage<sup>1</sup> to Burmah of Mrs. Eveleth . . . . . 600 00  
 salary of Miss E. L. Upham . . . . . 118 06  
 her personal teacher and mission work . . . . . 740 91  
 salary of Rev. J. E. Case, eleven months . . . . . 916 66  
 his personal teacher, mission work, and school . . . . . 402 08  
 his outfit and passage<sup>1</sup> to Burmah . . . . . 650 00  
 salary of Mrs. B. J. Mix . . . . . 375 00  
 her mission work . . . . . 140 00  
 allowance in the United States of Mrs. Mix . . . . . 200 00  
 outfit and passage<sup>1</sup> to Burmah of Mrs. Mix . . . . . 600 00  
 additional cost of passage to the United States of Mrs. Mix (last year) . . . . . 189 12  
 passage<sup>1</sup> to Burmah of Mrs. E. B. Cross . . . . . 400 00

**Total**

\$19,222 87

Less saved in appropriations of last year . . . . . 27 71 —19,195 16

**Henthada Mission.**

For salary of Mrs. C. B. Thomas . . . . . \$500 00  
 her mission work and school . . . . . 1,292 58  
 salary of Rev. W. F. Thomas . . . . . 1,000 00  
 his mission work, and work in Burman Department . . . . . 1,529 61  
 allowance in the United States of Mrs. L. Crawley and children . . . . . 300 00

—4,622 19

**Shwaygyeen Mission.**

For salary of Rev. W. I. Price . . . . . \$1,000 00  
 his mission work and school . . . . . 893 33  
 for do., collected in the field . . . . . 127 99  
 salary of Rev. H. W. Hale, ten months . . . . . 1,000 00  
 his mission work . . . . . 565 00  
 allowance in the United States of Rev. N. Harris . . . . . 600 00  
 additional for passage expenses to United States of Rev. N. Harris . . . . . 3 19  
 allowance in the United States of Rev. H. W. Hale . . . . . 393 32  
 outfit and passage<sup>1</sup> of Rev. H. W. Hale and family . . . . . 1,250 00

**Total**

\$5,832 83

Less saved in appropriations of last year . . . . . 200 00 —5,632 83

<sup>1</sup> Not adjusted.

## Taroy Mission.

For salary of Rev. H. Morrow . . . . .	\$1,200 00	
his mission work, school, and rebuilding house . . . . .	2,318 00	
do., collected in the field . . . . .	1,127 13	
mission work, care Rev. J. F. Norris . . . . .	345 00	
passage to United States of Miss L. E. Miller . . . . .	356 51	
allowance in United States of Miss L. E. Miller . . . . .	316 66	
	<hr/>	
	\$5,663 30	
Less saved in appropriations of last year . . . . .	539 26	—\$5,124 04

## Bhamo Mission.

For salary of Rev. J. A. Freiday . . . . .	\$1,200 00	
his mission work, medicine, and new house . . . . .	723 67	
salary of Rev. W. H. Roberts . . . . .	1,200 00	
his mission work . . . . .	361 00	
additional cost of his passage to Burnmah . . . . .	395 17	
salary of Rev. L. W. Cronkhite . . . . .	1,000 00	
his mission work, and new house . . . . .	2,266 66	
additional cost of his passage to Burnmah . . . . .	115 24	
	<hr/>	
	\$7,171 74	
Less saved in appropriations of last year . . . . .	407 67	—6,764 07

## Zeegong Mission.

For salary of Rev. William George, ten months . . . . .	\$1,000 00	
his mission work . . . . .	1,291 40	
passage <sup>1</sup> to Burnmah of Mr. George and family . . . . .	1,000 00	
to attend annual meeting . . . . .	107 69	
allowance in the United States of Mr. George . . . . .	355 54	
salary of Mrs. H. W. Hancock . . . . .	600 00	
her mission work and school . . . . .	592 88	
do., collected in the field . . . . .	63 14	
salary of Miss A. M. Barkley . . . . .	500 00	
her personal teacher, and mission work . . . . .	260 22	—5,770 87
	<hr/>	
Total for missions in Burnmah . . . . .		\$116,372 33

## Assam Mission.

For salary and mission work of Kandura . . . . .	\$1,209 86	
salary of Rev. E. G. Phillips . . . . .	1,200 00	
his mission work and school . . . . .	2,537 03	
do., collected in the field . . . . .	1,437 88	
salary of Miss M. Russell . . . . .	500 00	
her mission work and school . . . . .	497 62	
salary of Rev. P. H. Moore . . . . .	1,141 66	
his mission work . . . . .	1,247 80	
do., collected in the field . . . . .	605 69	
salary of Miss O. Keeler . . . . .	500 00	
her mission work and school . . . . .	679 50	
do., collected in the field . . . . .	47 93	
salary of Miss A. K. Brandt . . . . .	500 00	
her personal teacher and mission work . . . . .	125 00	
salary of Rev. E. W. Clark . . . . .	1,200 00	
his mission work . . . . .	635 17	
do., collected in the field . . . . .	130 17	
salary of Rev. C. D. King . . . . .	1,200 00	
his mission work and new buildings . . . . .	1,494 12	
do., collected in the field . . . . .	251 27	
salary of Rev. A. K. Gurney . . . . .	1,200 00	
his mission work . . . . .	500 00	
passage to United States of Mrs. Gurney and children . . . . .	767 00	
additional cost of passage to United States of Mrs. E. W. Clark . . . . .	23 97	
additional cost of passage to Assam of Mrs. King . . . . .	275 02	
additional cost of passage to United States of Rev. M. C. Mason . . . . .	266 26	
additional cost of passage to Assam of Miss A. K. Brandt . . . . .	106 12	
allowance in the United States of Rev. M. C. Mason, eight months and twenty days . . . . .	577 78	
allowance in the United States of assistant to M. C. Mason . . . . .	166 67	
allowance in the United States of Rev. M. Bronson . . . . .	800 00	
	<hr/>	
	\$21,823 52	
Less saved in appropriations of last year, including exchange . . . . .	544 91	
	<hr/>	
	\$21,278 61	
Income of Ward trust paid to the English Baptist Missionary Society . . . . .	1,210 00	—22,488 61

## Telugu Mission.

For salary of Rev. L. Jewett, D.D. . . . .	\$1,200 00	
his mission work, work, rent, and Mrs. Jewett's school . . . . .	877 02	
do., collected in the field . . . . .	28 04	
salary of Rev. N. M. Waterbury, twelve months, twenty-four days . . . . .	1,067 59	

For his personal teacher, mission work, and school	\$1,587 21	
salary of Miss M. Menke	500 00	
her mission work and house rent	595 41	
salary of Rev. J. F. Burditt	1,000 00	
his mission work and school	1,926 62	
do., collected in the field	128 15	
salary of Miss M. M. Day	500 00	
her mission work and school	872 85	
do., collected in the field	204 94	
salary of Rev. J. E. Clough	1,200 00	
special grant	400 00	
his mission work, native preachers, schools, and Telugu literature	11,927 89	
do., collected in the field	252 71	
salary of Rev. W. R. Manley	1,166 66	
his mission work and high school	1,419 45	
salary of Rev. R. Maplesden	1,000 00	
his mission work	200 00	
salary of Rev. E. Bullard, eleven months	1,100 00	
his mission work and rent	368 07	
his outfit and passage <sup>1</sup> to India	1,050 00	
salary of Rev. G. N. Thomssen	1,000 00	
his mission work	150 00	
salary of Rev. R. R. Williams, ten months	1,000 00	
his mission work, theological seminary, and new buildings	9,108 28	
allowance in the United States of Rev. R. R. Williams	600 00	
passage <sup>1</sup> to India of Rev. R. R. Williams	800 00	
salary of Rev. D. K. Rayl, ten months	833 33	
his mission work	112 50	
his outfit and passage <sup>1</sup> to India	1,300 00	
salary of Rev. W. W. Campbell, ten months	1,000 00	
his mission work and school	710 00	
allowance in the United States of Rev. W. W. Campbell	355 56	
passage <sup>1</sup> to India of Rev. W. W. Campbell	400 00	
salary of Rev. E. Chute, ten months	833 33	
his mission work	100 00	
his outfit and passage <sup>1</sup> to India	1,400 00	
salary of Rev. W. B. Boggs	1,200 00	
his mission work, land, and buildings	2,068 77	
do., collected in the field	182 05	
salary of Rev. F. E. Morgan	1,144 66	
his mission work	798 31	
do., collected in the field	37 81	
allowance in the United States of Rev. D. H. Drake	600 00	
salary of Rev. A. Loughridge	1,200 00	
his mission work	655 07	
do., collected in the field	49 35	
salary of Rev. A. A. Newhall, ten months	1,000 00	
his mission work	250 00	
passage <sup>1</sup> to India of Rev. A. A. Newhall	400 00	
allowance in the United States of Rev. A. A. Newhall	250 00	
salary of Rev. C. H. D. Fisher, ten months	833 33	
his personal teacher and mission work	107 00	
his outfit and passage <sup>1</sup> to India	1,400 00	
salary of Miss E. Rauschenbusch, ten months	416 67	
her personal teacher and mission work	104 92	
her outfit and passage <sup>1</sup> to India	650 00	
additional cost of passage to Nellore of Mr. Burditt	61 85	
additional cost of passage to Madras of Mr. Waterbury	22 42	
additional cost of passage to Ongole of Mr. Thomssen	45 72	
allowance in the United States of Rev. D. Downie, nine and one-third months	622 22	
completing the Nellore chapel, care Mr. Downie	500 00	
balance of Mr. Downie's salary, 1881-82	66 66	
additional cost of Mr. Downie's passage to United States	315 05	
collected in the field for mission work, Mr. Downie	124 74	
Less saved in appropriations of last year, including exchange	\$65,383 11	
	991 44—\$64,391 67	

## Chinese Mission at Bangkok.

For salary of Rev. William Dean, D.D.	\$1,200 00	
his mission work	550 60	
do., collected in the field	189 81	
salary of Rev. L. A. Eaton, ten months	833 34	
his personal teacher and mission work	150 00	
his outfit and passage <sup>1</sup> to Bangkok	700 00	—3,623 75

## Eastern China Mission.

For salary of Rev. E. C. Lord, D.D.	\$1,200 00	
his mission work and school	1,076 21	
do., collected in the field	78 70	
salary of Rev. G. L. Mason	1,000 00	
his mission work	1,387 08	
do., collected in the field	45 93	

<sup>1</sup> Not adjusted.



For salary of Miss F. B. Lightfoot . . . . .	\$500 00	
her personal teacher and mission work . . . . .	50 00	
do., collected in the field . . . . .	142 15	
salary of Miss E. Inveen . . . . .	500 00	
her personal teacher, mission work, and school . . . . .	926 00	
salary of Rev. H. Jenkins . . . . .	1,200 00	
his mission work, and revised edition Chinese Testament . . . . .	1,584 91	
do., collected in the field . . . . .	157 41	
allowance in the United States of Rev. J. R. Goddard . . . . .	800 00	
allowance in the United States of S. B. Barchet, M.D. . . . .	800 00	
allowance in the United States of Mrs. L. A. Knowlton . . . . .	500 00	
additional cost of exchange, 1881-82 . . . . .	36 81	
	<hr/>	
	\$11,985 20	
Less saved in appropriations of last year . . . . .	361 25	\$11,623 95

## Southern China Mission.

For salary of Rev. William Ashmore, D.D. . . . .	\$1,200 00	
his mission work and school . . . . .	1,831 52	
salary of Rev. S. B. Partridge . . . . .	1,200 00	
his mission work and school . . . . .	722 31	
do., collected in the field . . . . .	140 50	
salary of Rev. W. K. McKibben . . . . .	1,200 00	
his mission work . . . . .	471 70	
do., collected in the field . . . . .	70 00	
salary of Rev. W. Ashmore, jun. . . . .	1,133 33	
his mission work and school . . . . .	795 70	
salary of Miss A. M. Fielde . . . . .	600 00	
her mission work . . . . .	391 20	
salary of Miss M. E. Thompson . . . . .	500 00	
her mission work . . . . .	464 00	
salary of Miss S. A. Norwood . . . . .	500 00	
her mission work . . . . .	881 00	
salary of Miss C. H. Daniells . . . . .	500 00	
her mission work and hospital . . . . .	597 00	
additional for exchange for 1881-82 . . . . .	89 78	
	<hr/>	
	\$13,298 04	
Less saved in appropriations of last year . . . . .	300 00	—12,998 04

## Japan Mission.

For salary of Rev. N. Brown, D.D. . . . .	\$1,200 00	
his mission work and rent . . . . .	747 67	
Scripture printing . . . . .	2,046 03	
salary of Rev. T. P. Poate . . . . .	1,200 00	
his mission work . . . . .	824 11	
salary of Rev. A. A. Bennett . . . . .	1,166 04	
his mission work and rent . . . . .	747 66	
salary of Miss C. A. Sands . . . . .	500 00	
her mission work and school . . . . .	1,192 05	
salary of Rev. H. H. Rhees . . . . .	1,000 00	
his mission work . . . . .	786 53	
salary of Miss A. H. Kidder . . . . .	500 00	
her mission work, rent, and school . . . . .	684 00	
salary of Miss E. J. Munson . . . . .	44 64	
salary of Rev. F. S. Dobbins . . . . .	145 63	
his mission work . . . . .	98 22	
his passage expenses to United States . . . . .	1,043 33	
his allowance in United States to March 1 . . . . .	222 23	
additional cost of exchange for 1881-82 . . . . .	50 50	
	<hr/>	
	\$14,199 30	
Less saved in appropriations of last year . . . . .	448 56	—13,750 74

## French Mission.

For salary of Rev. A. Dez . . . . .	\$193 00	
mission work, school, and chapel . . . . .	2,391 32	
do., collected in the field . . . . .	664 56	
salary of Rev. J. B. Cretin . . . . .	482 50	
salary of Rev. V. Lepoids . . . . .	386 00	
salary of Rev. H. Boileau . . . . .	482 50	
salary of Rev. G. Andru . . . . .	694 80	
salary of Rev. M. Vincent . . . . .	482 50	
salary of Rev. F. Lemaire . . . . .	482 50	
salary of Rev. C. A. Ramseyer . . . . .	482 50	
salary of Madame Alain, Bible-woman . . . . .	154 40	
salary of Madame Habrial, Bible-woman . . . . .	231 60	
salary of Madame Dinior, Bible-woman . . . . .	231 60	
salary of Madame Mabboux, Bible-woman . . . . .	115 80	
salary of Madame Lemaire . . . . .	482 50	
salary of Madame Andru . . . . .	350 00	
salary of evangelists and colporters . . . . .	1,930 00	
evangelical work, care Madame Lemaire . . . . .	115 80	
woman's meeting, care Madame Lemaire . . . . .	100 00	
chapel at Lyons . . . . .	280 50	
theological school, including salary of teacher . . . . .	965 00	
additional cost of exchange for 1881-82 . . . . .	38 96	
	<hr/>	
	\$11,747 34	
Less saved in appropriations of last year . . . . .	80 00	—11,667 34

**German Mission.**

For salary of Rev. J. Köbner . . . . .	\$600 00	
salary of Rev. J. Schieve . . . . .	400 00	
salary of Rev. H. Myer . . . . .	300 00	
salaries of missionaries under direction of the German Committee . . . . .	2,500 00	
theological school at Hamburg . . . . .	1,000 00	
stereotype-plates of Scriptures . . . . .	800 00	
additional for exchange for 1881-82 . . . . .	14 50	—\$5,614 50

**Swedish Mission.**

For salary of Rev. K. O. Broadly . . . . .	\$1,400 00	
salary of Rev. A. Wiberg . . . . .	800 00	
salary of Rev. T. Truvé . . . . .	800 00	
salary of Rev. A. Drake . . . . .	600 00	
salary of preachers and evangelists . . . . .	2,350 00	
Bethel Seminary . . . . .	1,000 00	
additional cost of exchange for 1881-82 . . . . .	51 15	—7,001 15

**Spanish Mission.**

For salary of Rev. R. P. Cifré . . . . .	\$1,200 00	
his mission work . . . . .	700 00	
his passage to Spain . . . . .	345 13	
salary of Rev. G. S. Benoliel . . . . .	600 00	
his mission work . . . . .	1,200 00	
salary of Rev. E. Lund . . . . .	850 00	
his mission work . . . . .	1,000 00	—5,895 13

**Greek Mission.**

For salary of Rev. D. Z. Sakellarios . . . . .	\$800 00	
his mission work, rent of chapel, etc. . . . .	775 00	
	\$1,575 00	
Less saved in exchange last year . . . . .	24 25	—1,550 75

**African Mission.**

For school and mission work, care Mrs. M. Vonbrunn . . . . .	\$350 00	
school and mission work, care Mrs. C. M. Hill . . . . .	565 00	—1,115 00

**Publications.**

For 1,000 copies of the Sixty-eighth Annual Report, and extra expense of the July MAGAZINE in consequence of containing it . . . . .	\$819 07	
469 copies of the MISSIONARY MAGAZINE, for file and distribution . . . . .	212 72	
missionary tracts and circulars . . . . .	540 30	—1,572 09

**Annuities.**

Paid sundry annuitants who have given money to the Union, on condition that a specified annuity shall be paid during their lives . . . . .	6,100 23	
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**District Secretaries and Agencies.**

For salary of Rev. W. S. McKenzie, D.D. . . . .	\$2,250 00	
his travelling expenses, stationery, etc. . . . .	365 85	
salary of Rev. A. H. Burlingham, D.D. . . . .	2,000 00	
his office and travelling expenses, postage, stationery, etc. . . . .	356 70	
salary of Rev. G. H. Brigham . . . . .	1,516 66	
his travelling expenses, stationery, postage, etc. . . . .	202 21	
salary of Rev. R. M. Luther . . . . .	2,000 00	
his office, travelling expenses, stationery, postage, etc. . . . .	306 69	
salary of Rev. Thomas Allen . . . . .	1,600 00	
his office and travelling expenses, postage, stationery, etc. . . . .	372 00	
salary of Rev. S. M. Stimson, D.D. . . . .	1,400 00	
his travelling expenses, postage, stationery, etc. . . . .	451 03	
services and expenses of Rev. J. S. Buckner . . . . .	208 57	
salary of Rev. C. F. Tolman . . . . .	2,000 00	
his office, travelling expenses, clerk-hire, postage, and stationery . . . . .	941 61	
travelling expenses of the corresponding secretary, returned missionaries, and others, in agency work . . . . .	1,087 21	—17,058 53

**Executive Officers.**

For salary of Rev. J. N. Murdock, D.D., corresponding secretary . . . . .	\$3,000 00	
salary of F. A. Smith, treasurer to Feb. 1, 1883 . . . . .	2,500 00	
salary of E. P. Coleman, treasurer, from Nov. 1 . . . . .	1,008 33	
(Of the above salaries, \$1,841.52 was paid by income of Permanent Fund for Officers.)		
clerk-hire in secretary's department . . . . .	1,692 02	
clerk-hire in treasurer's department, including purchasing and shipping department . . . . .	1,874 98	—10,075 33

### Miscellaneous Expenses.

For rent of rooms, water, fuel, and lights . . . . .	\$1,511	62
porter and care of rooms . . . . .	260	57
postage, telegrams, exchange, and express . . . . .	541	45
blank-books and stationery . . . . .	327	79
repairs, furniture, taxes, legal expenses, and insurance . . . . .	445	45
expenses on life-membership certificates . . . . .	24	58
travelling expenses of executive officers and others under direction of the committee . . . . .	321	24
miscellaneous expenses . . . . .	78	75
	\$3,511	45
Total expenditures for the year . . . . .	\$316,410	59
Balance against the Union, April 1, 1882 . . . . .	396	33
	\$316,806	98

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING  
MARCH 31, 1883.

From donations as acknowledged in the MISSIONARY MAGAZINE	\$163,807	36
Legacies	51,876	73
Woman's Baptist Foreign Missionary Society	42,977	51
Missionary Society of the West	20,706	88
" " Pacific coast	665	23
" " North Pacific coast	445	31
Interest	1,952	03
American Bible Society	669	23—\$283,100 28
Income of sundry funds; viz.,—		
Brownson Telugu Theological School Fund	1,901	38
Nathan Bishop	1,608	10
Permanent	1,841	52
Alpha	708	18
Emma Dean	613	16
E. L. Abbott Endowment	600	00
Ward Trust	550	00
Mary A. Noble Swaim	535	00
John D. Sweet	835	00
A friend	555	00
J. V. Ambler Memorial	385	00
J. T. Jameson	179	04
Karen Theological School Book	459	40
Silver Wedding	330	00
A friend	137	50
Isaac Davis	250	00
Bachelor	230	30
M. E. Gray	253	09
Benjamin Barney Memorial	279	60
Elizabeth Roberts	350	00
Toungoo Karen Normal School	173	68
Crozer	39	45
J. A. Warne	201	07
Charles H. Nichols	140	00'
Theron Fisk	145	62
O. J. Durand	100	00
A friend	91	95
Wade Scholarship	84	80
Parker Fund	51	22
A. S. Jones	63	21
A friend	25	07
Benjamin B. Wiley	62	00
Susan E. Tripp	61	30
Martha Whiting	58	36
A friend	37	22
E. Savage	49	20
A friend	50	00
S. S. Bradford	40	00
William Deane	49	20
B. Putnam	81	26
Rangoon College	50	00
Deacon Sheldon	70	00
R. Thompson	70	00
Stephen Pierson	50	00
A friend	50	00
A friend	50	00
Minerva Ranstead	55	00
William Lamson	50	00
J. G. Wilson	50	00
J. P. Wassell	57	50
David Anderson	70	00
N. M. Taylor	57	00
James M. Tage	41	48
Native Preachers	36	94
William A. Pease	35	86
Samuel Kelley	33	68
J. V. Ambler	30	00
Judson	26	94
J. D. Price	26	94
S. Emma Merrill	21	56
Angus	25	00



Henry Hanson Fund	\$25 00
E. S. Colby	25 00
H. F. Musson	30 00
M. E. Crowell	15 68
James	15 67
Norcross	17 20
Mary A. Lewis	22 22
A. L. Pierce	20 00
W. S. Pomeroy	17 50
Hannah E. Axtell Fund	15 54
William Cox	13 00
C. M. Cook	15 00
Julia I. Allen Memorial Fund	9 82
Prussia Rowland	13 20
Martha Eastburn	8 38
Polly Whitney	5 00
R. Quincy	5 70
William Ham	5 64
A friend	3 12
Government grants-in-aid, sale of land, etc., —	\$15,447 05
Burmah Mission	4,607 90
Assam	3,156 83
Telugu	636 68
Chinese	162 04
Eastern China Mission	71 51
Books sold	12 75
	—8,647 71
	\$307,195 04
	9,611 94
	\$316,806 98
Debt, April 1, 1883	

In addition to this \$307,195.04, there has been added to the permanent funds of the Union, and those on which annuities are paid, \$20,605.94; making the gross receipts for the year \$327,800.98.

## Funds.

Brownson Telugu Theological School Fund, including Mr. Brownson's conditional pledge of \$10,000	\$45,986 73	
Added during the year	326 23	—\$46,312 96
Nathan Bishop Fund		35,000 00
Permanent		21,949 00
*Alpha		15,000 00
*Emma Dean		12,930 85
E. L. Abbott Endowment Fund	11,413 22	
Added during the year	586 78	—12,000 00
Margaret C. Bucknell Fund		11,000 00
Ward Trust		11,000 00
Mary A. Noble Swaim		10,000 00
*John D. Sweet		10,000 00
*A friend		10,000 00
*J. V. Ambler Memorial Fund		7,700 00
Karen School Book		7,035 40
*J. T. Jameson	5,000 00	
Added during the year	2,000 00	—7,000 00
*Silver Wedding Fund		6,250 00
Isaac Davis Fund		5,000 00
*M. E. Gray		5,000 00
Benjamin Barney Memorial Fund		5,000 00
*Jonathan Bacheller		5,000 00
Elizabeth Roberts		4,606 00
J. A. Warne		4,000 00
Added during the year	2,830 00	
Mark Carpenter Fund	1,354 31	—4,184 31
Added during the year	3,537 15	
Toungoo Karen Normal School Fund	386 37	—3,923 52
*C. H. Nichols		3,338 95
Theron Fisk		2,700 00
*O. J. Durand		2,404 73
*A friend		2,000 00
*Wasell		2,000 00
Wade Scholarship		2,000 00
*A. S. Jones		1,638 75
*Benjamin B. Wiley		1,500 00
Susan E. Tripp		1,250 00
Martha Whiting		1,226 05
*A friend		1,167 50
*E. Savage		1,000 00
*A friend		1,000 00
S. S. Bradford		1,000 00
William Dean		1,000 00
B. Putnam		1,000 00
Rangoon College		1,000 00
Deacon Sheldon		1,000 00
R. Thompson		1,000 00
Stephen Pierson		1,000 00
*A friend		1,000 00
*A friend		1,000 00
*Minerva Ranstead		1,000 00

William Lamson Fund		\$1,000 00
*J. G. Wilson	"	1,000 00
*David Anderson	"	1,000 00
*N. M. Taylor	"	1,000 00
James M. Tague	"	829 66
Native Preachers'	"	738 75
William A. Pease	"	717 41
Samuel Kelley	"	600 00
J. V. Ambler	"	600 00
Judson	"	538 75
J. D. Price	"	538 75
S. Emma Merrill	"	523 40
Angus Scholarship	"	500 00
*Henry Hanson	"	500 00
E. S. Colby	"	500 00
Daniel Fox	"	500 00
*H. F. Musson	"	500 00
*M. E. Crowell	"	500 00
Mary A. Lewis	"	456 70
Julia I. Allen Memorial Fund		\$252 00
Added during the year		148 00
*A. L. Pierce Fund		400 00
*W. S. Pomeroy	"	350 00
Hannah E. Axtell	"	311 11
*William Cox	"	300 00
*C. M. Cook	"	300 00
Prussia Rowland	"	263 95
Martha Eastburn	"	167 72
*Polly Whitney	"	100 00
R. Quincy	"	95 00
William Ham	"	94 00

FUNDS CREATED IN 1882-83.

*A friend	\$5,000 00
Parker Fund, created by Rev. Carleton Parker of North Livermore, Me., the income to be used for the purposes of the Union .	1,528 00
*A friend .	1,300 00
James Fund, created by William James of Cedar Lake, Wis., the income to be used for the support of one or more native preachers in the foreign field	500 00
Norcross Fund, created by Stephen W. Norcross of Northborough, Mass., to be invested, and the income used for mission work	500 00
Crozer Fund, created by will of Sally L. Crozer of Upland, Penn., the income to be used for mission work.	3,000 00
*Sylvia J. Cressey Fund . . . . .	2,500 00
*Lucy Wilcox " . . . . .	1,000 00
*William Bryant " . . . . .	476 25

On those marked with an asterisk (\*) an annuity is to be paid during the lives of the annuitants. At their death some of these funds will be applicable to the ordinary expenses of the Union. The others are to be held as trust funds, and the income only used.

E. P. COLEMAN.

E. P. COLEMAN,

*Treasurer of the American Baptist Missionary Union.*

MISSIONARY ROOMS, BOSTON, May 11, 1883.

The Auditing Committee of the American Baptist Missionary Union, having examined the account of the Treasurer for the year ending March 31, 1883, hereby certify that they find the same correct, and that there was a balance of ninety-six hundred eleven and ninety-four one-hundredths dollars (\$9,611.94) against the Union the first day of April, 1883.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statement on the Treasurer's book.

JOSEPH G. SHED,  
DANIEL C. LINSOTT, } *Auditing Committee.*

## OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

## PRESIDENT.

REV. GEORGE DANA BOARDMAN, D.D., Penn.

## VICE-PRESIDENTS.

HON. J. WARREN MERRILL, Mass.

HON. CHARLES L. COLBY, Wis.

## RECORDING SECRETARY.

REV. H. S. BURRAGE, Me.

## BOARD OF MANAGERS.

REV. SAMUEL W. DUNCAN, D.D., *Chairman*. REV. ROBERT G. SEYMOUR, D.D., *Recording Sec'y*.

CLASS I. TERM EXPIRES 1884.

*Ministers.*

M. B. Anderson, LL.D., Rochester, N.Y.  
 W. T. Stott, D.D., Franklin, Ind.  
 S. D. Phelps, D.D., Hartford, Conn.  
 W. W. Everts, D.D., Bergen, N.J.  
 George C. Lorimer, D.D., Chicago, Ill.  
 W. V. Garner, Concord, N.H.  
 H. O. Rowlands, Oshkosh, Wis.  
 Wayland Hoyt, D.D., Philadelphia, Penn.  
 Edward Bright, D.D., Yonkers, N.Y.  
 J. H. Castle, D.D., Toronto, Ont.  
 R. G. Seymour, D.D., Boston, Mass.  
 H. F. Smith, D.D., Mt. Holly, N.J.  
 G. S. Abbott, D.D., Oakland, Cal.  
 E. H. E. Jamieson, D.D., Saginaw, Mich.

*Laymen.*

H. M. Hart, Portland, Me.  
 George Callaghan, Philadelphia, Penn.  
 C. W. Kingsley, Cambridge, Mass.  
 C. Van Husen, Detroit, Mich.  
 T. W. Newman, Burlington, Io.  
 Leonard Richardson, Brooklyn, N.Y.  
 L. K. Fuller, Brattleborough, Vt.  
 A. S. Woodworth, Boston, Mass.  
 John Kenower, Huntington, Ind.  
 Samuel Colgate, Orange, N.J.  
 C. O. Spencer, Hartford, Conn.

CLASS II. TERM EXPIRES 1885.

*Ministers.*

D. G. Corey, D.D., Utica, N.Y.  
 R. S. McArthur, D.D., New York, N.Y.  
 G. B. Gow, D.D., Glens Falls, N.Y.  
 S. L. Caldwell, D.D., Poughkeepsie, N.Y.  
 A. J. Sage, D.D., Hartford, Conn.  
 J. F. Elder, D.D., New York, N.Y.  
 John Peddie, D.D., Philadelphia, Penn.  
 Edward Judson, D.D., New York, N.Y.  
 W. W. Boyd, D.D., St. Louis, Mo.  
 D. B. Cheney, D.D., Lima, O.  
 M. H. Bixby, D.D., Providence, R.I.  
 F. M. Ellis, D.D., Boston, Mass.  
 J. A. Pierce, West Randolph, Vt.

*Laymen.*

W. H. Harris, Cleveland, O.  
 A. J. Prescott, Concord, N.H.  
 R. O. Fuller, Cambridge, Mass.  
 Moses Giddings, Bangor, Me.  
 A. F. Hastings, New York, N.Y.  
 John H. Deane, New York, N.Y.  
 J. Buchanan, Trenton, N.J.  
 William Bucknell, Philadelphia, Penn.  
 E. Nelson Blake, Chicago, Ill.  
 E. Olney, LL.D., Ann Arbor, Mich.  
 J. B. Thresher, Dayton, O.  
 L. M. Salter, Independence, Kan.

CLASS III. TERM EXPIRES 1886.

*Ministers.*

James McWhinnie, Portland, Me.  
 P. S. Henson, D.D., Chicago, Ill.  
 L. C. Barnes, Pittsburg, Penn.  
 Henry F. Colby, D.D., Dayton, O.  
 W. N. Clarke, D.D., Montreal, Can.  
 W. H. Eaton, D.D., Keene, N.H.  
 R. J. Adams, D.D., Holyoke, Mass.  
 J. S. Gubelmann, Philadelphia, Penn.  
 G. W. Gardner, D.D., Pella, Io.  
 Edward Lathrop, D.D., Stamford, Conn.  
 A. J. Rowland, D.D., Philadelphia, Penn.  
 S. W. Duncan, D.D., Rochester, N.Y.  
 George C. Baldwin, D.D., Troy, N.Y.  
 C. D. W. Bridgman, D.D., New York, N.Y.  
 D. W. Faunce, D.D., Washington, D.C.  
 S. H. Archibald, Wallingford, Vt.

*Laymen.*

N. S. Crosby, Grand Rapids, Mich.  
 George A. Pillsbury, Minneapolis, Minn.  
 William C. Gregg, Wilmington, Del.  
 Isaac G. Johnson, Yonkers, N.Y.  
 William A. Bowdlear, Boston, Mass.  
 James L. Howard, Hartford, Conn.  
 S. A. Crozer, Upland, Penn.  
 Edwin O. Sage, Rochester, N.Y.  
 Edward Goodman, Chicago, Ill.

## EXECUTIVE OFFICERS AT THE ROOMS.

## EXECUTIVE COMMITTEE.

Rev. ALVAH HOVEY, D.D.  
 Rev. A. J. GORDON, D.D.  
 Rev. C. B. CRANE, D.D.  
 Rev. T. D. ANDERSON, D.D.  
 Rev. S. F. SMITH, D.D.

H. A. PEVEAR, Esq.  
 HON. EUSTACE C. FITZ.  
 HON. ROBERT O. FULLER.  
 GEORGE W. CHIPMAN, Esq.

## CORRESPONDING SECRETARIES.

Rev. J. N. MURDOCK, D.D.

Rev. EDWARD JUDSON, D.D.

## TREASURER.

E. P. COLEMAN, Esq.

## AUDITING COMMITTEE.

D. C. LINSOTT, Esq.

JOSEPH G. SHED, Esq.



## PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D.D., S.C.	Matt. xxviii. 20	Convention	Philadelphia, Penn.	May, 1814
Thomas Baldwin, D.D., Mass.	John iv. 35, 36	"	"	April, 1817
O. B. Brown, D.C.		"	"	" 1820
William Staughton, D.D., D.C.	Acts xxviii. 15	"	Washington, D.C.	" 1823
Jesse Mercer, Ga.	Matt. xxviii. 10	"	New York City	" 1826
William Yates, India		Board	Boston, Mass.	" 1827
William T. Brantley, Penn.	Phil. ii. 16	"	New York City	" 1828
Daniel Sharp, D.D., Mass.	Mark xvi. 15	Convention	Philadelphia, Penn.	" 1829
Charles G. Sommers, N.Y.	An Address.	Board	Hartford, Conn.	" 1830
R. Babcock, jun., Mass.	Ps. lxxvii. 1, 3	"	Providence, R.I.	" 1831
F. Wayland, D.D., R.I.	Rom. vii. 13	Convention	New York City	" 1832
Baron Stow, Mass.	1 John ii. 6	Board	Salem, Mass.	" 1833
William R. Williams, N.Y.	2 Cor. x. 15, 16	"	New York City	" 1834
S. H. Cone, N.Y.	Acts ix. 6	Convention	Richmond, Va.	" 1835
Elon Galusha, N.Y.	Luke x. 2	Board	Hartford, Conn.	" 1836
Charles G. Sommers, N.Y.	Ps. lxxii. 19	"	Philadelphia, Penn.	" 1837
Baron Stow, D.D., Mass.	Acts xii. 24	Convention	New York City	" 1838
James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	Board	Philadelphia, Penn.	" 1839
B. T. Welch, D.D., N.Y.	John iii. 8	"	New York City	" 1840
Richard Fuller, D.D., S.C.	John xiii. 32	Convention	Baltimore, Md.	" 1841
R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	Board	New York City	" 1842
Pharcellus Church, N.Y.	Col. i. 21	"	Albany, N.Y.	" 1843
S. W. Lynd, D.D., Ohio	1 Cor. i. 21	Convention	Philadelphia, Penn.	" 1844
G. B. Ide, Penn.	Isa. xl. 9	Board	Providence, R.I.	" 1845
G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	Convention	Brooklyn, N.Y.	May, 1846
Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	Union	Cincinnati, O.	" 1847
J. N. Granger, R.I.	Gal. ii. 9	"	Troy, N.Y.	" 1848
M. J. Rhee, Del.	Phil. ii. 5	"	Philadelphia, Penn.	" 1849
E. L. Magoon, N.Y.	Matt. xx. 26-28	"	Buffalo, N.Y.	" 1850
William Hague, D.D., N.J.	Acts xiii. 36	"	Boston, Mass.	" 1851
Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	"	Pittsburg, Penn.	" 1852
Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	"	Albany, N.Y.	" 1853
Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	"	Philadelphia, Penn.	" 1854
Edward Lathrop, D.D., N.Y.	{ Eph. iii. 8, and 2 Cor. }	"	Chicago, Ill.	" 1855
Robert W. Cushman, D.D., Mass.	{ v. 14 }	"	New York City	" 1856
Nathaniel Colver, Ohio	Heb. xii. 28, 29	"	Boston, Mass.	" 1857
William H. Shailer, D.D., Me.	Col. i. 28	"	Philadelphia, Penn.	" 1858
Silas Bailey, D.D., Ind.	Rom. v. 3, 4	"	New York City	" 1859
E. E. L. Taylor, D.D., N.Y.	John iv. 38	"	Cincinnati, O.	" 1860
S. D. Phelps, D.D., Conn.	Acts iv. 31, 32	"	Brooklyn, N.Y.	" 1861
C. W. Flanders, D.D., N.H.	1 Pet. ii. 17	"	Providence, R.I.	" 1862
J. C. Burroughs, D.D., Ill.	1 Tim. iii. 16	"	Cleveland, O.	" 1863
S. L. Caldwell, D.D., R.I.	Matt. xvii. 16	"	Philadelphia, Penn.	" 1864
H. C. Fish, D.D., N.J.	Luke xvi. 31	"	St. Louis, Mo.	" 1865
H. G. Weston, D.D., N.Y.	Rev. xii. 16	"	Boston, Mass.	" 1866
D. Read, L.L.D., Ill.	2 Cor. v. 14	"	Chicago, Ill.	" 1867
T. Armitage, D.D., N.Y.	Mark ix. 22, 23	"	New York City	" 1868
G. D. Boardman, D.D., Penn.	Luke xxiv. 49	"	Boston, Mass.	" 1869
W. W. Everts, D.D., Ill.	Eph. ii. 21	"	Philadelphia, Penn.	" 1870
S. R. Mason, D.D., Mass.	Matt. xix. 28	"	Chicago, Ill.	" 1871
	{ 1 Cor. i. 22, and Rome }	"	New York City	" 1872
	{ x. 14, 15 }	"	Albany, N.Y.	" 1873
J. B. Thomas, D.D., Ill.	Rev. xii. 11	"	Washington, D.C.	" 1874
E. Dodge, D.D., N.Y.	1 Cor. xv. 25	"	Philadelphia, Penn.	" 1875
G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	"	Buffalo, N.Y.	" 1876
Wayland Hoyt, Mass.	Num. xxiii. 23	"	Providence, R.I.	" 1877
Lemuel Moss, D.D., Ind.	John x. 10	"	Cleveland, O.	" 1878
Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	"	Saratoga, N.Y.	" 1879
S. Graves, D.D., Mich.	Ps. xc. 17	"	"	" 1880
Addresses by Rev. E. J. Haynes, Rev. John McLaurin, and Rev. Edward Judson		"	"	" 1881
A. H. Strong, D.D., N.Y.	Luke xv. 4	"	Indianapolis, Ind.	" 1881
A. J. Gordon, D.D., Mass.	Luke ii. 32	"	New York, N.Y.	" 1882
S. Haskell, D.D., Mich.	1 Cor. xv. 28	"	Saratoga, N.Y.	" 1883

# HONORARY MEMBERS FOR LIFE OF THE A. B. M. UNION, BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1883.

Spencer Alden, Anamosa, Io.  
Mrs. Maria Alden, Anamosa, Io.  
Rev. Elisha Anderson, Rockford, Ill.  
Rev. W. F. Armstrong, Providence, R.I.  
Mrs. W. F. Armstrong, Providence, R.I.  
Rev. George M. Adams, Ill.  
Saloma R. Averill, New Boston, N.H.  
Solomon T. Allen, Chicago, Ill.  
Rev. T. D. Anderson, jun., Baltimore, Md.  
Mrs. T. D. Anderson, jun., Baltimore, Md.  
Mrs. Ella Hueston Anderson, Rockford, Ill.  
  
H. B. Brayton, Chicago, Ill.  
Mrs. Sarah C. Bennett, Providence, R.I.  
Mrs. Sarah Brooks, Fitchburg, Mass.  
George M. Bowker, Fitchburg, Mass.  
Miss Cora Blackmore, Aurora, Ind.  
Edwin C. Blain, Newport, R.I.  
Louisa W. Boyce, Providence, R.I.  
Charles F. Bunker, New York, N.Y.

Rev. J. E. Craig, Philadelphia, Penn.  
Joshua A. Crim, Huron, Mich.  
William P. Carr, Newport, R.I.  
Mrs. Sarah Colman, Brockport, N.Y.  
J. Ackerman Coles, M.D., Scotch Plains, N.J.  
Rev. T. M. Colwell, Lowell, Mass.  
Eliza Chappel, Troy, N.Y.  
W. G. Corthell, Boston, Mass.

Mrs. Mary Deuel, Detroit, Mich.  
Mrs. Lucy M. Dodge, Cambridge, Mass.  
Nancy B. Davis, Fall River, Mass.  
Rev. John Donnelly, Coldwater, Mich.  
E. H. Dunks, Coldwater, Mich.  
Eugene S. Davis, Fitchburg, Mass.  
Wallace Dunbar, New York, N.Y.

Rev. William H. Evans, Littleton, Mass.  
N. B. Edwards, North Chelmsford, Mass.  
Rev. George Edwin Eldridge, Dublin, Io.

Mrs. Minnie French, Red Oak, Io.  
Mrs. Emma T. Flagg, Chicago, Ill.  
Miss M. Lizzie Ford, Cambridge, Mass.  
Rev. M. M. Fogg, Flanders, N.Y.

Rev. Charles Coolman Foote, Topeka, Kan.

Rev. T. C. Gleason, East Jaffrey, N.H.  
George W. Gatchell, Pawtucket, R.I.  
George W. Greenleaf, Cambridge, Mass.  
George B. Greener, Norwich, Conn.  
Rev. Lewis I. Gross, Wilson, N.Y.  
Mrs. Sarah M. Green, Grafton, Vt.  
Mrs. Alice R. Godwin, Montrose, Dak.  
W. C. Geer, Troy, N.Y.

Eldridge S. Hovey, Chicago, Ill.  
Rev. H. B. Harper, South Chester, Penn.  
Henry B. Hagan, Providence, R.I.  
Martha E. Hubbell, Troy, N.Y.  
Mrs. Stephen Dayton Hyde, Milwaukee, Wis.  
Mrs. William H. Hanchett, Milwaukee, Wis.  
Mary E. Hascall, Providence, R.I.  
Rev. Charles Horace Holden, Bancroft, Neb.

Christopher Ives, Troy, N.Y.

Capt. F. G. Kelley, Harwich, Mass.  
Miss Marietta F. Kendall, Fredonia, N.Y.  
Miss Evelyn A. King, Cambridge, Mass.  
Charles F. P. Knowles, Cambridge, Mass.  
Edwin L. King, Cambridge, Mass.

Rev. Robert Leslie, Waukesha, Wis.  
Mrs. Martha J. Lewis, Cambridge, Mass.  
Mrs. Martha F. Lewis, Cambridge, Mass.  
Rev. F. T. Latham, Suffield, Conn.  
Rev. John William Luke, Atchison, Kan.  
Lewis Wayland Lansing, Beloit, Wis.

John C. Morse, Highland, Mich.  
Seymour T. Morse, Highland, Mich.  
Rev. William L. Munger, Highland, Mich.

Mrs. Octavia Munger, Highland, Mich.  
Rev. Malcolm McGregor, Fredonia, N.Y.  
Mrs. Jane M. Mayers, Cambridge, Mass.  
John L. Mayers, Cambridge, Mass.  
Sarah Munroe, Fall River, Mass.  
William A. Macurda, Fitchburg, Mass.  
Archibald Martin, Providence, R.I.

Frank M. Mack, Esq., Weedsport, N.Y.  
Mary L. Morse, East Providence, R.I.  
Rev. E. F. Merriam, Winthrop, Mass.

Mrs. Gertie E. Phelan, Cambridge, Mass.  
Rev. Robert Pegrum, East Marion, N.Y.  
Rev. D. T. Phillips, Port Chester, N.Y.  
Mrs. Thomas W. Powell, Milwaukee, Wis.  
Mrs. George L. Plympton, Milwaukee Wis.

Major H. A. Rust, Chicago, Ill.  
Rev. Hugh O. Rowland, Oshkosh, Wis.  
Mrs. Henry M. Roberts, Milwaukee, Wis.  
Henry M. Russell, Portland, Me.

Nathaniel R. Swinburne, Newport, R.I.  
Charles E. Spooner, Newport, R.I.  
Frank L. Stickney, Washington, D.C.  
William G. Sherer, Chicago, Ill.  
Mrs. Clara F. Smith, Cambridge, Mass.  
Leander S. Shedd, Cambridge, Mass.  
Elizabeth Scott, Fall River, Mass.  
Charles R. Sawyer, Fitchburg, Mass.  
John Schoemaker, Muscatine, Io.  
Mrs. Jane G. Schoemaker, Muscatine, Io.  
William Schoemaker, Muscatine, Io.  
John William Smith, Newport, R.I.  
Mrs. Sophia M. Sherman, Grafton, Vt.  
Rev. Charles A. Smith, Grooton, N.Y.  
Miss Alvira L. Stevens, Bloomingdale, Ill.  
A. E. Scoville, Providence, R.I.

Mrs. Sarah W. Trevor, St. Louis, Mo.  
James P. Taylor, Newport, R.I.  
Cyrus Everett Tolman, Chicago, Ill.  
Mrs. Nellie B. Tolman, Chicago, Ill.  
Miss Ida M. Towle, Cambridge, Mass.  
Mrs. Jane M. Turner, Grafton, Vt.  
Rev. R. F. Tolman, Melrose, Mass.

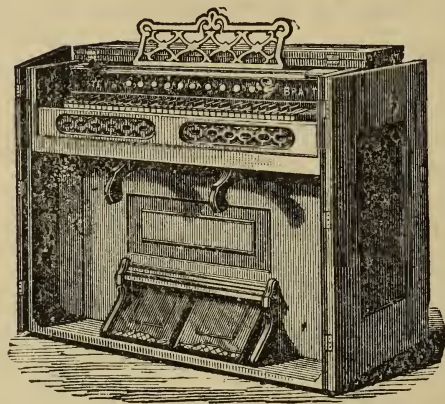
Mrs. Hattie L. C. Vaughn, Lincoln, Neb.

Horace E. Wood, Fall River, Mass.  
Mrs. Carrie M. White, Grafton, Vt.  
Rev. G. E. Weeks, Troy, N.Y.  
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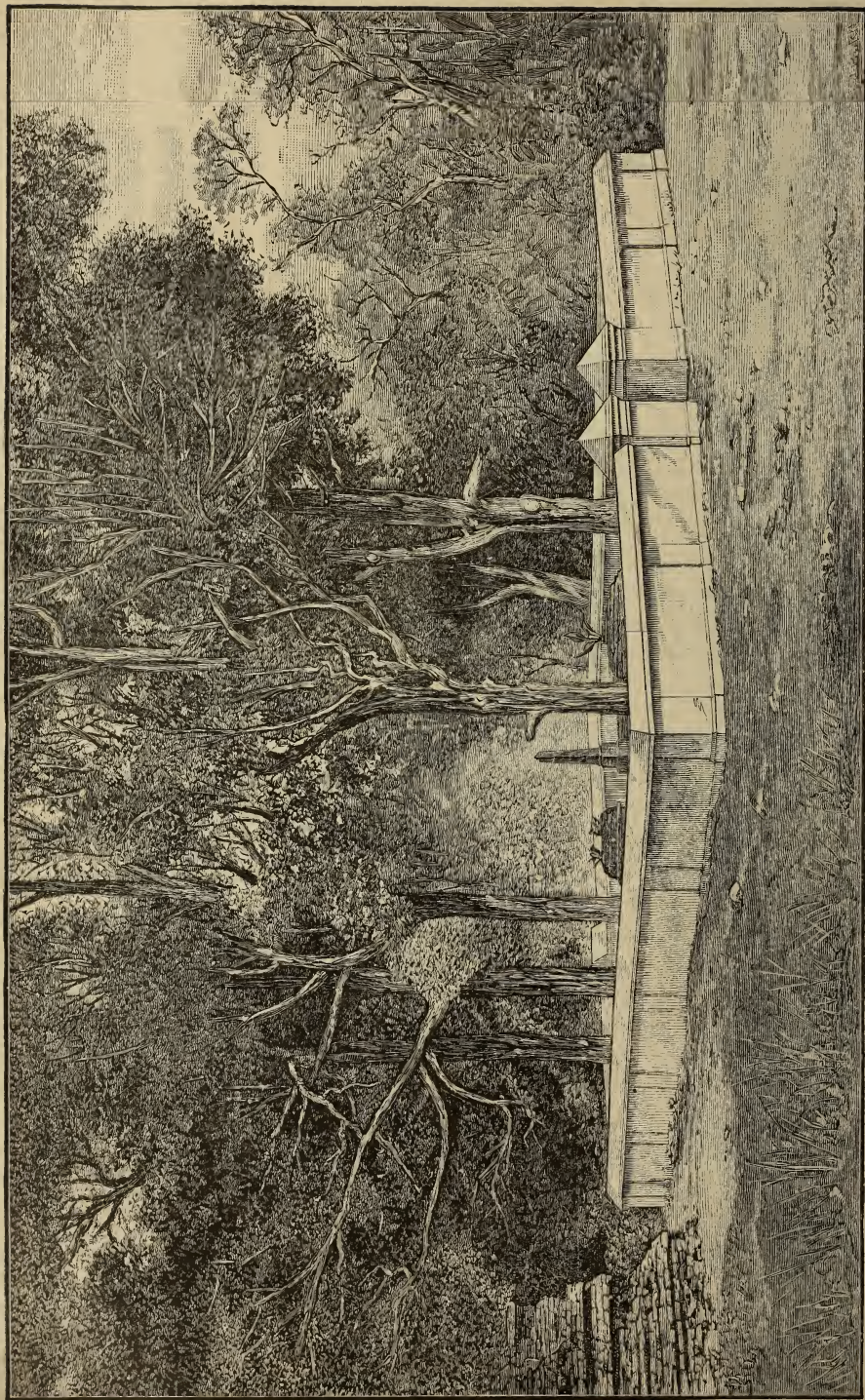
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THE  
BAPTIST  
MISSIONARY MAGAZINE.

Vol. LXIII. — AUGUST, 1883. — No. 8.

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FINANCIAL. — The receipts of the Union for the first three months of the fiscal year were \$17,276.08, of which \$15,403.39 was by donations, and \$1,872.69 by legacies. This is only \$711.25 in advance of the amount received in the same time last year. After careful consideration, the Finance Committee of the Union reported at the Annual Meeting, "Your committee are of the opinion that the regular work of the Union for the coming year will require at least *twenty per cent increase* in donations over last year." This is the simple requirement of the regular work. If the churches intend to keep the work up to its present mark, now is the time to show it. To quote the words of the committee again, "Let every pastor see to this, and laymen take hold with vigor, using talents as well as money to interest the churches in the missionary cause."

BIBLE WORK. — The Finance Committee also called "the attention of the Union to the solemn trust committed to it by the Bible Convention, and urge that, as a thank-offering to God, special efforts be made to collect a fund this year larger than has ever been collected for this work in any previous years." These recommendations of the Finance Committee were adopted by the Union unanimously; but they will remain an empty form unless the members and delegates, and all others who love the cause of foreign missions, awake and do something to redeem the promise. "Look at the field, brethren, and let every man of us, for himself, and for the church of which he is a member, determine to give this increase:" so the report adopted by the Union *said*. Now, will you *do* it?

PERSONAL. — The readers of THE MAGAZINE will already have earned that Rev. Edward Judson, D.D., has felt compelled to decline the office of Corresponding Secretary of the Missionary Union for the Home Department, to which he was elected at the recent Annual Meeting, and will share in the general regret that the claims of his present important work have prevented his association with the work of our foreign missions, with which his family name has been so intimately identified. — Miss Orrell Keeler of Nowgong, Assam, arrived in New York, June 18, having come home for a season of needed rest.

GIFT TO RANGOON COLLEGE. — We take pleasure in acknowledging the gift to Rangoon College of electrical apparatus valued at three hundred rupees (\$125), from George



Dawson, Esq., of Rangoon, Burmah. Appreciation of our missionary institutions, by those who know their importance from personal observation, is a strong assurance of their value and usefulness.

RESIGNATION OF DR. HOVEY. — We regret to announce that Rev. Alvah Hovey, D.D., has felt compelled to resign his position as a member of the Executive Committee of the Missionary Union. The following minute, adopted by the committee in view of his action, is but a just expression of the value of his past services, and of the sentiments of the committee : —

“The committee appointed by the Executive Committee of the American Baptist Missionary Union, in the matter of the resignation by Alvah Hovey, D.D., LL.D., of his place upon the Executive Committee, would respectfully report, —

“We cannot express too high an appreciation of the value of the services of Dr. Hovey as a member of the Executive Committee for a period of fourteen years. With rare conscientiousness he has sought to acquaint himself with the condition and needs of the missionary field, with the qualifications of the missionaries, and, in general, with all the elements of the missionary problem. On this account his counsel and advice have been invaluable. We also bear cheerful testimony to his uniform courtesy and considerateness as chairman of the Executive Committee for a period of nine years. But since he has felt constrained, by his onerous duties as president of the Newton Theological Institution, to resign his place upon the committee, we reluctantly accept the resignation with warmest wishes and most earnest prayers that the great Head of the Church may abundantly bless him in all his future labors for Christ and the truth.

“(Signed)

C. B. CRANE.  
A. J. GORDON.  
H. A. PEVEAR.”

REV. J. KÖBNER of Elberfeld, Germany, who has also been the successful pastor of churches in Hamburg and Copenhagen, is now called to the Baptist church in Berlin, — the scene of the labors of the lamented G. W. Lehmann. Since the death of the former pastor, this church has been served by his son, the Rev. Joseph Lehmann; but at the call of his brethren he has now assumed the direction of the new Baptist Theological School at Hamburg. Pastor Köbner was to begin his labors at Berlin, June 3, when he expected to baptized twenty-four, — the partial fruits of a recent revival in which seventy were converted.

ENGLISH CHURCH, RANGOON. — This church, which seemed in a declining condition a short time ago, is now, under more favorable auspices, showing wonderful vitality. They have raised the entire salary of their pastor, Mr. Denchfield, — a thing which no one thought it possible for them to do. And now we learn that the church has raised five thousand rupees additional for necessary improvements in their chapel. This, with some help from the Executive Committee and other sources, will put it in complete repair, and place them in a good condition to carry on the important work committed to them. The church sustains very close relations with our work for the people of Burmah, and will have a great influence in promoting it. Since the arrival of Mr. Denchfield in Rangoon, the congregations have increased so that the house is crowded at the usual Sunday services; and indications of future prosperity are abundant. There is an ample field for effective work; and this body of Christians needs our sympathies, our prayers, and our

substantial assistance. — We regret to learn from later advices that Mr. Denchfield has overtaxed his strength, and is suffering from nervous prostration. We trust he will soon be restored to health and to his work.

MEMORIAL SERVICES AT BANGKOK. — On Sunday, March 25, at the English church, Bangkok, Siam, Rev. L. A. Eaton gave an account of the life and labors of the late Mrs. M. M. Dean to a deeply interested audience. Dr. Dean has received many expressions of appreciation of Mrs. Dean, and of sympathy for himself in his bereavement. Among others "The Siam Weekly Advertiser" publishes an autograph letter from the King of Siam, sent to Dr. Dean by the king's private secretary in a letter expressing his own sympathy and sorrow. The king's letter is as follows:—

To Rev. WILLIAM DEAN, D.D.

We regret very much that our letter to you should be more tardy than is befitting. Our multiplied duties prevented an earlier knowledge. Though thus tardy, our sorrow at the loss of a personal friend, and our sympathy for your grief at your greatly advanced age, knows no abatement.

We beg you to receive our inquiries for information, and the expression of our sorrow arising from the loss of Mrs. Dean, who has long been a resident of our country, and whose usefulness and goodness are manifest to all. \*She was known and beloved by all.

Receive our blessings, that you may have power to endure this sorrow, which no power can modify. May you long remain among us all, who have long known and loved you.

Given Saturday, 4th lunation, 1st of the waning, year of the Horse, 4th of the decade, 15th of our reign, Siamese civil era, 1244; i.e., March 24, 1883.

(Signed)

SYAMINDR.

BAPTISTS IN EASTERN EUROPE. — Probably few realize the wonderful progress which the Baptist cause is making in the eastern portions of Europe. In the Annual Report of the Missionary Union for the present year, under the head of "German Mission," it is said, "It is especially significant to note the rapid extension of the missions carried on through the German committee toward South-eastern Europe. Beside the interest in Hungary, which has been in progress for some years, our brethren are now engaged in successful labors in Austria, Bohemia, Bulgaria, Roumania, and are thus penetrating toward European Turkey. In Southern Russia the people seem to be especially favorable to Baptist views. There are already hundreds in that country who are Baptists in every thing but name. And during the past year the German committee have made an appropriation from the funds sent them from this country, for the support of an evangelist in Southern Russia and the Caucasus, whose labors carry him even to the borders of Persia!"

In the report on the mission to Sweden, the number of baptisms for the year is given as 4,510, the largest ever reported; the most fruitful year next to the last being 1879, when 3,384 were baptized. In connection with this, it is well to note the remark of a lay missionary writing from Russia to "The Gospel in All Lands" for May 31, 1883. He says, "The revival movement, which has been at work in Sweden, has passed over into Finland, and is not only leading to conversions, but also to divisions. Many of the State clergy are dead spiritually, and hence the new converts separate themselves from the Established Church. They show, when they are not Baptists, a *Brethrenistic* tendency; and this is least of all acceptable to the powers that be." The same writer also reports that "two Swedish preachers, who have been laboring here, have also been stopped.

Some of their converts have joined the Baptists, who are here in Russia, and, I believe, also in Germany, veritable *bêtes noires* to the Lutherans." Our brethren can afford to be called hard names and to suffer persecution if it be in the cause of truth.

PROTESTANTISM IN TURKEY.—The comparative freedom from persecution which is enjoyed by the Protestant missions in Turkey has often excited the wonder of those who are acquainted with the fanatical and bigoted spirit of Mohammedanism; but the following official circular from the Turkish Government explains the cause of this toleration:—

"We tolerate the Protestants because, politically, they are useful by breaking up the Armenian nation into fragments, which are not likely to coalesce for political agitation; but Moslems should not therefore regard Protestants as favored by the government. On the contrary, the aim and tendency of Protestant teachings is subversive of the laws and institutions of Islam. Any Moslem, therefore, who consorts with these people in any degree, must be regarded as a traitor to his country."

The missionaries in Asiatic Turkey have thus far confined their labors almost entirely to the Armenians; so helping to carry out the designs of the government for their deeper degradation politically. That the expectations of the government have been realized, is evident from the remarks of Mr. Barnum, to which attention is called on p. 157 of the June MAGAZINE. The real work of the missionaries in Turkey will begin when they direct their labors at the system of Islam. Then, too, in all probability, will their persecutions begin. Meantime, the freedom from trials, which they enjoy because they are useful to the government in enabling it to better carry out its sinister designs against the Armenians, is hardly a reason for praising the Turkish authorities at the expense of other governments which are seemingly less tolerant, but really more sincerely devoted to the cause of truth.

THE WEEK OF PRAYER.—A number of our exchanges have been discussing the question of the origin of the week of prayer, which is now so generally observed throughout the Christian world on the first week of the new year. Like all great projects, this plan seems not to have arisen in its complete form from the mind of any one person, but to have grown to its present proportions by suggestions from many sources at widely separated intervals. In "The American Baptist Magazine" for May, 1835, we find a suggestion for a daily concert of prayer during a week, taken from the memoirs of Rev. Joseph Emerson, which antedates the most if not all of the references which have been mentioned in the recent discussion. In its topics, and even in its order, it is similar to the plan of an annual week of prayer as now observed, and from a scientific stand-point may well have exerted a large influence in determining the present extended and useful custom.

BENEVOLENCE OF TELUGU CHRISTIANS.—We have received from Rev. Mr. Thomssen of Ongole a statement of "Facts concerning the Relative Benevolence of Heathen and Christian Telugus;" but, as it has been widely circulated by means of the weekly denominational press before it was possible to insert it in THE MISSIONARY MAGAZINE, it does not seem necessary to republish it. The article by Mr. Maplesden, in this number, on the work among the Telugus, will be found exceedingly interesting and instructive. On the question of self-support it presents substantially the same view as is given in Mr. Thomssen's paper.



"MISSION TRAVEL AMONG THE TELUGUS." — In the September number of THE MAGAZINE will appear the first of a series of sketches on this subject, written by Mr. Thomssen. These sketches will be interesting not only for the vivid impressions which they give of mission work on the Ongole field, and the methods by which it is carried on, but as introducing the reader to the three new stations recently established among the Telugus.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY of the Methodist Episcopal Church has just issued an outline map of India, China, Burmah, and Japan, of the same style as our own map covering those countries. Our Methodist brethren and sisters are always doing well, and we are glad to have their indorsement of our style of doing things. We hope the map will be very useful to them in their missionary cause. The price is two dollars; and it can be obtained by sending to Miss Pauline J. Walden, 38 Bromfield Street, Boston, Mass.

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### GEORGE DANA BOARDMAN.

WE have the pleasure of presenting, with the present number of THE MAGAZINE, a view of the monument to the memory of George Dana Boardman, "the Apostle to the Karens," at Tavoy, Burmah. The present monument was sent out by Rev. George Dana Boardman, D.D., of Philadelphia, about six years since; and was placed in position, and the wall built around the whole enclosure, under the superintendence of Rev. Horatio Morrow, our missionary at Tavoy. The monument was furnished by O. M. Wentworth of Boston. It is of Scotch granite, with a square pedestal for the lengthy inscription which was on the original monument. The obelisk is twelve feet high, and is finely polished. The inscription reads, —

SACRED

TO THE MEMORY OF

GEORGE DANA BOARDMAN,

AMERICAN MISSIONARY

TO BURMAH.

BORN FEB. 8, 1801.

DIED FEB. 11, 1831.

HIS EPISTLE IS WRITTEN IN THE ADJOINING FORESTS.

In the view of the monument a ruined and forsaken pagoda may be seen on the left. In contrast with the beautiful and enduring memorial of the Christian missionary it is a symbol of the vanishing glory of heathenism before the advancing power and beauty of the gospel of Christ. The small brick monument within the enclosure is over the grave of the first wife of Rev. Francis Mason, D.D.

THE NEW GAVEL.—One of the most interesting features of the late anniversary of the Missionary Union at Saratoga was the presentation of a gavel to the Chair of the Union, to be used at the annual meetings. Dr. Boardman had expected to decline re-election to the office of president of the Missionary Union, and conceived the idea of prepar-

ing a gavel, and bequeathing it to his successors in office in perpetuity. As he was prevailed upon to continue in the office which he has so gracefully and appropriately filled for the last three years, Dr. Boardman called the Hon. J. M. S. Williams of Massachusetts to the chair, and presented to him the token of authority which he had expected to present to his own successor.

In making the presentation Dr. Boardman called attention to several remarkable features in connection with the gavel which are never likely to be paralleled: "First, This gavel is made of gangau-wood, which is a sacred tree among the Buddhists. Secondly. This gavel is made from a gangau-tree growing near my father's grave in Tavoy. Thirdly, On one side of the handle is inlaid a fragment bearing this inscription: 'Piece of the memorial stone from the grave of George Dana Boardman, missionary to Burmah; presented to the Chair of the American Baptist Missionary Union, May, 1883, by his son George Dana Boardman.' Fourthly, On the other side of the handle is inlaid a fragment bearing this inscription: 'Piece of the lion's cage in which Adoniram Judson, our first American missionary, was imprisoned in Oung-pen-la; presented to the Chair by his step-son George Dana Boardman.' Fifth, This son of 'the Apostle to the Karens,' and step-son of our first American missionary, is himself president of the American Baptist Missionary Union. Sixthly, This son and step-son and president is pastor of the church in which the Missionary Union was founded sixty-nine years ago." Dr. Boardman has also announced his purpose to send to St. Helena, and procure a piece of the memorial stone from the grave of his mother, the first wife of George Dana Boardman and the second wife of Adoniram Judson, which, after being appropriately inscribed, will also be inserted in the handle of the gavel.

With this series of remarkable incidents connected with an honored name in our missionary history, a recent event is worthy to be associated. At the last commencement of Colby University, formerly Waterville College (Maine), Dr. Boardman preached the missionary sermon. George Dana Boardman was the name of the first graduate of the college, who died as a missionary among the mountains of Burmah. George Dana Boardman is the name of his son, born in a heathen land, and president of the missionary society which sent his father forth on his mission of love and good-will. "The Boardman Missionary Society" is the name of the college association which he addressed, and George Dana Boardman Pepper is the name of the distinguished president of the university. Such an interesting series of associations in connection with missionary history cannot be paralleled; but we may be permitted to hope that this may be still further extended.

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#### OUR PIONEERS. — FOURTH PERIOD.

1856-72.

BY REV. J. G. WARREN, D.D.

I MAKE haste to correct an error into which I fell relative to Mr. T. S. Ranney, a printer of the second period, whose name stands on the list of dead in the May MAGAZINE. I find by a letter from his wife, a daughter of "the Bennetts," that he still lives at Homer, N.Y., where he passed his eighty-first birthday in August of last year. Adding his name to the

list of *veterans* keeps the number now alive up to eleven, though Dr. Kincaid has been released from the pains of earth since the statement for the May MAGAZINE was made up. Brother Ranney ranks in age also, as the reader will notice, next to Dr. Kincaid.

In entering on the fourth period we encounter a vacant space, during which no new names were added to the list of foreign workers; 1856 and 1857, added to 1855 of the foregoing term, all being vacant.

At the close of that term — viz., 1846-1855, characterized as it had been by great energy in sending recruits, as also by the disastrous divisions, both among the foreign and home workers, that followed hard on sending what stands in history as “the deputation” — the treasury of the Union was found to be burdened by a debt of over sixty thousand dollars, a sum quite equal to the entire income of a year at that period. An effort to remove it, inaugurated at the annual meeting of 1855, had failed of meeting the demand; and all but the very stoutest hearts quailed before the outlook.

The whole number of men actually sent abroad (one or two were appointed who failed to go) was thirty-one, or a fraction over two per year, deducting the hiatus above mentioned. Of these the persons here named are now on the field: viz., E. Bullard, 1870; A. Bunker, 1865; E. W. Clark, 1867; J. E. Clough, 1864; B. P. Cross, 1872; J. N. Cushing, 1865; W. George, 1870; H. Jenkins, 1859; J. Packer, 1872; S. B. Partridge, 1868; J. F. Norris, 1865; E. O. Stevens, 1864; D. A. W. Smith, 1863; J. B. Vinton, 1872, — in all, fourteen. Four others are in this country recruiting, viz., Carpenter, Goddard, Keith, and S. B. Rand; with encouraging prospects of resuming their loved work, unless Rand may finally prove an exception. Four more — Comfort, Hopkinson, Jameson, and Sawtelle — are well settled as pastors, and doing good work. C. F. Tolman has in charge the North-west District as secretary. McLaurin and Timpany, natives of the province of Ontario, Canada, have been transferred, after a successful term of labor at Nellore, to the Canada mission not long ago opened at Coconada and Samulcotta, among the Telugus farther north, — a measure adopted at their own solicitation, and with the most cordial good wishes of our Executive Committee. “There is that giveth, and yet increaseth.” Colburn is in Vermont; while Chilcott, J. R. Haswell, Kelley, and Scott have finished their work, and entered into rest. Haws went out as a printer, but soon returned, and I am unable to trace his whereabouts. Mrs. Kelley has returned to Burmah, and is heroically seeking to carry forward the undertaking among the Shans, from which her noble husband was, to human view, all too early cut off, as the reader will remember, by drowning, in the province of Toungoo.

The names of Miss A. M. Fielde and Miss S. E. Haswell belong to this period. Both have wrought most heroically and effectively, and I am sure the readers of this record need no introduction to them; the former being at Swatow, China, *a field laborer*, and pushing out in all directions *alone* among those of her own sex, and bringing them in numbers to the Lamb of God. In this way she has sought and found solace for a heart broken and crushed when finding her affianced Chilcott in his new-made grave on her arrival at Bangkok. Miss Haswell has gathered the Burmese children around her at Maulmain, not a few of whom have given their hearts to Christ; and through these she is binding silken bands around the mothers and also the fathers. Christian love warming the heart, beaming in the eye, speaking from the tongue, opening the hand, seen in every movement of the body, is the power that draws hearts to the cross the world over.



"BEQUEATHED TRUSTS."<sup>1</sup>

BY THOMAS OAKES CONANT.

YE sons of godly sires,  
 On whom the burden of to-day doth rest,  
 Keep bright the holy fires  
 Your fathers lighted! In each generous breast  
 Let the pure passion glow  
 That bade them gladly go—  
 Or others send, with large-devising hand—  
 To bear the torch of truth to every darkened land!

Do ye not hear the cry  
 Of souls sunk down in heathen hopelessness? —  
 "O brothers, ere we die,  
 Shed the sweet light upon our dark distress  
 That on your way doth shine!"  
 Shall they in darkness pine  
 For whom Christ died, when you the precious light  
 Of life divine may pour upon their rayless night?

The Lord hath chosen you  
 To this high honor; to your hearts and hands  
 A mightier work to do  
 He doth confide than conquering war-worn lands.  
 Your task? From chains of sin  
 A captive world to win;  
 With love's strong hand from Satan's grasp to wrest  
 Myriads of living souls by Satan's power oppressed.

Be true to your high trust!  
 As wrought the fathers with unfaltering zeal,  
 So, o'er their sacred dust,  
 Vow to their God, and yours, the world's appeal  
 Shall grandly answered be,  
 Till, over land and sea,  
 Lips touched with altar-fire the blessed Name  
 To every tongue and tribe shall faithfully proclaim.

## SOME ENCOURAGING FEATURES OF WORK AMONG THE TELUGUS.

BY REV. R. MAPLEDEN, ONGOLE.

I HAVE recently made two short tours among the churches and Christians of the Nursaravapetta division of the Ongole field, and wish to record some of their cheering impressions. I may say, by way of introduction, that these tours were undertaken for the twofold purpose of forming a more intimate acquaintance with the preachers, teachers, and churches, and of ascertaining on the spot the financial working of the mission, with view to taking over the charge of the work from Dr. Clough. Perhaps it would have been well if I could have had his presence and help in this; but that could not be, as he was away at the time upon another tour a hundred miles distant.

During these tours I had an opportunity of meeting almost all the preachers, teachers, deacons, elders, and representatives of the several churches. These came with joy in their faces, and many of them with little presents of milk, honey, and chickens in their hands, to welcome me as their new missionary. I wish I could convey to the reader my im-

pressions of the happy gatherings in the little villages, — the evident sincerity and earnestness of their worship. A tour among the Telugus in this district is not that discouraging, disappointing experience we read of in early missionary biographies: it is rather a triumphal march, in which every village presents some trophies of victory, and every day closes with some visible success. Such promising work is most cheering and inspiring to the missionary just entering upon his field. I wish to give prominence to three facts which impressed themselves upon me during these two short tours.

1. The most hopeful and encouraging feature of the work among the Telugus is to be found in the grand band of native workers whom God has raised up to preach to their own countrymen. These consist of veteran and honored brethren who from the first labored with Dr. Clough in his early struggles with heathenism, and younger men who in recent years have graduated full of promise from the Ramapatam seminary. These brethren are worthy of all praise. Many of the older preachers have little of this world's

<sup>1</sup> Suggested by the Rev. O. W. Gates's article under this heading in the June number of THE MISSIONARY MAGAZINE.

learning; but they are full of the Holy Spirit, full of holy enthusiasm for the cause of Christ. Some of these have grown gray in the service, and have become patriarchs in Israel. In their little spheres they are the guides, the counsellors of the people, settling petty village disputes, and in many ways taking the load which would otherwise fall upon the shoulders of the missionary. To my mind the most prominent feature of Dr. Clough's great success among the Telugus has been the raising-up and the inspiring of this noble band of pioneer missionaries. These men are *not*, like some native preachers we have known, so conscious of their own importance as to constantly hold out a threat to their missionary, that, if he do not give them more *pay*, they will go into government service. They are prayerful, zealous men, preaching "the word in season and out of season," and throwing the burden of their own support as much as possible upon their own countrymen.

2. Another encouraging fact is that the gospel is not dependent merely upon ordained preachers and teachers for its propagation among the Telugus. There is a large class of useful workers called "helpers." These derive only a very small part of their support from the mission. They conduct sabbath services and sabbath schools, itinerate in the villages surrounding their homes, and in many instances exert an influence equal to that of the recognized pastor. During the past month it has been my privilege to baptize eleven converts, and open a new mission in a village hitherto untouched. This was entirely the result of the labors of a brother belonging to this class of workers.

In addition to this the Telugu Christians have been taught that every convert must be a missionary, and every family a missionary society. It would be difficult to decide whether the gospel spreads more among this people by preaching to assemblies, or by personal, individual effort. Certain it is that from this great church "the word of the Lord is sounded out in *every* place;" and this is a cheering fact when we consider, that, out of the 127 villages in the Nursaravapetta district, 103 contain Baptist church-members.

3. The gradual and sure development of the principle of self-support is a hopeful sign. Since joining the Telugu Baptist mis-

sion I have always thought, that, compared with native Christians, our Christians give liberally, out of their poverty, to the cause of Christ. This conviction has been deepened by the careful inquiry which I made during these tours. I spent two days with the preachers and teachers in finding out, first, the statistics of the Nursaravapetta district, and secondly, the means by which preachers, teachers, and church-work generally were supported. My conviction is, that, excepting the salaries of the American missionaries, about *one-half* of the entire cost of working the great district until recently known as the Ongole field is given by the native Christians.

In speaking of the liberality of Telugu Baptists, there are several facts which should be taken into consideration. First, *The work is comparatively new*. The people must be educated *up* to self-support and independence. We have to teach them to give upon Christian principle, which is a very different thing from giving through heathenish fear. To suffer hunger in order to sacrifice to the goddess of small-pox or cholera, is one thing; to give from a grateful and loving heart to the cause of Christ, is another. Secondly, We should remember that *very many of the people incur temporal loss by becoming Christians*. Within the past two months I have known of three Christian villages, the inhabitants of which have been deprived of all work by their heathen masters for the simple reason that they refused to labor on the sabbath. This to them means poverty and hardship. A fortnight since, a native Christian, after being beaten and bruised by his heathen neighbors for no other reason than that he was a Christian, was summoned before the native magistrate, and fined Rs. 7 for an offence which I am sure he never committed. In these and in other ways Telugu Christians incur loss. Thirdly, *Many of the converts enter Christianity loaded with debts*, — some contracted by themselves, and some contracted by their heathen fathers and grandfathers. To be in debt, with the poor Hindoo cooly, means practically to be, in slavery. Christianity teaches him to free himself from this, and pay honestly his debts. This those in debt strive to do, but it hinders their giving so liberally to the Lord's cause as they would otherwise do. Fourthly, *It is not fair to the Telugu Christian to judge of his*



*liberality by the amount of money he actually gives.* Mr. Loughridge, in his recent letter to THE MISSIONARY MAGAZINE, by reckoning thus, fails to give a just representation of self-support among the Telugus. The class of people who make up the 23,000 Christians in this district handle comparatively little money, and therefore can only give a little to the cause of Christ. When they work for the Hindu farmer, they receive their wages in grain for their food, straw for their cattle, and palmyra-leaves for their houses. These they share with their preacher or teacher, keeping him in many instances in greater comfort than they enjoy themselves. Suppose these brethren were paid at the same rate that an ordinary cooly receives in this part of the country: they would then receive nearly Rs. 60 a year, or its equivalent in grain. But it is a fact that our preachers receive from the mission only Rs. 32 and teachers Rs. 25 in clothing and cash. It is equally true that they all live in greater comfort than the poor cooly, — say at about the rate of Rs. 90 or Rs. 100 per year. From whence are the remaining fifty or sixty rupees derived? *They are derived from the people in the form of grain, etc.* Nor is this all. The Telugu Christians of this district *give* the labor required for the building of their little school-houses, chapels, and preachers' homes. Labor is money to the Telugu as well as to the American, if not in a literal sense. Besides labor, all the villagers give some of the material for the erection of these houses. Many of them give one-half, and some two-thirds; but this can only be approximately estimated. The government inspector of

schools in the Nursaravapetta district, whilst speaking to me, a few days since, of the efficiency of our schools, said, "Your mission is successful in primary educational work, because it makes the people build the school-houses, and throws the greater part of the burden of the support of teachers upon the people, and so makes the parents value the education of their children by teaching them to pay for it."

There is another kind of giving cheerfully practised by Telugu Christians, which, I think, is worthy of notice. They give the brightest and best of their sons and daughters to the service of Christ. This means to many of them sacrifice in a sense not always experienced in American and English homes when sons devote themselves to the ministry. The peculiar circumstances of patriarchal Hindu life cause this. The absence of the son at the seminary or in some distant village often means poverty and hardship in the home. We could point to many instances when parents willingly endure this, that their sons may engage in the preaching of the gospel. Remembering the short time that has elapsed since these thousands emerged from heathen darkness, and taking into consideration the circumstances of the people, we maintain that the principle of self-support is being surely and satisfactorily developed among them. We believe this will go on until the ideal of absolute self-support and independence is reached. India, the land of gorgeous temples and costly mosques, will not be behind other nations in the support of Christianity when she has once fully embraced it.

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## A YEAR'S MEDICAL WORK IN BHAMÔ.

BY REV. J. A. FREIDAY.

As several persons have written me inquiring about medical mission work and our medical work here in particular, I venture to present to the readers of THE MAGAZINE this hasty sketch of the past year's medical work in Bhamô.

There has not been a single day during the whole year in which we have not been called upon for medicine of some sort.

Shans, Ka-Khyens, Burmese, Paloungs, Chinese, Moslems, Hindus, Assamese, and other races have been to us for help. Besides these, I have responded to calls from the officers and men of every steamer that has been on the run between Mandalay and Bhamô. Among all these patients the Shans have been by far the most numerous. Mrs. Freiday has attended to the women, while I



have answered the calls of the men. Our rule is to receive patients only in the morning; but this rule, like all rules, especially in this ruleless land, has its exceptions.

During the year Mrs. Freiday and myself have prescribed for more than fifteen hundred persons. Nearly all of this work has been gratuitous. A few persons have brought us small presents of plantains and other eatables. A very few have brought the smallest possible fee, — a two-anna bit, or say, five cents. One man, a Ka-Khyen, so full of fever he could hardly crawl, and clothed in rags, brought me a four-anna bit, which he said he had borrowed to buy medicine. His poverty was so painfully evident, I returned him the money, and told him to bring me such compensation as he liked, after he became able to work. Another man, a Shan, who had been suffering for years from fits, and who had come a journey of eight days by boat for medicine, was so grateful, as his improvement proceeded, he brought me first a jacket, then a *dah*, and last of all a rupee, saying, as he bade me good-by, he would sing my praises wherever he went.

The ravages of cholera in and about Bhamô the last dry season were fearful. Parties of travellers, deserting their sick companions in the zayats and by the roadsides, fled for their lives. One man was brought by his companions to the zayat immediately in front of the British Agency, in which we were then living, for treatment by me. He quickly sank beyond all hope; and one morning I found his dead body stark naked in the deserted zayat. I judge that he became delirious, and his companions fled away, leaving him to die alone. His belt, containing Rs. 3, was the only strip of clothing near him. He was lying on that as if to preserve to the last his greatest treasure. I could not get strangers to bury him. They were afraid of his ghost. I therefore went myself with Paw Mlau and Shans within our gates; and we buried him decently and well.

At different times during the season we

ourselves buried four perfect strangers who had been deserted by their companions. The body of another stranger was thrown into the bushes in front of our house, and discovered by me when searching for the cause of a vile stench, which was coming into the house. I made such a row about that, the governor ordered the villagers nearest us to turn out, and bury the body. They, however, pitched it into the river in the dark; and it went floating down the Irrawaddy, like hundreds of other bodies last season, poisoning the waters, and helping to carry death and destruction to the doors of the villagers living along the banks of the river.

The night of Jan. 31 my wife was attacked with all the symptoms of cholera. She sank in my arms quite senseless, her features sharpened, and her forehead seemed as cold and lifeless as that of a corpse. For a few moments I feared she must die, and she herself said she must die; but the Lord in his gracious mercy spared her. It was a dreadful night. No one was within calling distance; and her recovery of consciousness was painfully slow.

Though I lost nearly every case of cholera in which I was called upon for help, or in which I volunteered help, beside my dear wife's case, there were two others in which God graciously blessed the remedies used to the recovery of the sick. During the year I have been called upon to dress and treat the wounds of seven persons wounded by gun-shots or *dah*-cuts inflicted by Ka-Khyens. One of them died. The other four recovered. I have also set one broken arm, and treated the partial fracture of a woman's spine.

As last year, it has been impossible for us to do more than attend to those who came or sent to our home for medicine, except in exceptional cases. In all cases we have kept the missionary side of our work uppermost. I would not give one pice of my own money for a medical missionary who was not more of a missionary than a physician. The life is more than the body.

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WHERE there is no self-sacrifice, there is no religion; where self-sacrifice begins, there Christianity begins, there the love of God begins.

MANY professed Christians would not betray Christ for thirty pieces of silver; but, in their love of money, they would dishonor him and never know a pang of remorse.

## MISSIONARY CORRESPONDENCE.

## BURMAH.

## Mission to the Burmans.

LETTER FROM REV. E. O. STEVENS.

PROME, April 18, 1883.

THE FIFTH ANNUAL MEETING of the Prome churches took place on the 9th of February at Laing-gwen, where a little chapel had just been erected by Moung Zan, the Christian Burman head man of the village, with money collected for home-mission purposes a year ago at Khong-gyee. In the evening the routine of business was relieved by an exhibition of magic-lantern views in the spacious booth put up in front of the chapel. On the following day the delegates from the Prome, Enma, and Pougdeh churches, after some discussion, unanimously resolved to grant the request of twenty-four Burmans and Karens, members of the Enma church, living just south of the border of the Prome district, that they might be recognized as the Tarokemhyau church. In the afternoon of the same day, Moung Zan was ordained deacon. Brother D. A. W. Smith, who was present with us by invitation, offered the ordaining prayer, and the next day conducted a service in Karen.

BAPTISMS. — Sunday morning we repaired to a beautiful sheet of water in the woods near by, and witnessed the baptism of two Burman women by pastor Ngyo. In the afternoon was the communion, and in the evening a meeting for the relation of interesting incidents by the preachers in the experience of the year; and thus closed the exercises of this delightful occasion. Last month six of the boys in our town school applied for baptism, of whom three were baptized by pastor Yangen, Sunday morning, the 18th ult. Thus, while there are always many things to try our faith, we find much also to cheer us and encourage us in our work.

## Mission to the Ka-Khyens.

LETTER FROM REV. W. H. ROBERTS.

BHAMÔ, April 28, 1883.

I SEND you a brief report of our visit to the Ka-Khyen mountains toward the north-east, leaving brother Cronkhite to write of the trip to the south-east mountains. Early on the morning of March 21 we left Bhamô, expecting to suffer much from the intense heat; but we were favored with a good breeze all day, so that we travelled with comparative comfort, with the exception of two hours in the middle of the day, when we sought the shade. At 6 P.M. we reached the foot of the Pukon mountain, where we camped under a shed in a paddy-field. The cool mountain breezes sweeping

down upon us made us fearful that we had not brought sufficient bedding. Early next morning we began to climb the mountain, and at ten o'clock reached the summit, from which we could see a number of Ka-Khyen villages on the neighboring mountains, while to the west of us the Taping and Irrawaddy Rivers, like silver threads, stretched away through the jungle.

Entering the village of Pukon (a village of a hundred and fifty houses), we learned that one of the *tsaubwas* had lately died; making two of the head men who had died this year. As these men were our friends, we called at their houses, and made their families a small present. The widow of the *pauming*, or elder, requested me to take her second son, a bright boy of twelve years, into our school, that he might learn to read. We assured her that we would be pleased to have her child as soon as a building could be erected for the accommodation of a school. This is one of the boys I tried to have come with me three years ago when brother Carpenter was here.

Leaving Pukon, we descended the mountain, and crossed a small plain; and, ascending the second mountain, we reached our little Christian village which forms a part of Pumbwa. In the evening our hearts were made glad as one after another, returning from their fields, came to greet us, and tell us how glad they were to see us and to learn that the *mamas* had returned to Bhamô. During the year the little church has more than doubled its numbers, as eight were baptized by Rev. Maukeh in December. As S'peh (the Karen brother who led this little band out of heathenism) had gone with his family to Bassein for a visit, Maukeh was spending a month or two with this church, or until Koteh, who went to Bassein last year, could come and take charge; when Maukeh would return to the south-east mountains, and join his wife, who with Shwaygyau's wife was holding up the cross in Monjoke. The hearty welcome extended, and loving words of gratitude expressed by the Christians, caused our hearts to overflow with joy that God had permitted us to share in the work of winning these souls to Jesus. When we gathered for worship, we could see that Maukeh had not been idle while visiting these people; for he had taught the children a number of Burmese hymns, and also some that he had composed in their own language. I was so pleased with the singing and spelling, that I told one of the little boys that I would take him with me to the city when I returned. The little fellow, though only eight years old, was quite willing to leave his mother and father if he could only learn to read.

One night we were the invited guests of the



Matang *tsaubwa*, one of the most powerful chiefs on the Kowrie mountains, and who until now has not favored our work. When he sent his invitation, I was quite confident that his object was to obtain money, as his brother had just died, and he was erecting a great Chinese tomb to his memory. Under such circumstances it is (according to Ka-Khyen custom) quite proper to ask help of all friends. I determined to forestall him in his request; for I did not feel able to give him five or ten rupees, and yet I did not like to refuse. After exchanging salutations, I asked him how much property he owned, and learned that the Chinese caravans passing through the mountains had paid him duty.

I told him I thought he had enough of this world's goods; and, after dwelling at some length upon the great expense brother Cronkhite and myself had been to on account of sickness, I remarked that we felt very poor, and if he, as a friend, could extend his sympathy and give us a few rupees, we would not be offended. My object was accomplished; for, although he gave us no money, the tomb of his brother was not mentioned during the evening. He offered to build me a house in his village if I would come and live there. Early next morning, as we were about to leave, he came out and insisted that we should remain to breakfast, as he had prepared it for us.

We were invited into his private apartment, where, upon a rough table near a window, was placed a bowl of rice, and two or three little bowls of curries, with two or three "chop-sticks" for each of us. When we were seated, we told him it was our custom to give thanks. He waited most respectfully until after the blessing, when he asked us to help ourselves. This was my first attempt at eating with chop-sticks, and I confess I prefer knife and fork. I, however, made out a good breakfast, as two of the dishes of curry were quite palatable. Brother Cronkhite did not seem to enjoy it, and thought I took a long time to eat. When we had finished, the chief said, "Now we are brothers, we have eaten together." He listened to our words with the greatest respect, and we parted from him without having been asked for money.

The sabbath was a good day with the little church; for Maukeh gave us two good sermons, and administered the Lord's Supper. A number of people came from the villages we had visited the day before. In the evening brother Cronkhite and myself spoke as best we could to the Christians and their families. As I saw the little band of disciples seated on the floor, watching the breaking of bread and pouring of the wine, I could not keep back tears of gratitude.

After visiting a number of other villages, we returned, bringing three new boys with us. The third one we did not think of taking; but he said

he wanted to come to the city to see the steamer, and, if we did not like him, he would return to the mountains. We could not send him back: so he is here in school.

## INDIA.

### Mission to the Telugus.

LETTER FROM MRS. E. BULLARD.

GUNTOOR, May 31, 1883.

THE third Sunday of this month was one of much interest to us here. Dr. Clough, who was passing through Guntoor, spent the day with us; and the native preachers and a number of Christians came in from the villages to attend services. With them came also several candidates for baptism, who were accepted after due examination.

In the evening we repaired to a tank about a mile distant. The place seemed to be one particularly suited for such an occasion. Before us was the large artificial lake; and beyond it, in the distance, rose a chain of high hills, behind which the sun had just set, all combining to add to the beauty of the scene. The banks of the lake were lined with wondering crowds of heathen, who, although unaccustomed to the sight, conducted themselves for the greater part of the time in an orderly manner.

At the edge of the water stood the candidates, twenty in all, four of them being residents of Guntoor. Among them was a poor old woman bent with age, who, leaning on her staff, had walked twenty-five miles to receive the ordinance. A short address by Dr. Clough was listened to with quiet attention by the strangers as well as the Christians. An ordained preacher then led them down into the water, and baptized them. After singing a hymn, and a few closing remarks by Mr. Bullard, we came away feeling much encouraged.

### LETTER FROM RUNGIAH.

VEPERY, MADRAS, April 25, 1883.

T. RUNGIAH, with much love, makes known to his dear brethren and sisters the following request. I hope you will pardon me for not writing to you in such a long time. By the favor of God, and by your prayers, I and my family are in good health. This year we have seen fruits of our labor proportioned to the work done; and, to the extent of our ability to make it known, the gospel has made good progress here. As I wrote to you some time ago, the Tamil people are numerous in this city; but there are also many Telugus. These Telugus do not live in one part of Madras only, but are scattered here and there throughout the city and its suburbs. For the Tamil people, schools have been established, and churches built; and, as there are many Tamil preachers, the proclamation of the gospel has, to a great extent, been



made among that people. Surely this is a ground for joy ; yet, to make known the gospel to the poor Telugus, very little indeed is being done. For their children to escape from ignorance, and to gain a full knowledge of the truth, there are no proper schools. There are no places of worship for them, nor are there Christian laborers who are toiling for them.

As this is a great city, people of different languages have come from every direction, and are residing here. Especially since the extension of the canal north into the district of Godavery, very many Telugus from Coconada, Amrapur, Rajahmundry, Masulipatam, Guntoor, Ongole, and other places in the Telugu country, have come hither ; and there is no one to find them out and to preach the gospel to them. Since, however, by God's mercy a Telugu mission has been established here, how great is our joy and our thanksgiving to God ! Yet in one respect we remain dissatisfied, for we are sad that the majority of the Telugu people in this great city are as yet still unreached by the light of the gospel. The workers among us are so few that you might almost count them as none ; for, although there are five or six of us, yet " what are they among so many ? " In view of the greatness of the work, it is like ploughing an immense field with one or two ploughs. The field is vast. Our work is small. We are asking the Master for more men and more money to extend our work. If there were preachers, there would be hearers. If men hear, they will be saved. For this we are ever praying to our Divine Master.

The people of Madras have made great progress in cleverness, in education, in disputation, and in politeness ; and they have made like progress in cheating, in theft, in idolatry, in adultery, and in drunkenness : so that the Presidency of Madras has won for itself the name of the Presidency of Wickedness. The other day, as I was going about the city to preach, I saw a policeman standing at the gate of one of the cemeteries, of which there are many in this city ; and I asked him, " How many dead bodies are brought to this burial-ground every day ? " — " There is no fixed number," he replied : " there is no day that men do not die ; every day they are dying. " — " Ah ! " thought I sadly, " if it is so, that men are dying every day, what a great number of corpses must be daily coming to all these burial-places ! And, while their bodies go to the grave, what about their souls ? Swiftly as the steam-cars hasten to bring those who ride upon them to their own place, more swiftly are these souls hastening down to hell. No doubt devils exult that hell should thus be filled. " Brethren, whoever among you has any pity for these poor people, let him make abundant prayer for them. Whoever among you has the desire, let him come and labor for them. Who-

ever is unable to come, let him work through his money.

Up to the present time, so far as we know, these people, among whom we are preaching, have had neither a resident missionary nor Christians of their own people living among them. To a great extent they are poor day-laborers, unpolished and unlettered. Many of them are sudras, pariahs, tank-diggers, and sweepers. Some of them live in huts of palmyra-leaves ; others live in small mud hovels. From generation to generation they have grown up in perversity, knowing nothing of the true God. A short time ago Mr. and Mrs. Waterbury discovered them, and pitied them so much that they have taken great pains to establish schools among them, by the aid of which we hope to win them to a full knowledge of the truth. The parents are so utterly poor and ignorant that they say, " What is the use of our children going to school ? If they go to work, and earn four dubs [two cents], our stomachs will be full. In our time there was no ' schooling. ' There is no use in ' larnin. ' If we study, we shall die. " Talking thus, they hesitate to send their children to school.

The Lord, however, is giving us the victory among them. In these schools we are teaching not merely the wisdom of this world, but we give especial prominence to religious teaching. We not only have Sunday schools in each place, but we also go to them during the mornings of the weeks. Already they are changing from what they were before. Some of the children recite Bible passages which they have learned by heart, and they are also singing Christian hymns. During the time that we are holding Sunday school in the schoolhouses, not only the children but also their parents and other men and women gather together to see and to hear. So we gather them together into a class, and at the close of Sunday school we hold a preaching-service for them. Besides this, after the people have left their work, and come home at evening, we seek the opportunity to talk to them and to preach to them. In order that we may preach to them at night, we have put large lanterns in each of the schoolhouses ; and there we sing hymns, read God's word, and preach the gospel to the crowds who come. Now and then drunkards make trouble, but the people in general are hearing well. In this way, every day, morning and evening, in school and in village, the gospel is being preached. The people show far more friendship and courtesy toward us than at first, and in our whole work a great change is taking place. Here and there Almighty God is working his gracious will in the hearts of men, and they are yielding to the influence of his Holy Spirit. We are praying for a blessing, believing firmly that there are without doubt many of God's elect in this great city. Recently God has been

turning some, and calling them to himself; and still others are inquiring concerning the salvation of their souls. You see, therefore, dear brethren, that God has heard all the prayers you have offered on behalf of the Telugus, and has blessed every gift that you have made for them.

### CHINA.

#### Mission to the Hakkas.

LETTER FROM REV. W. K. McKIBBEN.

MUN KEU LIANG, April 2, 1883.

**LIGHT AND SHADOW.**—Our Lord's-Day services have been attended by a congregation of sixty to ninety; many of whom, beside the church-members, come quite regularly. The most of our church-members are making progress in some essentials of a Christian life. One painful case of discipline has been attended to. The offender was a man to be dreaded for his quarrelsomeness, and power of making trouble. He beat a fellow church-member, who had said he was dishonest. I feared it would be difficult to obtain a vote for his exclusion; but the church passed the ordeal nobly, every hand going up.

**ENCOURAGING.**—Some of our people have had more or less difficulty with Roman-Catholic neighbors, who seem to seek occasion for making trouble whenever they can. I trust our own people are gradually learning how to get along better with these troublesome neighbors. Aside from these exceptional cases, we have continued to enjoy peace and quietness. The people, not only of this village, but of the whole surrounding region, evince a friendly spirit, and a willingness to listen quietly to the gospel, that calls forth our daily gratitude that we have been led hither.

**A SCHOOL.**—We have got a boys' school started in the chapel. There are sixteen pupils, all of them from families of worshippers at this village, or in the immediate vicinity. One lad from a heathen family was admitted; but before long his eyes began to hurt him, and shortly afterward he had an attack of stomach-ache. Reasoning in heathen fashion, he concluded that this must be a visitation upon his presumption in coming into a Christian school, taught in a Christian sanctuary; and he precipitately left. The school is a day and not a boarding school, and each pupil pays an annual tuition fee of forty-six cents. Three dollars a month and these fees pay the teacher; and there is no further expense, except the cost of hymn-books and Testaments, to be used as text-books. The native classics are also to be studied. These text-books are provided by the pupils.

**BAPTISM.**—Yesterday we observed the Lord's Supper, and I had the privilege of baptizing eight believers. They were all men, the oldest seventy-three, and the youngest nineteen, and represented

five villages. I expect to start a class of Bible-students shortly.

### SWEDEN.

#### REPORTS FROM THE MISSION.

**ESKILSTUNA.**—Brother O. Larson writes, "During the week of prayer the chapel was almost filled with people every evening. As a fruit of the work, twenty have been baptized, and added to the church during the last three months; and almost as many more have been baptized in our chapel, and added to other churches. I have visited several places in Sodermanland (province of Nyköping). Everywhere there is a great hungering to listen to the Word. It is only a pity that the churches are not able to support a preacher. I am almost the only stationed preacher in the whole region. Brother Westerberg, who has labored in Hellby and Kungsor, intends soon to go to America, as he cannot get his livelihood here. I am thankful to receive a little aid from our friends in America. Please salute them, and give them my best thanks."

**CARLSKRONA.**—Brother Soen Ekland, pastor, writes, "God has blessed his cause, so that many have awakened to a concern for the salvation of their souls. Seventeen have found peace with God in believing, and eleven have united with our church. Besides, there are some who have found peace on their dying beds, with whom I have had opportunity to converse and pray. Besides the work in this town, I have held meetings in two other places outside of the town. Even in those places the Lord has been present, moved and comforted the hearts of sinners. During the last quarter I have preached fifty sermons, and travelled one hundred and three miles. Other meetings I have not counted."

**AMAL.**—Brother S. P. Gerdin, pastor, writes, "In our new chapel we have enjoyed precious seasons around the word of God. After the week of prayer, several souls were saved among us. Since January, eight have been baptized, and added to the church. On our baptismal occasions the people of the town, both high and low, have thronged our chapel. It has been touching to see these people with tearful eyes listening to the Word and witnessing the ordinance. On almost every occasion one or more have been awakened, and afterward received peace in believing. I cannot write words to express the blessing to the church of having a chapel of their own. I am travelling in the country around the town so far as time and strength will allow. Some here and there are converted to the Lord. May his blessing rest upon the work!"

**GELFE.**—Brother E. Rozen, pastor, writes, "In the beginning of the month of December, Mr.



Franson from the United States came to Gelfe, when all Christians in the town were invited to unite with him in his work. For two weeks we had meetings every evening, and the Lord was with us. At our last meeting, which was held at our Baptist chapel, there were seventy present, who professed to have received peace in believing. Of these, five were afterwards baptized, and added to the church.

"On Sunday Dec. 24, I travelled to the iron-works of Horndal, to attend a special meeting of edification, which lasted three days. During the days we had preaching and discussion on different religious subjects; and in the evenings we had inquiry-meetings with the anxious, which continued till ten and eleven in the night. Many confessed their sins, and were saved. Among those was a wealthy farmer, who in agony and tears had to kneel down and confess his sins, after which he received peace in believing. On the last evening a movement commenced among the children. I have since heard that the movement continued for several weeks, and that those who had been converted had proved steadfast.

"On the 4th of March I delivered my farewell sermon to the church at Gelfe, having accepted a call to take charge of the Baptist church at Fahlun. In looking back on the eleven years I have served the church at Gelfe, I feel great reason to thank the Lord that he has blessed my work there. When I came there, in 1872, the church numbered

only thirty members. Now it numbers two hundred and forty members, while six daughter churches have sprung up out of this mother church.

"On Sunday thirty-six believers had been baptized at the Baptist chapel, of whom twenty-four were added to the church at Fahlun, and the others to the churches at Vika and Korsnas; and in February nineteen had been baptized, and added to the church."

HERNOSAND. — Brother A. O. Engblom, pastor, writes, "A great and rejoicing change in our work here has taken place since the new year and the week of prayer. While formerly only a few, and generally the same, hearers attended our meetings, now unusually large numbers from all classes of society come and listen to our preaching, both at our chapel and at other places where we meet. Though no deep revival has been witnessed, yet sinners have now and then been converted at our meetings, and been convinced of the Scripture doctrine of baptism and church-polity: so that we have already during this year baptized fifteen persons who have united with the church.

"As I cannot as yet receive any remuneration from the church here, I am obliged to work with my hands to sustain my family; for at present I have no assistance excepting that which I receive from you. Both myself and wife are willing to work with our hands to the utmost of our ability, to be able to aid the church and the cause of God here."

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### GLEANINGS FROM LETTERS.

YOKOHAMA. — Since I last wrote we have had many changes, — the arrival of the Fishers; the illness, and we trust the recovery, of Miss Kidder; the arrival of my son, who comes to spend a year in the same work he was doing before, — Scripture-printing; and by a still later steamer the arrival of Mrs. Brown's eldest daughter, who has been attending school in California. I am still going on with the preparation and printing of the New Testament with Chinese characters, references, etc., interlined; and, simultaneously with this, the people's edition, which is of about half the cost, and sells much more extensively. We are now on the last chapter of Acts, and shall soon begin on the Epistles. Mr. White of the English Baptist mission has nearly completed the insertion of letters and marks in the version of Goddard and Lord, following the pure Chinese version, which is much more acceptable to the *literati* than the mix-

ture of the two languages. He has already begun to cast the plates. My son expects to stay only a year, and I hope in that time to be nearly or quite through with the revised edition of the whole New Testament. — REV. N. BROWN, D.D., April 19, 1883.

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KOBE, JAPAN. — The following report of this station for the quarter ending March 31, 1883, is submitted: Baptized, 3; present number, 13; scholars in day school, 23. Matters at Tokushima are somewhat more hopeful. At the last visit of the missionary, the principal wrong-doer made a free confession both to the missionary privately, and then before the church, and was forgiven after being admonished. There are three applicants for baptism, but it was thought better to defer the ordinance. — REV. H. H. RHEES, April 2, 1883.



SWATOW. — We had a very pleasant and profitable quarterly meeting last week. A storm at the beginning of the week prevented some from coming as early as we could wish, but all the preachers and Bible-women were present before the week closed. In general the reports were favorable, and the class exercises were very satisfactory. During the week forty-five applicants for baptism were examined, of whom twenty-five were accepted and were baptized on Sunday morning. Of these, seventeen were men, two being pupils in the boys' school, three were women, and five pupils in the girls' school: they represent eighteen towns and villages widely separated. There were one hundred and seventy church-members present at the Lord's Supper Sunday afternoon. Dr. Ashmore was able to take a more active part in the exercises of the week than for many months past. — REV. S. B. PARTRIDGE, April 5, 1883.

A NEW EXPERIENCE. — Among the number baptized were four old men, heads of families, to whom late in life the gospel had come with its glorious message. Hard-featured, rough specimens of humanity were they apparently; but they showed in their examination good evidence of having gladly accepted the offer of salvation. They had never before seen the houses of foreigners, and, in visiting us, asked to be permitted to look around. They were greatly delighted when Dr. Ashmore played a little for them on the organ. Their expressions of wonder and admiration were very funny: the pictures, the furniture, and the little foreign ornaments,

they regarded with a sort of awe. One old man got down on the matting, and rubbed his finger over the hearth-rug. Another exclaimed under his breath, "God must have been here." Dear old men, what a revelation heaven will be to them! — MISS S. A. NORWOOD, *Swatow*, April 9, 1883.

ZEEGONG. — On March 24 we began a very successful three-days' meeting at Zeegong. More than one hundred were present on Sunday, all from our own district. Brother Stevens from Prome came, and helped us greatly. We began these yearly meetings some seven years ago, but they were not kept up during our absence in America. In all probability this will be formed into an association: the ground covered by the Pegu association is so extensive that very few besides the preachers can attend. Since last writing one has been baptized, and three restored. — REV. WILLIAM GEORGE, April 6, 1883.

PWO KARENS, BASSEIN. — Of the whole number of baptisms reported, thirty-eight are conversions from the heathen; and since this report ten more in another village have been baptized, and I hear of still another village, where there are five or six houses, asking to be received. The people receive the gospel if it is preached to them. Mounge Edwin is making a tour among the heathen. He is full of enthusiasm and zeal for winning souls. Can you not send us a missionary that will spend his time in itinerating among the heathen? — MISS S. J. HIGBY, April 9, 1883.

## MISSIONARY OUTLOOK.

ECONOMY OF MISSIONS. — You may be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old finance minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects, — that is, nearly half British India, — I say, that, of all the departments I have ever administered, I never saw one more efficient than the mis-

sionary department; and of all the hundreds of thousands of officers I have under my command, — European officers and gentlemen, — I have never seen a better body of men than the Protestant missionaries. And I say also, that, of all the departments I have administered, I have never known one in which a more complete result was got, than in the great department — the grand department — which is represented by the Protestant missionaries. — SIR RICHARD TEMPLE.

AHMEDNAGAR, INDIA. — The native agents in the Kolgav church and district have been paying a tenth of their salaries for the support of the pastor. But a balance of three or four rupees per month was wanting to make up his full pay. They have now, after reducing the balance as much as possible, divided it among themselves in proportion to their income, so that each one is paying something more than a tenth. The pastor joined in the effort, giving up a little more than a tenth of his salary (\$7 per month, with a family of eight children to support). How much more ought such a church to do for the support of gospel work in this district? — *Missionary Herald*.

GROWTH OF BRAHMANISM. — Sir Alfred Lyall, Lieutenant-Governor of the North-west Provinces, than whom few persons have studied India with greater care or higher ability, affirms that Brahmanism is so far from dying, that "more persons in India in the year became Brahmanists than all the converts to all the other religions in India put together. This is accomplished by the gradual Brahmanizing of the aboriginal, non-Aryan, and casteless tribes." He instances the Gurkhas of Nepaul. Among the Santals a similar process is going on. Many Bheels have Brahmanized. A tribe near Ajmeer, who had been forcibly made Mussulmans, has Brahmanized. Elsewhere devotees and special leaders have gained proselytes to Brahmanism. — *The Madras Mail*.

ABORIGINES OF INDIA. — There is a large population of aborigines, a people who are outside caste, who do not belong to any of the old established religions, who are not under the influence of bigoted and hereditary superstition; and these aborigines offer a clear field upon which the missionaries may operate. And although they are humble people, no doubt, still they are brave, resolute, faithful, and true living people; and if they are attached — as they rapidly will be — to Christianity, they will form a nucleus around which British power and influence may gather. — SIR RICHARD TEMPLE.

WORK FOR EDUCATED HINDUS. — At the Decennial Conference at Calcutta, Babu Kali

Charam Banerjee, a native, and a pleader in the high court of Calcutta, made the following points against a special work for educated Hindus: 1. It sometimes happens that a man set apart for the work gets into a state of mind in which he thinks it beneath his dignity to preach to a low-class congregation. 2. The principle implied is opposed to Paul's doctrine, "Not with wisdom of words, lest the cross of Christ should be made of none effect." 3. The educated Hindus are apt to get harm from this way of approaching them, becoming "wise in their own conceit." 4. When educated Hindus are preached to in a special way, our logic being pitted against their logic, it puts them on their pride not to give in. 5. Hearing little save logical arguments, they get tired of them: hence services for this class are not usually crowded. 6. The very term is objectionable, for it implies that we are to wield weapons different from those committed to us. 7. Logic appeals only to the intellect: it fails to touch the heart. Educated Hindus require to be impressed with practical religion as exemplified towards them in the lives of its professors. 8. Give the educated Hindus simple gospel services made attractive with music, and tell them the message of Jesus' love. There is no other hope for India.

MISSIONARIES FOR LIBERIA. — Dr. Blyden, president of Liberia College, states the kind of missionaries that are needed for that country in the following language: "For the great work to be done in this vast country we must have men trained amid the scenes of their future labors, — men who can enter at once upon their work, knowing what is to be done; who need neither mental nor physical acclimation; who will know how to live in the country and in the towns; who, if necessary, like the intrepid Anderson, educated in Liberia, can walk two hundred miles on their bare feet, through swamps and over mountains, without the accessories of hammocks and beasts of burden, umbrellas, and waterproofs; who, as missionaries, can walk from village to village proclaiming the gospel of Christ to the natives in a language they can understand, and can sit down on mats and skins in native huts, reading their Greek Testament and Hebrew Bible, or discussing the Arabic Koran with

Mohammedans, and then at meal-time can enjoy with their hosts palm-oil and rice, palaver sauce and dumboy; who will not long and pine for bacon and greens, peaches and pears, broadcloth and beaver hats."

OBSTACLES IN JAPAN.—Christianity has had great obstacles to contend with in Japan. First, the immorality of the people; second, the great prejudice against Christianity, which existed because of the operations of the Catholics three hundred years ago. Missionaries entered Japan in 1859; but they had to wait nearly thirteen years before they could preach publicly, or before they could prepare, print, or circulate any part of God's word, or any Christian tracts or books. A third great hinderance to Christianity has been and is the fact that, while Christian teachers were waiting all those twenty years, the enemy was busy sowing tares. Infidelity has come in like a flood. Before we had the Four Gospels ready to distribute, Paine's Age of Reason, extracts from Herbert Spencer's works, or Buckle's History of Civilization, together with John Stuart Mill's three Essays on Religion, and many of the writings of the atheistic evolutionists, were translated, and on sale all over the empire. Ingersoll's lectures are translated, and on sale all over Japan to-day. Many of the Holland teachers in the medical schools, and many of the English and American teachers in the English schools, have systematically taught materialism, telling their pupils that no scholar in Europe and America now believed in the truth of Christianity, that the world had outgrown it, etc. The educated classes had lost faith in their old systems of religion, and were ready for this new teaching; and materialism has gained a fearful hold upon the literary classes in Japan. The Buddhist priests have also helped to poison the minds of the people against the truth. They have helped to prepare and to circulate

books caricaturing Christianity. They translated a large book,—an *exposé* of Mormonism,—and used it as an illustration of what Christianity is.—REV. J. D. DAVIS, D.D., in the *Missionary Herald*.

SUCCESS OF MISSIONS.—Those who undervalue missions will belong to one or other of two categories, either persons who do not care for religion, or persons who, while caring for religion, are not experienced in the interior in India. On the other hand, those who have examined the work are those who give a favorable testimony. "The favorable witnesses are not mere casual or superficial observers, but men of the highest character,—statesmen, civilians, politicians, and soldiers,—men on whose judgment their government and the civilized world depend with confidence on other subjects, and whose opinion may be safely trusted on this great subject of missions.—SIR RICHARD TEMPLE.

RESULTS OF MISSIONS.—I often wish that some of the cavillers, who are forever sneering at Christian missions, could see something of their results in these isles. . . . Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship rising from each dwelling at the hour of family prayer? It is only forty years since the missionaries landed; and already they have won over, to the new religion of peace and love, upwards of a hundred thousand ferocious cannibals.—MISS GORDON CUMMING.

YOUR benevolence should seek the poor before the poor seek your benevolence.

## OTHER SOCIETIES.

SOUTHERN BAPTIST.—The amount received by the treasurer during the past year was \$56,804.71, and closes the year with \$6,160.10 in the treasury. In the Mexican mission 13 were baptized, and

there are 65 church-members. During the year the Brazilian mission has been removed from Santa Barbara to Bahia, to the great advantage of the work. In the mission five have been baptized,



and there are 50 church-members. The church in Tung Chow, China, receives no financial help from the board, but contributes according to ability for religious work. During the past year a new station has been opened at Ching-Kiang, a large commercial city of 200,000 inhabitants, in connection with the Shanghai mission; and two new out-stations in the interior connected with the Canton mission. In the Chinese missions 62 have been baptized, and there are 587 church-members. The work in the African mission has been obstructed by war among the native tribes. Its great need is a training institution for native evangelists. Five have been baptized in the past year, and there are 11 converts. The most notable event in the year's history of the Italian mission is the dedication of the chapel at Torre Pellice, which cost \$5,100. The churches have grown in systematic giving. The greatest obstacle to the work is the general religious indifference of the population. Baptisms, 39; members, 220. Seven new laborers have been sent into the field the past year, and the contributions have reached the amount asked for. \$60,000 is the estimated expenditure of next year. Of the balance on hand, \$3,000 is due to meet a draft which has already been presented. — The board is called upon to increase the appropriations to all the missions for the coming year. — The Italian missionaries are extending their work to Sardinia with encouraging results.

**CANADIAN BAPTIST.** — The girls' school at Conocada is larger than ever before. The baptisms so far this year are nearly equal to all last. There is a more wide-spread interest in the preaching of the gospel than ever before. — On the Akidu field 110 have been baptized since the beginning of the year. — The Canadian Baptist missionaries have been very successful in overcoming the prejudices of caste in their mission work.

**AMERICAN BOARD.** — Of the eighteen churches in Japan connected with the board, thirteen are wholly self-supporting. — Fifty-five years ago a woman's mission circle was formed in Brookline, Mass., which had for its object the evangelization of Japan. At that time Japan was closed to foreigners, and the attention of the members was drawn to that country by a Japanese basket which was on a table in the house where they met. The society paid more than \$600 into the treasury of the board; but, before the country was open to the gospel, the fund amounted to \$4,104.23, which was used to establish the first mission of the board in Japan. — Revivals are reported from Samokov, Bulgaria; Choonkoosh, Eastern Turkey; Tungchow, China; and Amahlonga, South Africa.

— Revivals are reported at Umvoti, in the Zulu mission, and other stations.

**PRESBYTERIANS.** — *Northern.* — A new station has been established on the Ogowe River, which promises to be one of the principal routes to the interior of Africa. — The mission at Benita, Africa, has enjoyed great prosperity the past year. — In ten years the communicants in the Syrian mission have increased from 350 to 1,036. — Seventeen persons were received into the Lahore church in two weeks during the month of March. — The female seminary at Beirut, Syria, received \$1,800 from paying pupils in 1882, and this in a country where until recently female education was thought unnecessary. — Mr. Corbett of Chih Meh, China, reports 112 baptized on a journey of two months into the interior of the Shantung province. Eight have been recently received into the church at Petchaburi, Siam; seven at Lodiana, India; six at Futtekgurh, India; two at Clay Ashland, Liberia; four at Rio Janeiro; and four at Bogota, U. S. Colombia. — The board closed its last fiscal year with a debt of \$13,282: since that time a generous friend has given \$10,000 towards cancelling it. The total receipts from all sources last year were \$656,237.99, and the expenditures \$669,620.95. The receipts were larger than in any preceding year, and came from a larger number of churches: there was also a large increase in the number of missionaries sent out during the year. In all the missions there are 159 ordained, 21 lay, and 265 female missionaries, total 445 missionaries; 92 ordained and 133 unordained native preachers, and 585 other native helpers; 18,656 communicants in the mission churches, of whom 1,290 are among the Indians of this country, and 21,253 pupils in schools. — It is estimated that one-fourth of the ministers in the Presbyterian Church give a tenth of their incomes to benevolent objects. — *Southern.* — A new station in China will be located at Nanking, to be called "The Stuart-Robinson mission." — *United.* — It is stated that during the war in Egypt services were sustained in all the mission stations, except two, by the native Christians; and the conviction is expressed "that the evangelical cause is to-day stronger in Egypt than it was six months ago." — The additions to the churches in the India mission last year were 216, or one-third of the present membership. — A house has been purchased in Cairo for a girls' school and religious services.

**METHODIST EPISCOPAL.** — *North.* — The mission-school building at Loftcha, Bulgaria, has been assaulted by a mob, and seriously damaged. Five of the assailants have been arrested and imprisoned. The acting minister of public instruc-

tion has refused to permit the re-opening of the mission schools; and one of the missionaries has gone to Constantinople to consult with the United States minister to Turkey. The people of Bulgaria see, in the opposition of the government to mission schools, an attack on their religious and political liberty. — Rev. S. Thomhoff, a Bulgarian preacher, writes that the persecutions which the Bulgarian mission is now passing through will in the end strengthen the work. The people are in favor of religious liberty, and the responsibility for the recent severe measures rests entirely on the Russian ministers. — The total membership in all the mission churches is 29,095, of which 21,003 is in Europe. — *South*. — For the coming year the board has made appropriations to its foreign missions as follows: China, \$36,000; Brazil, \$26,000; total, \$62,000.

**PROTESTANT EPISCOPAL.** — The foreign-mission income of this church in 1882 was \$173,848.05, a decrease of \$11,910.24 from the previous year. The missionary statistics are as follows: Bishops, 6; ordained missionaries, 16; medical missionaries, 3; lay missionaries, 4; female missionaries, 28, — total missionaries, 57; ordained natives, 42; native teachers and helpers, 200; communicants in churches, 2,274, a gain of 927 over the previous year. The missionary publications of the committee have paid their own way, and contributed \$6,000 toward the general expenses of the mission work.

**EVANGELICAL ASSOCIATION.** — On Sunday, May 27, ten were received into the church at Tokio, Japan, on profession of their faith. The superintendent of the mission, Rev. J. Hartzler, is now the only member of the Japan mission who is authorized to administer baptism and communion, and to solemnize marriage. Re-enforcements are greatly needed.

**ENGLISH BAPTIST.** — The society has resolved to abandon the classical character of Serampore College, and make it hereafter exclusively an institution for the training of native Christian pastors, teachers, and evangelists. — An encouraging feature of mission work in India is the increasing numbers of portions of Scriptures and religious tracts sold to the natives. This indicates a growing interest in Christianity of a substantial character. — The staff of the Congo mission now consists of ten missionaries, who occupy five stations. — The total receipts of the society for the past year were £60,722 9s. 10d., or about \$40,000 in advance of the receipts of any previous year: the expenditures were also about \$32,500 larger than the year before. The present debt of the society is £2,910 7s. 8d. — The society has re-

ceived six offers of service from young men, ready to go out this year; and others are waiting to see what will be done in regard to these. The present rate of expenditure is £3,000 in excess of the regular income; and, unless a large addition is made to the income, retrenchment will be necessary. — “The Missionary Herald” will be sent free the coming year to all subscribers to the mission funds who express a desire to receive it, and to others whom it may seem desirable to interest in the mission work. — The Central Church, Delhi, India, has 215 members, and is entirely self-supporting. — Seven new men are called for, by the Congo mission, as necessary to carry the work forward into the interior. — A new station, the third, was opened in Rome in April.

**LONDON MISSIONARY.** — The income of the society for the past year was £124,757 19s.; and there is a balance remaining to the credit of the treasury, of £539 14s. 11d.

**ENGLISH PRESBYTERIAN.** — The contributions to the foreign-mission income have increased from £4,686 in 1881 to £6,791 in 1882, which result has been secured by the adoption of a systematic plan in raising funds. — George F. Barbour, Esq., of Bonskeid, has guaranteed the salaries of two new missionaries to the Hakkas of China; one to be ordained, and the other a physician. The statistics of the Chinese missions show an increase of nearly 200, the membership now being 2,768. The growth in the Swatow mission is larger than that of any previous year. Among the Hakkas the membership is now 158. — On Formosa the year has been a somewhat trying one. Seventy-one adults have been received into the churches, but thirty-three members were disciplined. — The mission in Singapore is now fairly started. From former work done there, a church is in existence at Bukit-Timah, a place about seven miles from Singapore. The missionary will soon have the help of two assistants, — one from Amoy, and one from Swatow, so as to be able to reach the men speaking both dialects. — This church has a small mission in Rampore Bauleah, a neglected district of Bengal.

**ENGLISH WESLEYAN.** — The Molopo mission, among the Baralongs, just outside the border of the Transvaal, South Africa, has been without a missionary for two years, and the people have suffered much from the ravages of war; but the Christians have remained faithful, and the native preachers have carried on the work to the best of their ability. At a recent visit of a missionary he preached to what was called a *small* congregation, which numbered more than one thousand. Two Sunday schools and two preaching-services are



held every Sunday; but there is no building large enough to accommodate the people who attend. There are two hundred and seventy-nine members in the church, and they earnestly beg for a missionary.

— A large debt which has burdened the society for several years has this year been disposed of. The income for the year, excluding special payments on the debt, was £102,634 16s. — The society has missions in Europe, India, China, South and West Africa, and the West Indies, and the following summary of the work is presented: principal stations or circuits, 462; chapels and preaching-places, 2,517; missionaries and assistant missionaries, 526; other agents, paid 2,059, unpaid 8,566; church-members, 91,276; on trial, 14,489; pupils in schools, 103,801; printing establishments, 3.

CHURCH MISSIONARY SOCIETY. — Dec. 22, 1882, the new missionaries for the Nyanza mission were still at the south of the lake, and all four suffering from fever. — Seven new missionaries have been appointed by the society, and other appointments are to be announced. — The mission school in Bagdad has aroused the opposition of the Turkish authorities, and orders have been given that it should be closed; but it is hoped the influence of the British consul may avert this result. — The reports received this year from the Niger mission are among the most remarkable that have been received from any part of the world. Where ten years ago the most degraded heathenism reigned undisturbed, large Christian congregations are now

assembled. The highest station on the river is three hundred and twenty miles in the interior. — The income of the society, apart from special funds, was last year larger than ever before, — £200,402. — Mr. Shapira, the society's missionary in Gaza, Palestine, has been the means of closing the slave-market there. — Mrs. J. T. Last of the Mamboia mission, East Africa, has died from sunstroke. She was the first white woman to reside so far in the interior of East Africa. — The mission steamer "Henry Wright" sailed for East Africa, May 5, and reached Gibraltar on the 15th inst., having proved herself a good sea-boat.

PROPAGATION OF THE GOSPEL. — For 1882 the society received £142,612 11s. 4d., an increase of eleven per cent in two years. The number of ordained missionaries is 527. Of these 161 are laboring in Asia, 129 in Africa, 20 in Australia and the Pacific Islands, 216 in America and the West Indies, and 1 in Europe. There are also about 1,400 catechists and lay teachers, mostly natives.

CHURCHES OF SCOTLAND. — *Free.* — The total revenue for foreign missions last year was £95,337, of which £77,835 was devoted to missions to Mohammedans and the heathen. — The committee has just appointed five missionaries, of whom one is a physician. — *Established.* — It is proposed to inaugurate a new mission to the aborigines of India. — At Darjeeling there were one hundred and forty-two converts last year.

## CONDENSED MISSIONARY NEWS.

GENERAL. — The woman's foreign missionary societies of the Congregationalists last year expended \$147,270.47 in their work, and supported 129 missionaries; Presbyterians, \$194,816.16 expenditures, and 183 missionaries; Baptists, \$82,548.41 expenditures, and 60 missionaries; Methodists, \$146,038.70, and 59 missionaries; other bodies, \$48,446.36 expenditures, and 108 missionaries: total, \$619,120.10 expenditures, and 519 missionaries. — "Whittaker's Almanac" gives the following as the relative strength of the principal denominations in English-speaking countries: Episcopalians, 20,500,000; Methodists, 15,500,000; Papists, 14,100,000; Presbyterians, 10,300,000; Baptists, 8,500,000; Congregationalists, 6,000,000. — "The Missionary Review," in its annual summary of foreign missions, reports for America 50 societies, with incomes aggregating \$3,086,587.27. On the mission fields there are 966 ordained missionaries, 145 lay missionaries, 1,092 female mis-

sionaries, — total, 2,203 missionaries; 1,005 ordained natives, 7,673 native helpers, 222,906 communicants; a gain of 14,440 over 1881.

EUROPE. — *France.* — A writer in "Evangelical Christendom" remarks that "there is a longing for greater intensity of spiritual life, as the chief thing needed among French Protestants." — The Evangelical Society of France last year preached the gospel in 62 departments by more than 300 agents. Its income was 93,044 francs, expenditures 115,236 francs, and it has a debt of 137,487 francs. — A Society of Protestant Theology has been started in France. — Twenty-four of the stations of the Evangelical Society have become Reformed National churches, and ten free churches. — The headquarters of the *Mission Intérieure* have been transferred from Nîmes, where it has been for eleven years, to Crest in the Drôme. The society will have nothing to do with the Salvation Army, although it will not interfere



with it. — *Bulgaria*. — The school at Samokov, which was threatened by the government, has been visited with tokens of divine favor. All but two or three of its pupils have been converted. — *Germany*. — Many religious institutions of various kinds will be founded in Germany in memory of Luther this year, the four-hundredth anniversary of his birth.

**WESTERN ASIA.** — A society has been formed in Casarea, numbering several hundred intelligent men, having for its object the reformation of the Armenian Church. — The whole Bible has been translated into the Trans-Caucasian dialect by Rev. Abraham Ameerkhaniantz, an Armenian; and he is about completing the task of translating the whole Bible into Turkish. He is a convert of the Basle missionaries, and has been for some years in the employ of the British and Foreign Bible Society, laboring among the people of Tiflis and the Caucasus.

**INDIA.** — Some of the Brahmans of India are in distress. It defiles their shrines to burn in them candles containing animal fat, and they cannot find any without it. — Mrs. Anadibai Joshee, a Brahman lady of good social position, is coming from India to the United States to fit herself for the practice of medicine. In doing so she is obliged to break the Hindu caste-regulations. — In Bombay more than \$20,000 has been subscribed for the purpose of introducing trained medical women into India. A Parsee has offered a lakh of rupees to build a hospital for women and children.

**CHINA.** — It is estimated that there are about twenty millions of Mohammedans in China. — The first male convert among the Miao-tse has recently been baptized by a China-Inland missionary. His wife was baptized last year. — The Protestant churches give to China about three hundred missionaries, — about one missionary to a million of people. — The missionary is now free to preach the gospel in every province, and in almost every city, town, and village, in China. — A mob, in the province of Yunnan, has killed a Catholic priest and all the converts they could find, and destroyed their property.

**JAPAN.** — The Annual Report of the Evangelical Alliance of Japan gives the following statistics of the Protestant missions in that country: Missionaries, male, 89; female, 56, — total, 145; churches, 93; members, 4,987; theological schools, 7; students, 71; secular schools, 63; pupils, 2,546; Sunday schools, 109; scholars, 4,132; ordained pastors and preachers, 49; unordained, 100; contributions of native Christians, 12,064 *yen*. (The par value of the *yen* is about one dollar.) — The Protestant missionaries of Japan held a mass-meeting at Osaka, beginning April 16, and continuing six days, which was a great success. One hundred and ten missionaries were present; and papers

were read on the special obstacles to the reception of the gospel in Japan, education, self-support, medical missionaries, health of missionaries, preparation of a Christian literature, principles of translation, study of the language, preaching to the heathen, and Sunday schools. The first convert in Japan was baptized only after \$60,000 had been expended in mission work. Self-support in native churches received a great impulse at the meeting. — A Corean gentleman of high rank has been converted while visiting Japan. The first thing that called his attention to Christianity was a dream, in which some one appeared to come to him with a basket containing a Bible, and said to him, "This is the book that will save your country." — Dr. Gordon of Kioto writes that missionaries coming to Japan "should be men and women of the best ability, the most thorough culture, the soundest bodies, and the most earnest piety;" and that "they should come with the fixed determination to devote a term of years wholly to the work of acquiring a knowledge of the language and the people." — The evangelical churches of Japan have recently held a *shimbokai*, or love-feast. At one communion-service five hundred Christians were present. At one of the preaching-services more than two thousand Christians and heathen natives and foreigners were present. Nine sermons were preached in one afternoon.

**AFRICA.** — *Central*. — The missionaries in Bihe report that the women there are as considerably treated as in America. — *Northern*. — There are said to be about twelve millions of Kabyles of various tribes in Algiers, Morocco, Tunis, and the Sahara; and there are but two male and two (medical) female missionaries laboring among them. This mission, of which Mr. George Pearse is the head, has a mission house at Djemaa Sahridj. Mr. Pearse has translated part of Matthew into the Kabyle language, which is the first attempt to reduce it to writing. — The Protestant churches of Northern Africa are said to be dwindling down rapidly, and the assistance of Christians in other countries is urgently needed. — *Western*. — There are only three white missionaries of any denomination left in Liberia, and they are all women. — *Southern*. — Some of the stations of the French missions in Basuto-land have been disturbed by the wars, while others are much prospered. The churches are celebrating their jubilee year. — Two German missionaries have been murdered in Zulu-land.

**ISLES OF THE SEA.** — On Tahiti two hundred Papus who had been brought there as coolies have been converted. — The little island of Atafu, in the South Seas, is the only purely Christian country in the world. Every adult on the island is a member of the church by profession of faith.

## DONATIONS RECEIVED IN MAY, 1883.

## MAINE, \$72.15.

Sedgwick, 1st ch., J. R. Potter, 5; W. H. Sargent, 5,—10; South Paris, Jane R. Stevens, 5; Biddeford, Adams-st. ch., 5.25; Waterville, ch., Mrs. Eliza J. Hitchings, 50; Gardiner, J. N. Bates, 1.90;  
From April 1, 1883, to June 1, 1883, \$103.15.

\$72 15

## NEW HAMPSHIRE, \$100.14.

New London, ch., 87.14; Gaza, 1st ch., 3; a friend, 10;  
From April 1, 1883, to June 1, 1883, \$135.24.

100 14

## MASSACHUSETTS, \$616.01.

Shelburne Falls, a friend, 5; No. Billerica, ch., bal., 50; —, a friend, 300; Wakefield, S. S. Mission Band, for Mrs. Emma L. Thomas's use at discretion, 50; Winthrop, 1st ch., 2.39; Stoneham, ch., con. coll., 8.72; Newton Centre, Soc. of Miss. Inq. of Theol. Sem., 2.90; Holyoke, 1st ch., 20; Framingham, 1st ch., E. Hemenway, tr., 11; Dedham, a lady, 1; Medford, Mrs. Horton, 1; Chelsea, 1st ch., an aged lady, 1; Worcester, Dewey-st. ch., 21; Haverhill, 1st ch., Miss Hannah How, in memory of her mother, Mrs. Pebe How, 50; Westborough, a thank-offering, to const. Rev. T. C. Gleason H. L. M., 100; Framingham, Mrs. E. B. Parker, 10; West Acton, ch., 19; Hudson, ch., 12 50;  
From April 1, 1883, to June 1, 1883, \$1,191.81.

616 01

## RHODE ISLAND, \$191.71.

Providence, 1st ch., G. D. Wilcox, M.D., 60; Pawtucket, 1st ch., 129.21; Exeter, George W. Remington, for Bible work, 2.50;  
From April 1, 1883, to June 1, 1883, \$392.88.

191 71

## CONNECTICUT, \$16.87.

Brooklyn, ch., 7.62; New Canaan, ch., 5.75; Lebanon, D. Bliss, 3.50;  
From April 1, 1883, to June 1, 1883, \$516.87.

16 87

## NEW YORK, \$997.81.

Brookfield, ch., Wait Clarke, tr., 27.28; Hamilton, Rev. N. Harris, tow. sup. of Samuel Tahree, nat. pr., care Rev. H. W. Hale, 100; Woodhull, ch., 10; Albany, Tabernacle ch., 30.50;  
Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., New York, Fifth-ave. ch., 250; Central Park ch., 5; Abyssinian ch., 11; Melrose, ch., 15; Mt. Morris, S. S., 10; Yonkers, Messiah ch., 50;  
Long Island Asso., Brooklyn, Herkimer-st. S. S., 10; Port Jefferson, ch., 5.15;  
Essex Village, ch., 8; Essex, 1st ch., 2;  
Coll. per Rev. C. H. Brigham, Dist. Sec., Alleghany Asso., Cuba, ch., 37 17  
Broome and Tioga Asso., Binghamton, ch., 4.54;  
Newark Valley, ch., 13 64;  
Cortland Asso., Franklinville, ch., 23 00  
Chemung River Asso., Horsehead, ch., 20 47  
Niagara Asso., Lockport, ch., S. S., 10 00  
Onondaga Asso., Elbridge, ch., 3 00  
Orleans Asso., Shelby, ch., 12 75  
Osego Asso., Springfield, ch., 2 00  
Rensselaerville Asso., Charleston, ch., 17 60  
Saratoga Asso., Saratoga Springs, 1st ch., 125 00  
Washington Union Asso., White Creek, ch., 10;  
Fort Miller, ch., 6.17; Fort Edward, ch., 1;  
Coll. at annual meeting of A. B. M. Union at Saratoga,  
From April 1, 1883, to June 1, 1883, \$1,561.91.

137 04

## NEW JERSEY, \$71.60.

Coll. per Rev. A. H. Burlingham, Dist. Sec., East N. J. Asso., Westfield, ch., 10.10; Elizabeth, 4th ch., 50;  
North N. J. Asso., Morristown, F. B. Nutting, jun., 25; Town of Union, ch., S. S., 5; Paterson, 1st ch., Miss. Soc. of S. S., for sup. of nat. pr. Murdloh, care of Dr. Clough, 25;  
Coll. per Rev. R. M. Luther, Dist. Sec., Central Asso., Stockton, ch., 6 00  
From April 1, 1883, to June 1, 1883, \$544.31.

\$10 60

55 00

6 00

## PENNSYLVANIA, \$750.27.

Philadelphia, Rope-holders' Soc. of Memorial ch., for sup. Myat No, a boy, care Rev. E. O. Stevens, 30 00  
Coll. per Rev. R. M. Luther, Dist. Sec., Abington Asso., Clifford, per Rev. W. B. Grow, 13 25  
Philadelphia Asso., Germantown, 2d ch., 90; Messiah ch., S. S., 20; Rev. R. H. Austin, 20; West Philadelphia, 1st ch., 188; Upland, quarterly coll. in ch., 127; do., S. S., 35.04; Great Valley, ch., 8;  
North Philadelphia Asso., Germantown, 1st ch., 37.35; 50th ch., 6.46;  
Pittsburg Asso., Peter's Creek, ch., 26; Penn-ave. ch. (of wh. 32.42 is fr. S. S.), 43.67;  
Northumberland Asso., Sunbury, ch., bal., 2 00  
Reading Asso., Easton, Mrs. Doolittle, for the debt, 1; Pottsville, ch., 5;  
Welsh Asso., Kingston, Welsh ch., 16 50  
Coll. per J. A. Shulte, tr. of Eastern German Con., G. Kalbfleisch, Neustadt, Ont., 10; W. Miss. Soc. of Ger. ch., W. Hoboken, 10; H. Sauer, South Chicago, Ill., 2; Ger. Bap. S. S., New Britain, Conn., 5; 2d Ger. ch., W. Miss. Soc., Newark, N.J., 5; Ger. Bap. ch., W. Hoboken, N.J., 20; W. Miss. Soc., Ger. ch., Tavistock, Ont., 5; W. Miss. Soc., 1st Ger. Bap. ch., Phila., 10; P. J. Nickle, Bangor, Kan., 3; M. Ehrhardt, Salem, N.J., 3; fr. Ger. Bap. S. S., West Hoboken, for a school at Ongole under Rev. G. N. Thomssen (in addition to his salary), 8;  
From April 1, 1883, to June 1, 1883, \$1,322.59.

13 25

488 04

43 81

69 67

2 00

6 00

16 50

81 00

## DISTRICT OF COLUMBIA, \$26.00.

Coll. per Rev. R. M. Luther, Dist. Sec., Washington, Calvary ch., subs., 26 00  
From April 1, 1883, to June 1, 1883, \$26.00.

26 00

## WEST VIRGINIA, \$46.97.

Mason City, ch., per Rev. R. M. Luther, 6 25  
Coll. per Rev. Thomas Allen, Dist. Sec., Grafton, S. S., for sup. Shway-nau, care Mrs. C. B. Thomas, 40 72  
From April 1, 1883, to June 1, 1883, \$61.97.

6 25

40 72

## OHIO, \$1,555.22.

Cleveland, 1st S. S., tow. sup. Joising, 60; Mill Brook, ch., 5;  
Coll. per Rev. Thomas Allen, Dist. Sec., Auglaize Asso., Lima, ch., 22 18  
Cleveland Asso., Cleveland, J. D. Rockefeller, 1,000; Seville, ch. (of wh. 15.85 is fr. S. S.), 52.16;  
Dayton Asso., Bradford, ch. (of wh. 2 is fr. S. S.), 6; Dayton, 1st ch., A. C. Barney, 50; Linden-ave. ch., bal., 2.50; King's Creek, ch., 33.34;  
Huron Asso., Peru, ch., G. W. Atherton, 10 00  
Miami Asso., Cincinnati, Mt. Auburn, ch., 184.41;  
Lockland, John Rychen, for sup. Tee O, nat. pr., care Rev. A. Bunker, 50; Mt. Washington, ch., 19.26;  
Trumbull Asso., Hubbard, ch., for sup. of Sau Lee, nat. pr., care Rev. A. Bunker, 50; do., S. S., Frank's class, 2.14;  
Welsh Asso., Youngstown, ch., 8 23  
From April 1, 1883, to June 1, 1883, \$1,864.89.

65 00

22 18

1,052 16

91 84

10 00

253 67

52 14

8 23

## INDIANA, \$14.34.

Auburn, Alex. Kinmont,  
Coll. per Rev. S. M. Stimson, Dist. Sec., Mt. Zion  
Asso., Pleasant Valley, ch., 2.35; Clay Lick, ch.,  
1.46;  
Long Run Asso., Brushy Fork, ch., 3.05; Centre-  
square ch., 2.32; Grant's Creek, ch., 2.16;  
From April 1, 1883, to June 1, 1883, \$30.67.

## ILLINOIS, \$246.61.

Carrollton, David Pierson, in paym't of sub. to new  
Seminary buildings, Ramapatam, care of Dr.  
Williams,  
Coll. per Rev. S. M. Stimson, Dist. Sec., Mt. Olive  
Asso., Centralia, 1st ch.,  
Fairmount, S. S., for sup. of nat. pr., care of Rev.  
P. H. Moore,  
Bloomfield Asso., Mahomet, ch., 36; Bondville, ch.,  
14;  
Springfield Asso., Decatur, ch.,  
Quincy Asso., Payson, ch.,  
From April 1, 1883, to June 1, 1883, \$413.51.

## IOWA, \$5.00.

Decorah, David Giddings,  
From April 1, 1883, to June 1, 1883, \$36.83.

## MICHIGAN, \$145.47.

Coll. per Rev. S. M. Stimson, Dist. Sec., Michigan  
Asso., Speaker, ch.,  
Huron Asso., Akron, ch., 1.25; Bay Port, ch.,  
3.25; Sand Beach, 2d ch., 2; Verona, ch., 1;  
Bloomfield, ch., 1; Hickory Island, ch., 2.50;  
Jackson Asso., Grass Lake, ch., 30; Brooklyn,  
ch., add'l, 75;  
Lenawee Asso., Adrian, ch., add'l,  
Wayne Asso., Milford, ch.,  
Kalamazoo River Asso., Kendall, ch., 1.30; Gales-  
burg, ch., 6.65;  
White River Asso., Manistee, 1st ch.,  
Grand Rapids Asso., Alpine and Walker, ch.,  
Saginaw Valley Asso., Bay City, Fremont ave.  
ch.,  
Grand River Asso., Stanton, ch., 7; McBride, ch.,  
4.25;  
Washtenaw Asso., Unadilla, ch. (of wh. 2.07 is fr.  
S. S.), 18.07; York, ch., 5; Mooreville, ch., 5.15;  
Manchester, S. S., 1.88; Ann Arbor, S. S., 2.67;  
Shiawassee Asso., Williamston, ch., 3; Byron, ch.,  
6;  
From April 1, 1883, to June 1, 1883, \$145.47.

## MINNESOTA, \$5.00.

Minnetrista, ch., S. S.,  
From April 1, 1883, to June 1, 1883, \$93.38.

## MISSOURI, \$40.20.

\$3 00 Coll. per Rev. S. M. Stimson, Dist. Sec., Mt. Pleas-  
ant, ch., Lewis Co., \$13 05  
Dry Fork Asso., Salem, ch., 11 05  
3 81 Dixon Asso., Rolla, ch., 5 00  
Webster Asso., Marshfield, ch., 1 10  
7 53 Freedom Asso., Bolivia, ch., for sup. of nat. pr.  
C. Davidu, 10 00  
From April 1, 1883, to June 1, 1883, \$157.20.

## MARYLAND, \$19.15.

100 00 Frostburg, Welsh ch., 14.15; Baltimore, Rev. J. C.  
Kraft, 5; 19 15  
From April 1, 1883, to June 1, 1883, \$19.15.

## TEXAS, \$1.00.

Leonard, S. Marshall, for Japan mission,  
From April 1, 1883, to June 1, 1883, \$1.00.

## WASHINGTON TERRITORY, \$24.15.

Seattle, friends, per Rev. R. S. Green, 8; Colfax,  
ch., 16.15; 24 15  
From April 1, 1883, to June 1, 1883, \$24.15.

## DENMARK, \$100.00.

From the Baptists of Denmark, per M. Larsen, 100 00  
2 00 From April 1, 1883, to June 1, 1883, \$100.00.  
\$4,955 67

## LEGACIES.

30 75 Beverly, Mass., Samuel Chase, per  
2 75 George Roundy, \$318 98  
8 00 Boston, Mass., Salmon Whitney, per  
J. B. Richardson and Elizabeth A.  
Whitney, 1,000 00  
9 00 Southbridge, Mass., John Edwards, per  
8 00 Robert H. Cole, trustee, 27 00  
13 00 Newport, R.I., Henry Jackson, per R. I.  
Bap. Con. trustees, 30 00  
11 25 Manchester, N.Y., Polly Mitchell, per  
Pardon A. Howland, trustee, 15 73  
32 77 York, N.Y., Charlotte E. Powers, per  
Mrs. J. G. Lyon, 280 00  
9 00 1,671 71  
\$6,627 38  
Donations and legacies from April 1, 1883, to May  
1, 1883, 4,301 97  
5 00 Donations and legacies from April 1, 1883, to June  
1, 1883, \$10,929 35

## DONATIONS RECEIVED IN JUNE, 1883.

## MAINE, \$43.30.

Portland, 1st ch., S. S., 19.30; Livermore Falls,  
ch., 16; Surry, ch., 5; Ellsworth, ch., 3;  
From April 1, 1883, to July 1, 1883, \$146.45.

## NEW HAMPSHIRE, \$73.50.

Franklin Falls, ch., 36; Salem Depot, ch., 4; Goff-  
stown, ch., 3.50; Lebanon, ch., 30;  
From April 1, 1883, to July 1, 1883, \$208.74.

## VERMONT, \$40.75.

St. Albans, Miss S. S. Robinson, for medical work  
of our missions, 4; Charlotte, ch., 5; St. Johns-  
bury, ch., 10.75; coll. at Danville Asso., 21;  
From April 1, 1883, to July 1, 1883, \$64.02.

## MASSACHUSETTS, \$513.50.

Clinton, 1st ch., tow. sup. S. Vencutiah, care Dr.  
Clough, 33.74; Boston, Brighton-ave. ch., 42.64;

Clarendon-st. ch., quar. cont., C. M. Winch,  
tr., 270.43; Ruggles-st. ch. and S. S., for the  
purchase of a bell for Nellore chapel, 100; New-  
ton Centre, Soc. of Miss. Inq. of theol. sem.,  
2.30; Billerica, 1st ch., Geo. R. Cobb, tr., 5;  
Waltham, a friend, 1; Wakefield, Mrs. S. S.  
Wiley, 10; Salisbury and Amesbury, ch., 26;  
Waltham, ch., 22.39; \$513 50  
From April 1, 1883, to July 1, 1883, \$1,705.31.  
CORRECTION. — In March donations \$12 "from  
Granville church" should have been "from Green-  
ville church."

## RHODE ISLAND, \$72.39.

40 75 Providence, a friend, 20; First ch., G. D. Wilcox,  
M.D., 30; Phenix, ch., 6.39; Westerly, Calvary  
ch., 16; 72 39  
From April 1, 1883, to July 1, 1883, \$465.27.



## CONNECTICUT, \$39.84.

East Cornwall, College-st. ch., 5; Deep River, ch., 34.84;  
From April 1, 1883, to July 1, 1883, \$556.71.

## NEW YORK, \$1,077.19.

Oswego Asso., West Oswego, ch., 13.55; South  
Richland, ch., 1, per H. E. Gillett, tr., —14.55;  
Rochester, East-ave. ch., Young People's Miss.  
Soc., 9; Livingston Asso., W. P. Lyon, tr.,  
Hemlock Lake, ch., 6; Lima, ch., 19; Mt. Morris,  
ch., 15; Nunda, ch., 17.25; Portage, ch.,  
13.15; So. Livonia, ch., 7.25; York, ch., 54.74, —  
132.39; Burnt Hills, ch., 15; La Grange, ch., bal.,  
1; Black River Asso., Black River, ch., 2.25;  
Harrisburg, 2d ch., 1; Carthage, ch., 16; Adams  
State Road, ch., 21.26; Walton Colton, 4, —  
44.51; Niagara Asso., A. N. Dobbs, tr., Akron,  
ch., 7; Tuscarora, ch., 5.42, —12.42; Hamilton,  
Soc. of Inq. of Madison University, 19.23;  
Georgetown, S. S., 2.71; Worcester Asso., D. M.  
Warner, tr., Richmondville and Fulton, ch., 10;  
Summit, 1st ch., 3.58; Worcester, 2d ch., 16.15;  
Middlefield, 6.90; Cherry Valley, ch., 4.55; Mrs.  
J. B. Witbeck, 5; Mrs. M. Springstead, 5, —  
51.18;  
Coll. per Rev. A. H. Burlingham, Dist. Sec., Long  
Island Asso., Brooklyn, Trinity ch., in pt.,  
14.14; East N. Y., infant class of S. S., 2; Brook-  
lyn, Tabernacle ch., 100;  
Hudson River Central Asso., Middletown, 1st ch.,  
6.80; Parksville, ch., 6; Liberty, ch., 6.05; Hur-  
leyville, ch., 3.36;  
Union Asso., Bedford, ch.,  
Coll. per Rev. G. H. Brigham, Dist. Sec., a friend  
of missions,  
Black River Asso., Watertown, ch.,  
Cayuga Asso., Auburn, 2d ch.,  
Chenango Asso., Pitcher, ch.,  
Cortland Asso., Lansing and Groton, ch.,  
Deposit Asso., Masonville, ch.,  
Franklin Asso., Margaretville, ch., 2.50; Milford,  
ch., 13; Walton, S. S., 2.50; West Oneonta, S. S.,  
1; S. Bidwell, 10; coll. at asso., 8.07;  
Hudson River North Asso., West Hillsdale, ch.,  
14; West Troy, ch., for Bible work, 5;  
Madison Asso., Cazenovia Village, ch., 45.75;  
Morrisville, ch., 19.25;  
Mohawk River Asso., Ilion, ch., 1.04; Newport,  
ch., 12; Norway, ch., 16.25; Salisbury, ch., 6;  
Stratford and Salisbury, ch., 5; friends, 1.10;  
Onondaga Asso., Syracuse, 1st ch.,  
Oswego Asso., Mexico, ch.,  
Otsego Asso., Edmeston, ch., 40.75; Hartwick, ch.,  
8.50; West Winfield, ch., 27.10; Springfield, ch.,  
4.78; Warren, ch., 9.25; L. D. Wright, 1;  
Saratoga Asso., Wells, ch.,  
St. Lawrence Asso., J. E. Fish, tr., 89.35; per Rev.  
M. Jameson, Madrid, ch., 2.30; Ogdensburg, ch.  
(of wh. 8.05 is fr. S. S.), 32.05;  
Washington Union Asso., Adamsville, ch., 1.50;  
Fort Edward, ch., 42.82; Fort Miller, ch., 12.65;  
White Creek, ch., 10;  
From April 1, 1883, to July 1, 1883, \$2,639.10.

## NEW JERSEY, \$93.34.

Coll. per Rev. A. H. Burlingham, Dist. Sec.: —  
North N. J. Asso., Paterson, 1st ch., add'l,  
Middletown, ch., 33.44; N. Suffix, ch., 5;  
Coll. per Rev. R. M. Luther, Dist. Sec., West  
Jersey Asso., Marlton, ch., 14.50; do., S. S., 2;  
Jacobstown, ch., bal., 8.25; Newfield, ch., 2.65;  
Trenton Asso., Ashbury Park, ch.,  
From April 1, 1883, to July 1, 1883, \$637.65.

## PENNSYLVANIA, \$1,541.14.

Waverly, S. S., tow. sup. Moung Phah Yah, in Miss  
Barrows's school, 5.17; Chester, S. A. Crozer,  
per Rev. A. H. Burlingham, 1.40;  
Coll. per Rev. R. M. Luther, Dist. Sec., anonym-  
ous, 2; pulpit-supply, 10; Caroline Doyle,  
Caines P.O., 3; H. K. Craig, D.D., and Mrs.  
Craig, 5.0;  
Centre Asso., Huntington, ch.,  
Bradford Asso., Springfield, ch., 5.66; Ridgebury,  
ch., 46; Burlington, ch., 2; Troy, ch., 4.50; es-  
tate of A. C. Scott, per Mrs. Scott, 10;

Central Union Asso., Vincent, ch., 28.44; Windsor,  
ch., 3.75;  
Oil Creek Asso., Oil City, ch.,  
Indiana Asso., Ambrose, ch., 5.41; Pine Flats, ch.,  
2.25;  
Clearfield Asso., Rev. T. Van Scoyoc, 1; Miss  
Edith Bowman, 1; Zion, ch., 7.50; Gethsemane,  
ch., 2; Newburg, ch., 1; West Liberty, ch., 3.25;  
Houtzdale, ch., .50; McPherson, ch., .50; Du-  
bois, ch., 1; E. G. Clutton, West Liberty, 1;  
Northumberland Asso., White Deer, ch., 9; Elims-  
port, 5;  
Pittsburg Asso., Welsh ch., Pittsburg, 6; a friend,  
10; Fair Oaks, ch., 20; Thirty-seventh-st. ch.,  
7.35; do., S. S., 7.24; Peter's Creek, ch., 5; Sa-  
lem, ch., 5;  
Philadelphia Asso., Mrs. M. R. Trevor, 1,000; Ta-  
comy, ch., 11 66; Lower Dublin, ch., 74.50;  
do., S. S., 2.10; Blanch Butler, .50; Fifth ch.,  
Philadelphia, 213;  
From April 1, 1883, to July 1, 1883, \$2,863.73.

## OHIO, \$824.51.

Painesville, Lake Erie Sem., miss. soc., for Mr.  
Bushell's school, 8; Cleveland, First ch., 191.76;  
Coll. per Rev. Thomas Allen, Dist. Sec., Ashta-  
bula Asso., Colebrook, ch., L. Furgeson, 1.40;  
Jefferson, ch., 26.42; B. J. Loomis, 25;  
Auglaize Asso., Riley Creek, ch., D. G. Lewis, for  
Ramapatom sem., 10; St. Mary's, 16.54;  
Columbus Asso., Welsh Hills, S. S.,  
Cleveland Asso., R. O. Robert, 5; Chester Cross-  
Roads, ch., 3.82; Cleveland, Euclid-ave. ch., 300;  
Third ch., S. S., for sup. of Hal-way, lad in Rev.  
A. Bunker's sch., 25; Shilo, ch., coll., 1; Welsh  
ch., 4; Euclid, ch., bal., 1.60; Columbia, ch.,  
bal., 1; Medina, ch., Mrs. Post, 1; Seville, ch.,  
bal., .95; Twinsburg, ch. (of wh. 2.50 is for sup.  
Bible work), 10;  
Dayton Asso., Castown, ch., 11.17; Piqua, 1st ch.,  
18; Calvary ch., 6.12; Springfield, Trinity, 4.65;  
Marietta Asso., Newport, ch.,  
Miami Asso., Cincinnati, 1st ch., S. S., for sup. Ta-  
pa-gau, lad in Dr. Cross's school,  
Portsmouth Asso. (of wh. 75 is for sup. of Sauka-  
dah, nat. pr., care Rev. A. Bunker), Antioch, ch.,  
5.10; Antiquity, ch., 6.25; Galliopolis, ch. (of  
wh. 1.27 is fr. S. S.), 9.02; Ironton, ch. (of wh.  
2 is fr. S. S.), 24; Pomeroy, ch., 12.50; Ports-  
mouth, ch., 16.10; Wheelersburg, ch., 3.25; West  
Union, ch., 10.25; ½ coll. at asso., 2.91;  
Toledo Asso., Bryan, ch., 6.35; Haskins, ch., 3;  
Y. P. Miss. Soc., 14.73; Toledo, Oliver-st. ch.,  
2.75;  
Wills Creek Asso., Centre ch.,  
From April 1, 1883, to July 1, 1883, \$2,689.40.

## INDIANA, \$77.92.

Peru, ch.,  
Coll. per Rev. S. M. Stimson, Dist. Sec., Freedom  
Asso., Harveysburg, ch.,  
Indianapolis Asso., Franklin, 1st ch.,  
Northern Ind. Asso., Lowell, ch., 2; Westville,  
ch., 1; P. C. Perkins, 15;  
North-eastern Ind. Asso., Kendallville, Mrs. Kim-  
mel,  
Bethel Asso., Charleston, ch.,  
From April 1, 1883, to July 1, 1883, \$108.59.

## ILLINOIS, \$707.92.

Mt. Vernon, S. S., 2; Stonington, 20, per Rev. C. F.  
Tolman, 22; Delevan, Rev. D. H. Drake (of wh.  
25.92 is for Bible work), 75.92;  
Coll. per Rev. S. M. Stimson, Dist. Sec., Quincy  
Asso., Payson, ch.,  
Springfield Asso., Springfield, Central ch., add'l,  
Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora,  
Asso., Aurora, 1st ch. (of wh. 10 is fr. Bro. Vol-  
entine),  
Bloomington Asso., Hudson, ch.,  
Chicago Asso., Chicago, 1st ch., Mrs. J. W. Barker,  
Kansas City, 10; Central ch., 17.13; Second ch.,  
Hope Mission (of wh. 3.30 is fr. cl. 14, and 2 37  
is fr. inf. cl.), 10.81; Second Swedish ch., sist.,  
for sup. of pr. at Ongele, 15; Barrington, ch.,  
6.42; Morgan Park, ch., bal., 26.30;

Dixon Asso., Mt. Carroll, ch., 43.25; Sterling, ch., in pt., 59.75;		Greene County Asso., Mt. Pleasant, ch., for sup. of nat. pr., care Dr. Clough,	\$9 15
Ottawa Asso., Earlville, ch., 3.62; Mendota, S. S., 4.60; Paw Paw, ch., 26.15; Princeton, ch., 21.10;	\$103 00	From April 1, 1883, to July 1, 1883, \$184.85.	
Peoria Asso., Canton, ch., 43.17; Saxon, Simon Bennett (of wh. 100 is for Bible work), 200;	55 47	KANSAS, \$20.66.	
Rock Island Asso., Cambridge,	243 17	Coll. per Rev. C. F. Tolman, Dist. Sec., Arkansas Valley, Nickerson, ch.,	60
Rock River Asso., Rockford, State St., bal., 8.50; Rockton, Rev. Chas. T. Roe and family, 4.70;	5 00	Kansas River Asso., Mission Creek, J. Little and family,	6 00
Sullivan Valley, ch. (of wh. 6.25 is fr. S. S., for sup. of stu. in Ongole), 12.75;	25 95	Mound City Asso., Garnett, ch., Rev. A. H. Scott, Republic and Blue Asso., Clifton, ch., in pt., 4.06;	5 00
Salem Asso., Carthage, ch., 8.75; Roseville, S. S., 16;	24 75	Morganville, ch., 5;	9 06
From April 1, 1883, to July 1, 1883, \$1,121.43.		From April 1, 1883, to July 1, 1883, \$65.42.	
IOWA, \$207.13.		NEBRASKA, \$77.47.	
Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Valley Asso., Cedar Falls, ch., 6.65; Osage, S. S., for stu. in Ongole, 25; Riceville, ch., 2;	33 65	Edgar, Mrs. Wm. Saxton,	21 22
Central Asso., Des Moines, C. M. Nelson's miss. box,	2 40	Coll. per Rev. C. F. Tolman, Dist. Sec., Nemaha Asso., Peru, ch.,	1 00
Council Bluffs Asso., Avoca, Danish ch.,	44 75	Omaha Asso., Bancroft, ch.,	3 00
Dubuque Asso., Dubuque, C. J. Dorr, 1; Epworth, Dea. Luther Mason, 25; Manchester, Mrs. E. T. Walker, for sending new missionaries, 20;	46 00	Scandinavian Conference, Oakland, ch., 21.25; Osceola, Geo. Matson, for pr., at Ongole, 25;	52 25
Fox River Asso., North Union, Miss Jennie Kinnaman,	5 00	Weston, ch., 6;	
Iowa Valley Asso., Grundry Centre, ch., 3.50; Marshalltown, ch., 10;	13 50	From April 1, 1883, to July 1, 1883, \$85.73.	
Linn Asso., Centre Point, W. C. Ring, 5; Marion, ch., 6;	11 00	DAKOTA, \$38.17.	
Sioux Valley Asso., Akron, Rev. E. H. Hulbert, 4.50; Sibley, ch., 8; Storm Lake, ch., 7;	19 50	Coll. per Rev. C. F. Tolman, Dist. Sec., Brookings, ch., 10; Big Spring, ch. (of wh. 5 is fr. sisters, .50 fr. Anna Halson), 11.81; Dell Rapids, ch., 14; Vermilion, ch., 2.36;	38 17
South-western Asso., Silver City, ch.,	5 00	From April 1, 1883, to July 1, 1883, \$38.17.	
Turkey River Asso., Cresco, ch.,	8 67	OREGON, \$25.00.	
Upper Des Moines Asso., Jefferson, ch., in pt.,	7 16	Coll. per Rev. C. F. Tolman, Dist. Sec., Amity, ch., per Rev. B. S. McLafferty,	25 00
Washington Asso., Howard Grove, ch., bal.,	50	From April 1, 1883, to July 1, 1883, \$25.00.	
Western Asso., Kiron, Swedish sisters of Crawford Co., for Spanish mission,	10 00	MONTANA TERRITORY, \$25.35.	
From April 1, 1883, to July 1, 1883, \$243.96.		Coll. per Rev. C. F. Tolman, Dist. Sec., Glendale, ch., in pt.,	25 35
MICHIGAN, \$135.82.	28 00	From April 1, 1883, to July 1, 1883, \$25.35.	
Dexter, ch.,		WYOMING TERRITORY, \$19.50.	
Coll. per Rev. S. M. Stimson, Dist. Sec., Saginaw Valley Asso., Tawas, 1st ch., 25.85; Salt River, ch., 8.01; Denver, ch., 2.27; Yim, ch., .50; Alpena, ch., 71.19;	107 82	Coll. per Rev. C. F. Tolman, Dist. Sec., North Fork, Miss E. L. Huff,	19 50
From April 1, 1883, to July 1, 1883, \$281.29.		From April 1, 1883, to July 1, 1883, \$19.50.	
MINNESOTA, \$136.50.		* UTAH TERRITORY, \$5.00.	
Coll. per Rev. C. F. Tolman, Dist. Sec., Minnesota Asso., Minneapolis, Fifth-ave. ch.,	50 00	Coll. per Rev. C. F. Tolman, Dist. Sec., Ogden, ch.,	5 00
Southern Asso., Rochester, ch.,	46 50	From April 1, 1883, to July 1, 1883, \$5.00.	
Zumbro Asso., Byron, ch.,	1 00	WASHINGTON TERRITORY, \$25.30.	
Scandinavian Conference, coll. at do., per Mrs. Randall, 20.80; Bath, Danish ch., bal., 3.50; Kasson, Danish ch., 6.75; Minneapolis, 1st Swede ch., 7.95;	39 00	Garfield, ch., 18.05; Colfax, ch. (of wh. 2 is fr. Theo. Smith), 7.25;	25 30
From April 1, 1883, to July 1, 1883, \$229.88.		From April 1, 1883, to July 1, 1883, \$49.45.	
WISCONSIN, \$121.10.		CALIFORNIA, \$186.30.	
Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., coll. at do., 9.25; Spencer, ch., 3.25; Dodge Asso., Baraboo, Dea. Adams, 5; Lowville, ch., 5.50; Manston, ch., 1; New Lisbon, ch., of wh. 5 is fr. Rev. R. H. Parshall, 12.25;	14 50	San Francisco, First S. S.,	15 00
Janesville Asso., Newark, ch., bal.,	23 75	Coll. per Rev. C. F. Tolman, Dist. Sec., Dixon, ch., 2.75; Oakland, 1st ch., in pt., 73.55; Sacramento, Calvary ch., in pt., 85; Santa Clara, ch., 10;	171 30
La Crosse Asso., Lincoln, ch.,	3 00	From April 1, 1883, to July 1, 1883, \$186.30.	
Lake Shore Asso., Linden, ch., 24.60; Racine, 1st ch., Scandinavian Young Ladies' Society, 5; Raymond, Danish ch., for sup. of a nat. pr., care of Rev. A. A. Newhall, 8; Sheboygan, ch., 23.25;	4 00	LEGACIES.	\$6,156 25
Walworth Asso., Delevan, S. S., Dorcas James's Bible-class, for sup. Samuel, Ramapatam Theol. Sem., care Dr. Williams,	60 85	Newburyport, Mass., Mary Elwell, per A. P. Sawyer, trustee,	\$34 03
From April 1, 1883, to July 1, 1883, \$545.97.	15 00	New London, Conn., Elizabeth Coit, per C. A. Weaver and P. C. Turner, ex rs,	146 45
MISSOURI, \$27.65.		Manlius, N.Y., Horatio Chapman, per Mrs. Sophronia Chapman,	10 00
Coll. per Rev. S. M. Stimson, Dist. Sec., St. Louis Asso., St. Louis, 3d ch., add'l,	50		190 48
Lawrence Co. Asso., Round Grove, ch., for sup. of nat. pr., care Dr. Clough, 12; Rev. J. W. Casteel, 5; Mt. Pisgah, ch., 1;	18 00	Donations and legacies from April 1, 1883, to June 1, 1883,	\$6,346 73
		Donations and legacies from April 1, 1883, to July 1, 1883,	10,929 35
			\$17,276 08

# AMERICAN BAPTIST MISSIONARY UNION.

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TREASURER, E. P. COLEMAN, to whom letters containing money for the general treasury should be addressed. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — SEPTEMBER, 1883. — No. 9.

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LOOK AT THIS! — The donations to the Missionary Union received during the month of July were only \$3,996.71, and the legacies, \$1,137.50; and both together were \$2,807.98 less than the sum received from the same sources in July of last year. Only \$5,133.21 to carry on the widely extended mission work in Europe, Asia, and Africa, for one-twelfth of a year! The total receipts of the treasury of the Union from donations and legacies during the first four months of the present year amount to but \$22,409.29, — \$2,096.73 less than last year. The appropriations are larger than ever before, and the receipts are falling off! In view of the fact that there are no large legacies to be collected the present year, and that the missions must have more money than ever before for their regular and absolute necessities, the present situation of our mission treasury calls for the immediate and earnest action of every friend of our foreign missions.

PERSONAL. — Mrs. E. B. Cross sailed from New York on her return to Toungoo, Burmah, June 23. Rev. A. K. Gurney of Sibsagor, Assam, reached New York Sunday, Aug. 5, for a period of rest in this country. Miss L. E. Rathbun of the Kemendine Girls' School, Rangoon, Burmah, has also returned to America.

CORRECTIONS. — In the inscription on the monument to the memory of George Dana Boardman, which is given in the August number of THE MAGAZINE (p. 309), the word "epistle" should be changed to "epitaph." In the minute of the Executive Committee on the resignation of Dr. Hovey, his term of service should have been given as *fifteen* years instead of fourteen.

THE WOMAN'S SOCIETIES. — The "Twelfth Annual Report of the Woman's Baptist Foreign Missionary Society (Boston), with the Proceedings of the Annual Meeting held in Rochester, N.Y., April 18 and 19, 1883," is before us. The reports indicate a year of earnest work both in the home department and on the foreign fields. 36 missionaries are supported and 48 Bible-women; 86 schools are under the auspices of the society, in which are 3,294 pupils. As nearly as can be learned, 118 of the pupils were baptized last year. The total receipts of the treasury were \$54,301.84; of which \$6,240.83 was expended for the Home for Missionaries' Children at Newton Centre, Mass., and \$4,069.77

for administration expenses. The receipts for the regular work of the society were \$1862 larger than last year, and the expenditures for work in foreign fields \$2,224 larger, while the total receipts were about \$2,000 less than last year. "The Helping Hand" made a profit of \$1,201.24 above all expenses, of which seven-tenths, or \$840.87, went to this society. 996 mission circles are reported, and 334 mission bands.

The "Twelfth Annual Report of the Woman's Baptist Foreign Missionary Society of the West (Chicago), with the Proceedings of the Annual Meeting at St. Louis, April 18 and 19, 1883," is also at hand. The receipts of the treasury during the year were \$23,081.99, which, although more than \$2,000 in excess of the receipts of the previous year, were insufficient to meet the demands of the work. The share of this society in the profits of "The Helping Hand" amounted to \$360.37, and the expenses of administration were \$2,587.74. The society reports 1,050 mission circles and 324 mission bands, and supports 20 missionaries and 43 Bible-women. The missionaries have in charge 18 schools, with 793 pupils, among whom 54 baptisms were reported last year. This society has united with the Boston society, and other woman's missionary societies in America of all denominations, in adopting a memorial to be presented to Queen Victoria, asking her to abolish the practice of child-marriages in India. The society makes liberal provision for the circulation of missionary intelligence on its extended home field.

TRACTS. — The Missionary Union has on hand a good supply of the following tracts, which can be obtained from the Missions Rooms, Tremont Temple, Boston, Mass., or from either of the District Secretaries. Persons sending for tracts to be sent by mail should enclose an amount in stamps sufficient to cover the expense of postage. Tracts will be sent outside the field of the Missionary Union only upon receipt of the cost of the tracts desired and expense of postage: —

"Handbook of the American Baptist Missionary Union" for 1883-84.

"The Lone Star," a sketch of the Telugu Mission. By Rev. W. S. McKenzie, D.D.

"Do Foreign Missions pay? A Lawyer's Answer to the Question." By G. F. Emery, Esq.

"The Gain of Giving." By Rev. A. J. Gordon, D.D.

"The Moral Equation."

"Bequeathed Trusts." (New.) By Rev. O. W. Gates.

"A Study in Apostolic Missions." (New.) By Rev. J. N. Murdock, D.D.

"How may a Pastor interest his People in Foreign Missions?" (New.) By Rev. Edward Judson, D.D.

"How shall I give?" (New.)

"The True Test." (New.)

"How much do You owe?" (New.) By Rev. A. J. Gordon, D.D.

"A Confidential Word from a District Secretary of the American Baptist Missionary Union to the Pastors of his District." (New.)

"A Word to Pastors by a Foreign Missionary." (New.)

"Reply to Criticisms on the Financial Management of the American Baptist Missionary Union." An address by Hon. Eustace C. Fitz. (New.)

"The Great Commission and its Fulfilment by the Church." By Rev. C. H. Carpenter.

"Are the Heathen in a Perishing Condition?" By Rev. E. A. Stevens, D.D.

The Mission Rooms, Boston, can also supply sketches of each of our Missions in pamphlet form at five cents each; "China," by Rev. J. T. Gracey, D.D., at fifteen cents each; and "The Races of Burmah," by Rev. E. F. Merriam, at three cents each, postpaid.

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## THE MISSIONARY CONFERENCE AT CONSTANTINOPLE.

In consequence of representations made on behalf of the Armenian churches of Turkey at the last annual meeting of the American Board of Commissioners for Foreign Missions, held at Portland, Me., the board appointed a committee to visit the missions in Turkey to examine into the state of affairs, and report. Subsequently, the Prudential Committee appointed the two senior secretaries of the board and one of its own members as a deputation to the Turkish missions on its behalf to confer with the Armenian missionaries in regard to the existing state of affairs, and to recommend such changes in the mission policy as might seem desirable. In the appointment of this deputation the Prudential Committee announced that it was only carrying out a design which had been in contemplation for some years; but the decision to send the deputation at the same time with that sent by the Board itself was certainly significant of the anxiety with which the Committee viewed the situation in the Turkish missions. Only grave complications could justify the sending of two deputations from the same missionary body to one mission at the same time.

The conference between the deputation of the Prudential Committee and the missionaries was held at Constantinople, beginning May 15. A considerable number of corresponding members were in attendance by invitation, including the Special Committee of the Board appointed at Portland, and representatives of the native pastors and from the native churches. Full opportunity was taken for the discussion of all the most important features of missionary work, especially as they have to do with the relations between the Prudential Committee and the missionaries on the one hand and the native pastors and churches on the other.

The results of the conference constitute a distinct advance toward the independence and self-support of the native churches. Almost every thing which was complained of at the meeting in Portland was considered, and the conclusions of the conference were strongly in favor of the positions of the complainants. The evangelical churches of Turkey were recognized as the chief agency for the evangelization of the country. The care of all the evangelistic work where the contributions of natives approximate one-half of the cost is to be entirely under native control, and in missionary operations generally the same weight is to be given to native as to missionary opinion. In educational and literary work, more prominence is to be given to native laborers as fast as qualified men can be found; and the intention is to pass over the work for the nominally Christian races to native control and support as fast as possible, so that the missionaries may devote their attention to other races.

No rules are laid down as to the carrying out of the principles of missionary policy adopted by the conference, that being left in the interest of independence to the various missions and stations; and the Prudential Committee is requested to take the whole subjects into consideration with reference to such modification of its rules, and such other



action as may be necessary. The importance of larger facilities for higher education was recognized, and the necessity of a liberal use of the press in the missions strongly emphasized. In both departments the native element is to be encouraged and aided as much as possible.

The results of this conference are of great importance and interest to all who are in any way connected with missionary operations. The position in which the Committee and missionaries of the American board find themselves with reference to the Armenian churches and Christians in Turkey in Asia is one which is likely to occur in the relations of all missionary bodies to the converts on their various fields, and much more frequently in the future than in the past. Even now in India the native Christians, particularly those in connection with the Church of England missions, are manifesting impatience of foreign control, and leading minds among them are moving for the formation of an independent native church. Such periods must come in the history of every prosperous mission. In the early times of ignorance and weakness the converts and mission churches gratefully acknowledge the authority of the missionaries, and submit to their control; but as they increase in knowledge and strength they rightly become more self-reliant. This feeling develops more rapidly in some races than in others. Just when the proper period for self-control has been reached by a particular mission will be one of the most delicate questions of future missionary policy. There is danger in acknowledging the entire independence of native churches from missionary advice and control too soon, as well as in continuing it too long. Those who are engaged in carrying out the great commission must not only "disciple" and "baptize" all nations, but "teach them to observe all things" that are commanded. Probably the most imminent danger to the Christian churches in Japan at the present time is, that this spirited and progressive people are disposed to assume the whole control of their religious matters before they are qualified for such important trusts by matured, assured, and sanctified Christian character. Perhaps the Armenian churches have manifested something of the same unwise haste.

But it must be confessed that the most common danger lies in the opposite direction, and that mission churches are often kept under control after they are able to care for themselves, and so a double wrong is done,—one to the native Christians in depriving them of their rightful privilege, and the opportunity for growth which comes from the use of their own powers; and the other to the contributors to mission funds, in expending for unnecessary and hurtful purposes that which is so much needed to carry the glad tidings of salvation to those portions of the world which are still shrouded in an unbroken night of heathen darkness. Missionaries and missionary executives have peculiar reason to pray to be delivered from the temptation to become "lords over God's heritage;" for their work necessarily has a strong tendency in that direction. But the missionary spirit is that which always desires to preach the gospel in the "regions *beyond*." It is ever reaching out from those who have the light to those who have it not. It values any position only as a stepping-stone to something farther on. Any work in America or Asia which has not this spirit of extension may be religious, but it is not missionary, and has no right to appeal for support on missionary grounds. To be truly missionary is to be intensely aggressive. The things which are behind may be important, but they must be forgotten. The real missionary always has his face to the foe; and, leaving others to care for the base of supplies and the lines of communication, he will be ever pressing onward, until not an enemy of Jesus Christ remains in all the broad earth, and every knee shall bow to his sceptre, and every tongue confess him Lord.

## OUR PIONEERS.—FIFTH PERIOD.

1873-83.

BY REV. J. G. WARREN, D.D.

“Honor to whom honor,”—ROM. xiii. 7.

I MAY be pardoned for retaining, as the general title of all these sketches, the word “Pioneers,” though aware, as all readers must be, that it does not have so intense a significance in any subsequent period as it did in the first. Judson, Rice, Price, Wade, and Boardman were *pioneers* in a fuller sense than any who came after them. Still, in a general sense, the term may be applied to all our Asiatic missionaries down to the present date. The most cursory survey of the facts will show that they have been constantly working their way outward and still outward, intent as was Paul to preach the gospel “not where Christ was named,” and to set up the standard of the cross in “the regions beyond.”

This holds good in our oldest field, Burmah, where God is beckoning us by steam-boat and railroad up the Irrawaddy River on towards the confines of China, giving us also additional mountain tribes in the Ka-Khyens and Shans on the west and on the east to be won over to the One Name. The same remark may with equal force be applied to the many hill tribes of Assam, while, among the millions of Telugus, on the plains of India, converts are multiplied by thousands, new stations are opened in every direction, and new names have been added to the list of missionaries beyond my power to remember. All who follow THE MISSIONARY MAGAZINE with becoming care know well how the light is breaking forth from our central stations for Chinamen at Bangkok, at Swatow, at Ningpo, and at Zoa-hying, and how within a few years, under the leadership of Dr. Brown, that promising mission in the empire of Japan has been established.

The last ten or twelve years, the period that has elapsed since this writer was smitten down at his post, have been years of expansion in the breadth of territory occupied; in the number of missionaries sent out; in the amount of money contributed; in the number of converts baptized; and in the number of these last seeking instruction in the Scriptures, and entering the ranks as teachers, preachers, and pastors of “the flock of God.” Self-reliance, self-culture, self-direction, and self-support have been the watch-words all along the line; and, though much in this respect remains to be wrought out, enough has been realized to encourage the expectation that the native churches in the fields best cultivated will become in a large degree, if not wholly, independent of our assistance at no distant day.

My personal acquaintance with these recruits to “our army of conquest” is very limited. Indeed I have been “as a dead man out of mind” all these years, and have been taught that “the God of missions” is well able to carry on his work without the least active agency of mine: hence I cannot claim to have ever met, much less recognized in person, more than two or three of the whole number. In saying this I give the only reason why I do not write down their names, as I have those which adorn each of the former periods. Nor is it necessary, inasmuch as all my readers can be gratified by turning to the January number of THE MAGAZINE for this year, and reading them all, as well as those holding over from previous periods, with their several places of residence at that date. Turn at once, dear reader, to the list, and analyze it.

Within the years named at the head of this article — eleven in all — forty-six men with their wives, and five single men, or adding those just appointed, forty-nine men and their wives, or an average of a small fraction less than five per year<sup>1</sup> were sent to re-enforce the Asiatic missions. Besides these, some thirty, if I count correctly, just thirty-two unmarried women have joined the mission under the auspices of the women's societies of the East and West. This I call a very fair rate indeed, a remarkable rate of advance on the foregoing period, and one for which some credit is due to the executives of the Union. They have listened attentively to the cry ever sounding in their ears for new men to take the places of the fallen or disabled by disease, for new and strong men to reap down and gather in the ripened harvest, and for new men to push forward and occupy the fields glorious with promise, opening out in all directions. I have said, "ever sounding in their ears." And so it is, if what was true in my time is true in theirs, as I know it must be in a constantly increasing degree. The Executive Committee of my period found it impossible, after the best they could effect, to "man the field" as the phrase then went. The God they served went out before them by the very success he gave, summoning them onward, bidding them every moment to "enlarge the place of their tent, and stretch forth the curtains of their habitation." "More men and more money" was the cry that came by every mail, "or we shall all perish in this fearfully exhausting climate; or, worse yet, the crop we have brought to the sickle with endless painstaking will fall to the earth and perish." With more vehement urgency must all these calls from God and man be repeated in this day of marvellous outpouring of the Spirit in all our missions. If it was impossible to keep up, fully up, with God twenty years ago, it is doubly impossible now. Mind me, *it is the very success God has given us* that makes the undertaking more than a match for our highest achievements, and more than a match for our largest and best divisions. From the very earliest knowledge I had of this Being he has ever gone out before his chosen battalions both in plans and executions, and has left no room for boasting on their part. •

A CORRECTION. — By turning to the August MAGAZINE the reader will see (p. 311) that I claimed thirty-one as the whole number sent out in the fourth period. The names given reach only the round number thirty. One precious brother was omitted by my mistake in copying, or by a slip of the compositor. Insert S. T. Goodell between Chilcott and Haswell in the list of the departed, and the defect will be remedied.

ANOTHER CORRECTION AND AN ADDITION. — In a late number of Dr. Abbott's "Herald of Truth," Cal., I noticed the name of Rev. Abner Webb. At the instant I remembered that a man of that name went out as a missionary in 1832-33, returning disabled in 1838. I sent him a postal inquiring whether he were the former missionary of the name, and, if so, how it had fared with him all these years. His response was to me like life from the dead. He proved to be the self-same man, now eighty years old, a brother of Dr. G. S. Webb, still living at New Brunswick, N.J., in his ninetieth year. Adding this name to the list of "veterans" as heretofore given, and we have twelve still lingering on the shores of time who went abroad in the second period, or between 1828 and 1846. I must copy a single sentence as a sample of the whole letter: "I have never seen a moment since coming home when, if circumstances would allow it, I would not be glad to return. I wish my children were all useful missionaries." I have yet to

<sup>1</sup> Adding the female missionaries mentioned below, the rate per year and the increase over the preceding period would be much larger. — Ed.



meet the first returned missionary whose love for the service was not deep and true, and who did not give up his cherished work with the deepest grief. My own last twelve years have brought me into yet deeper sympathy with them. I verily believe that not a few of them, if allowed the choice by kind Heaven, would prefer death on the field before a return home with blood and marrow and bones filled with malarial poison. No class of men amongst us are so liable to be misunderstood.

## NO SALVATION WITHOUT THE GOSPEL.

BY REV. A. G. UPHAM, SOUTHBRIDGE, MASS.

[From a sermon preached before the Thomas Missionary Society of Worcester Academy in the First Baptist Church, Worcester, June 10, 1883. Text, Acts iv. 12.]

THIS follows from the text as a matter of course. Because "there is none other name under heaven, given among men, whereby we must be saved:" therefore there is no salvation without the gospel which tells of this name. I know that many hard questions start up along this line of thought, and I would not be so unwise as to try to answer them all. The condition of the heathen world is the great moral mystery of the ages; but in the midst of all mystery the text stands out as a great, luminous fact, and in the light of this fact the duty of those who have the gospel to those who have it not is very plain. "But cannot the heathen be saved without the gospel?" It is only a low, a very low state of piety that ever indulges in such a question. God did not stop to ask if the world, lying in the evil one, could not be redeemed without him, but "gave his only begotten Son." That Son, when upon earth, did not stop to ask if a given case of need could not be relieved without him, but "went about doing good." The more fitting, and in view of the day of judgment the more serious, question for us is, Can we be saved if we do not give the gospel to the heathen?

But I would not evade the other question, What will become of them if we do not give it to them? And in the light of the text there is but one answer that I can give. I would not say, that, if a heathen who never had an opportunity to hear the gospel lived up to the light he had, he would not be saved. "In every nation he that feareth God and worketh righteousness is accepted with him." But it is a great abuse of this apostolic declaration

to take it as a proof-text that there is no need of Christian knowledge and faith in order to salvation. The heathen centurion Cornelius, to whom these words were spoken, was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." And to him an angel of God said, "Thy prayers and thine alms are come up for a memorial before God;" but he also said, "Send men to Joppa, and call for Simon, whose surname is Peter: *who shall tell thee words, whereby thou and all thy house shall be saved.*" And, when Peter came, he preached unto him Jesus and the remission of sins through him. Suppose Cornelius had turned away from Christ when he was presented to him? Would he have been saved? I trow not. Whatever may have been his condition in the sight of God before this time, after it there was no salvation for him without faith in the historic Christ. I would not limit the mercy of God; neither would I be wise above what is written. And it is written, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved."

And in this fact lies the supreme argument for Christian missions. The Great Commission rests squarely upon it. Because only the name of Jesus is saving: therefore his followers are commanded to make known his name, and to proclaim salvation in it to all the world. Whether or not there is here and there one among the heathen who is living up to the light he has, and would receive the historic Christ as Cornelius did, if he were presented to him, God knoweth; but the tes-

timony of missionaries who are the best qualified to judge is, that the great mass of the heathen are perishing, and they know it. They have light enough to show them their guilt, but not light enough to show them the way of escape. The law of God is written in their hearts. They read it by the light of nature, of experience, of conscience, of history; but by the law is only "the knowledge of sin." What they need is the gospel, the good news of One who can, and, if they receive him, will deliver them from the guilt and love of sin. This is what saved us if we are saved, and this is what they need in order to salvation. The great reason for preaching the gospel anywhere is the great reason for preaching it everywhere,—because men are lost without it.

But it is said that this is belittling the missionary enterprise, that the time is past when the great reason for giving the gospel to the heathen is, that there is no salvation for them without it. We must work from love, they say. Granted. "God so loved the world that he gave his only begotten Son." We are most like God, most in harmony with his spirit and method, when we love and give because we love. But why did God go so far to express his love? Why did he give his only begotten Son? "That whosoever believeth in him should not *perish*, but have everlasting life." Men were perishing, and God knew

that they must perish without the Christ given in sacrifice. The story of the incarnation and Calvary read aright means a world in mortal ruin. The Son of man came "to seek and to save that which was *lost*;" but, if it was not beneath God to be moved by the need of the world as well as by his love to it, it is not beneath his children to be likewise moved. It is never beneath us to be moved by facts. My love to a drowning man may move me to try to save him; but surely the fact that he is drowning ought also to move me; and if I do not know him, and my love is only the general feeling of humanity, the fact may be the stronger motive. So in Christian effort. The love of Christ may and should constrain us; but, if we believe that without Christ men must perish, we cannot leave this fact out of the account: we must be moved by it.

The two motives belong together, need and love; need calling for the ministry and sacrifice of love, and love pressing forward to the supply of need. They cannot be separated without weakening each of them. Without love need will call in vain; without need love will soon grow weary. "Go ye into all the world, and preach the gospel to every creature:" there is the call of love. "Come over into Macedonia, and help us:" there is the call of need. And both calls rest upon the fact that only the name of Jesus is saving. It is for us to hear and heed them both.

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## A TRIAL FOR MURDER IN CHINA.

BY REV. H. JENKINS, ZAO-HYING.

DURING the summer the city of Kingwa was greatly excited over the disappearance of a lad of seven summers. On the second day after he was missed, his body was found in a deep well in a vacant lot near our chapel. His parents at once noticed that the silver band, often worn about the necks of boys as a charm to drive evil spirits away, had been removed. The finding of this band eventually explained the cause of the child's death; but the first question to be settled was, how came the boy in the well, and without the band. Some said he had accidentally fallen in; others declared an evil spirit had enticed him hither

and to destruction; and all asserted that in either case the band would surely be found at the bottom of the well. The well was accordingly drained; but, the band not appearing, it was concluded violence had been used in robbing the boy, and his life was taken to hide the offence: for no spirit would, they reasoned, entice the lad to destruction, and rob him at the same time.

The parents now bethought themselves of the pawn-shop, and upon inquiry the silver band was produced and redeemed. No further evidence was needed to establish violence in the case; but the parents were too poor

to institute search for the offenders. The prefect hearing of the affair, however, came to their relief; but he failed to produce the culprits. The city mayor was then commanded by the prefect to prosecute the matter to the end. The case was now committed to the chief of police, and eventually the guilty parties were shown up, and suffered punishment after a fashion not commendable to parental instincts. This is the way the chief performed his work:—

Failing to elicit any information regarding the matter after faithful inquiry, the chief boldly fixed the crime of robbery and murder upon the families living near the well, declaring they must have heard the cries of the child if they were not themselves actually guilty, and that they were keeping the thing a secret: but, if they would give him twenty dollars, he would make the matter right with the parents and with the law. While thus charging the neighbors with the crime, the chief noticed that one family was less inclined to talk about the matter than the others. He accordingly allowed that family no peace, though he could get no convicting evidence: but the mother of the household, seeing justice was likely to overtake them, now began to charge her son with being one of the band which robbed and took the young lad's life; and, while thus charging her son and being herself accused by the chief of police, she confessed to having been an eye-witness to the robbery and the pushing of the lad into the well, giving the name of her fifteen year old son as the ringleader, and the names of two other boys who helped him.

Trouble now awaited the household. The father and mother would be sent to prison for three years for producing and rearing such a monstrous son: but parental affection is of little value in China, where the question of *self* is concerned; and so, rather than suffer in prison three years for the wickedness of their son, they chose to wreak vengeance upon the son himself, which they could do in the eye of the law by putting the son to death, which they did after this manner: the mother threatened to sew her miserable son into a sack, and throw him alive into the river which flows under the walls of the city; but the father preferred to prepare a coffin into which he should be cast bound and buried alive. The doomed son, however, begged to commit suicide by taking opium. The parents granted

his request, and furnished the poison, which he took. When the boy was supposed to be quite dead, the father, to make death doubly sure, put a cord about his neck, and strangled him. He was now buried. One of the lad's accomplices, aged thirteen, soon after sickened and died. A second accomplice, aged nine, still lives. All these boys had wives or brides; that is, they had been betrothed, and their brides were living in the family with them.

An interesting item connected with the above affair is this. The seven year-old lad, who perished so miserably in the well, was what the Kingwa people call a "basket-hung child." This is the explanation. When a son is born to parents who are too poor to rear him, in which case daughters would be thrown away, they will carefully wrap him up, and, putting the bundle into a basket, hang the basket to the door of some man "who has no son, but has plenty of money to rear them." The man finding the "basket hung" at his door will quite likely adopt the cast-off infant, and eventually provide for him a wife. After the infant has been taken in by the benevolent man, the real mother of the lad will make herself known, and henceforth becomes a kind of foster-mother in the family.

The boy put to death by his parents was the son of the man, a mason, who was employed years ago by the gentry of Kingwa to pull down and carry away the house I had rented for chapel purposes. The assistant is quite sure the parents in this sad affair have at length received the reward for the part they took with the enemies of God in their vain endeavors to keep the gospel from the city. Surely, our enemies did not prevail; but I would not so readily reward the poor, ignorant mason, who was but a willing tool in the hands of plotting men.

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"FOREIGN missions test the faith of the disciples in the Saviour's last promise, and their obedience to his last command."

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SACRIFICE is the law of being. It is a mysterious and a fearful thing to observe how all God's universe is built upon this law, how it penetrates and pervades all Nature, so that, if it were to cease, Nature would cease to exist.  
— *F. W. Robertson.*



## TIEN TSIN, CHINA.

TIEN TSIN is an important river-port of China, in the province of Chih-le. It is on the right bank of the Pei-ho, thirty-four miles from the mouth of that river by land, and

sixty-eight miles by the winding of the stream. It is the port of the city of Peking, from which it is distant eighty miles south-east. Tien Tsin is one of the "open" ports of China, and it

VIEW OF TIEN TSIN, CHINA.



now does a large trade in English and American goods.

The river is generally frozen over from about the 15th of December to the 15th of March; and the business, carried on at other

times by means of boats and junks, is taken up by sledges, which swarm on the river.

Like all Chinese cities, it is surrounded by a broad wall, while the suburbs extend a mile or more along the river, outside the walls.

## ONE YEAR IN MADRAS.

BY REV. N. M. WATERBURY.

THE tendency of an Indian climate is to produce an excessive irritability of nerves and of temper, such as renders it a difficult task to learn those cardinal virtues,—gentleness, patience, meekness, long-suffering, and love. You who are in America think it is hard to be a missionary. It is comparatively easy to be a missionary: the hard thing however is to be a Christian. For unnumbered generations the Telugu people have been soaked in idolatry and buried in lust, and you must not wonder that a church gathered mostly from social outcasts some among these are still lacking in native backbone. I believe that the most wearisome work a missionary is called upon to do, is this one of furnishing the backbone of character and of will to hold up one or more bodies of native converts.

Sometimes the missionary grows fretful and impatient, forgetting how gentle and patient the Master has been with him. Sometimes he grows self-righteous, forgetting to follow back his own sins to the same principles that underlie the sins of Telugu men. Sometimes he grows arrogant, forgetting that the Lord has sent him here, not to rule, but to serve the people. Happily, too, he sometimes grows humble, and there is ample opportunity for an ordinary missionary to be humble. Some shrewd man has said that it is most fortunate if a missionary can get through his first year without doing any harm.

If a missionary could learn Telugu perfectly before he comes here, so as to be able immediately to engage in active work among the people, he would make far more mistakes than we do now. Even at the best, an Anglo-Saxon cannot understand a Telugu. Their dispositions are as opposite as the poles. A frank, bold, open Anglo-Saxon misunderstands and despises a secretive, timid, deceitful Hindu; and a calm, gentle, timid Hindu too often fears, despises, and hates his Western brother. Every missionary must endeavor to learn the character of the people, and the study would not be satisfactorily completed in twenty lifetimes. Without this knowledge, or some degree of it, very much of our preaching

must be ineffective, for lack of adaptation to the knowledge and to the needs of the people.

I find the Telugus here to be of two sorts, or rather of three; namely, many caste people, Brahmans and Sudras, who live mostly in a part of the city called Blacktown, the merchants, who are also caste people, and live in Blacktown, and whole villages of tank-diggers and of shoemakers and of sweepers and of barbers, who are outside of the regular caste system, but who are actually as rigid in maintaining what they call their castes as any of their superiors. I have made several exploring tours through the city; and I am busy now in making a map that shall show the location of our people and of our work.

The Telugu language belongs to a family of South-Indian languages called the Dravidian languages. The Tamil, also, which is used in Madras and south of here, belongs to the same family, and is closely allied to Telugu. As the educated class for ages have been the Brahmans, and as their original language, perhaps, and their literary language always was Sanscrit, the Telugu language and the Tamil as well are full of Sanscrit words, and even now both languages are being enriched constantly from that source. Many of the Sanscrit words have become better known than their Telugu equivalents, and many others have no Telugu equivalent. This is especially true of abstract and theological terms. The vocabulary of pure Telugu words is not so rich as could be desired; but, with Sanscrit to draw from, I know of no reason why the capabilities of Telugu should not be fully equal to English.

The language is strictly phonetic, and a bright boy ought to be able to spell every ordinary word the moment he has mastered the alphabet. A spelling-book is a thing quite unknown in Telugu schools. The Telugu alphabet is the most beautiful one in all the world,—beautiful alike in form and in sound. Every letter is a circle, or circular, and the common rule is for every syllable to end with a vowel. The language is thus beautiful to the eye and melodious to the ear,



and it well deserves the name of "The Italian of India." There are in its alphabet more than fifty sounds and a corresponding number of characters.

Many of these sounds are entirely new to an English mouth, and it is a work of prime importance to learn to articulate correctly at the outset. For example, there are three sounds of S, four of D, and four of N; and an English ear must be trained to help the tongue. The vowels, except when initial, are combined with the consonants, and a consonant is rarely incomplete without its vowel.

ABOUT MY FIELD.—It is a hard place. If a Christian city is full of temptation and of vice, what must be a heathen city? My heart has often fainted in the past few months. Then I am without a good knowledge of Telugu, and with just one native preacher.

I was almost ready to leave Madras and its tens of thousands of Telugus, until God taught me a lesson from the words we were studying in the Sunday school. The wind here in Madras has seemed most decidedly contrary, most persistently so; but, even though we wait until the fourth watch of the night, I am confident that we shall see the Lord coming to us upon the water, and that we shall then arrive quickly at our desired haven. I was just ready to come to the Master, and to say of these Madras multitudes, "Send them away;" but he has spoken to me and to the weak little flock with the five barley loaves here, saying, "Give ye them to eat." We are going to do it, my brethren; and you must pray for us and strengthen us while we endeavor in this desert place to feed the Telugu multitudes that are near us.

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## BAPTIST WORK IN RUSSIA AND THE CAUCASUS.

BY REV. W. PAWLOFF.

FOR a considerable time I have not been able to be active in the Lord's vineyard; but I am fully restored to former health, and have been preaching the gospel since last year in June. The large German-Russian conference took place at Moloschina in May. Amongst other things they concluded to employ me as missionary for Russia for one year. They were only able to give a small salary; but I was anxious to accept of it. Confidence in my Lord's fatherly care urged me to take the offered place; and I have not been disappointed, for different friends contributed to my support. A short time after the baptism of one person at Tiflis I left this place with my family for Wladikawkas, life-support being far cheaper here, and at the same time it is the most central place for travelling in the various directions.

In the beginning of September I took a trip to Stanitz, a colony of Cossacks, where I remained for Sunday to converse with a number of persons, who talked of coming forward, but have not fully made up their minds as yet. In the afternoon I went on the market to observe how the Cossacks opened their Sabbath. Nothing but sinful actions, gluttony, and curses

were to be found. Nobody seemed to have any idea that this day was to be sanctified to the Lord; and these kind of people call themselves orthodox Christians, who are ready to persecute the dissenters.

At this time I was asked by some brethren to visit Taurien. I accepted of their invitation, and arrived in Melitopol after three days' journey. Two brethren met me at the station, and accompanied me in a cab to my destination, the village Astrachanka. My companions were especially glad to see me, because I could greet them as my brethren in Christ now. The first time I came to visit them they were not converted.

Before giving an account of my activity in this section I shall try to describe the religious conditions of the same. Four villages belong to my district which are not situated far from each other. Some of the inhabitants are Greek Catholics, but the largest numbers are adherers of the Molockan doctrine. The latter especially differs from us in the following points of doctrine: 1. They think like us the Holy Scriptures are the only rule of belief and conduct, but are of the opinion that the Apocrypha stands on the same degree; 2.



They believe justification is not only produced by faith, but also by meritorious works, and dispute therefore forgiveness of sin and acceptance before God *in this life*; 3. They reject the baptism and the Lord's Supper, pretending that those orders are to be comprehended in a spiritual sense; 4. They object against the office of the preacher: taking up the passage, Matt. xxiii. 8, 10, in a wrong way; 5. They pray for the dead.

A great change has taken place since my first visit; this church had fourteen members at that time, and we now have more than a hundred. Some brethren have been very busy in paying visits, and I am sure their labor has been and will be a great success.

The brethren at Nowawassiljewka bought a beautiful mansion for sixteen hundred rubles, and converted it to a prayer-house, which contains five hundred seats. One brother contributed one thousand rubles for this purpose. They are also willingly giving for missions according to their means. To judge according to the results one must expect that our work will make great progress.

In this section I worked for about two months, and preached to large gatherings, often to five hundred attentive hearers. The Lord accompanied his word with his blessing. It had very often a powerful influence on the sinners, so that they wept bitterly, and obtained consciousness of their sins, and became converted. The privilege to gather the fruit of my labor into the Lord's earthly garner this time encouraged me very much, and strengthened my belief in the power of the gospel, which is only able to help men and to make them happy. During my sojourn here I had the honor of baptizing twenty persons who became members of the church.

I left them for Cinlage, a German-Mennonitic colony, where also some of our Russian members live. I preached sermons here at different times in the Russian and German language. From this place I came to the village of Lydiasfeld, the residence of some of our Russian members. Living far off in the desert, and being very seldom called on, they were very glad to see me. I preached the gospel here too for several times in both languages. A brother of this village took me in his cab to the colony Friedensfeld, which is inhabited almost wholly by believing families. I have been addressing large gatherings at

this place, and at a Russian village very near.

The Russian brethren at Cinlage told me, that a short time after the publication of the most high decree regarding the Baptists, the local proper authorities declared to them that they would be required to build a chapel for holding their services without interruption. They accepted of the proposal, and built a little house. They were also allowed to have their births written into the "civilstand's register;" but when our brethren asked for the public acknowledgment of their elders the Governor refused their request. They demanded it then of the ministry of the interior, but received the same answer: even the book of the "civilstand's register" has been taken from them.

I returned now to Astrachankas to be present at the consecration of the new chapel. I occupied my disengaged time visiting the neighboring villages. According to the invitations of brother Sacharoff an Armenian minister from Tiflis participated in our feast. He gave a sermon about the necessity of the christening of infants. After the conclusion of the meeting some of the hearers asked for the opportunity to dispute with the speaker; but the brother Sacharoff requested the congregation to give it up this time, and to fix the next day a special meeting to have discourses with Mr. Amirchanjanz, the Armenian preacher, about the baptism of children, which was agreed to.

The disputation between our opponents and us took place before an auditory of five hundred persons. At first I conversed with brother Amirchanjanz about four hours, and the conclusion was made brother Worienie. I shall not weary with you with the arguments, for they did not give unknown views. He appealed to the Acts. xvi. 15, and said that in a household probably children must have been, and that they brought their children to the Saviour by baptism, etc.

The consecration of the mentioned house took place on the following day. On Sunday many invitations were given. The chapel was nearly too small to seat the multitude. There have been more than one thousand persons. I was asked to preach the gospel twice, which I did with great joy. The next day I took leave from the brethren in a very affectionate way for my journey home. After three

days I arrived safely at Wladikawkas, having made more than four hundred geographical miles on this trip. When I left Taurien this time the number of members was one hundred and fifty. In the government of Terck there are at present one hundred and seven members, and in Traeskaukasien

there are about one hundred and fifty members.

I am sorry to say the statistic dates regarding the Baptists in other governments are wanting. Until new year I remained at Wladikawkas, where I regularly preach the gospel twice every Sunday.

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## CHARACTER OF THE CONVERTS IN INDIA.

It is often carelessly said that they are no better after than before their conversion. These taunts may have come from some lady or gentleman who at some time has been deceived by a native Christian in the capacity of a domestic servant or a camp follower. But the native converts in India must not, as a whole, be judged by the casual misconduct of individuals. Those who attempt to apply such a test should remember that the efficacy of Christianity even among ourselves would be discredited by the application of so unreasonable a standard. The native Christians are no longer obscure and unknown, scattered here and there like *rari natu in gurgite vasto*; but they are numbered by tens of thousands, and occupy whole tracts and districts of country. You should see them in their rural homes; but such a visitation takes time and trouble, and is seldom undertaken by those who disparage missions. You then would find these Christian communities remarkably well conducted. I do not claim for them any unusual display of Christian graces; but they behave as well, on the average, as Christians in any land. If you appeal to the magistrates in India, they will give the native Christians everywhere a good character. These Christians are obedient to their religious guides, attend faithfully the ordinances of religion, the services of the church, the Holy Communion, and Confirmation, and send their children to school during the week, and to Sunday school on the Sabbath.

It would be well if all white Christians contributed as well as the native Christians for the support of the gospel and their religious institutions. In their villages you see the rustic chapels and the little schools which they have reared by their own contributions.

Again, they have never scandalized their Christianity, nor put their religion to open

shame. We must admit that India, like other countries, has had scandals reflecting unfavorably on Christianity. But unhappily these scandals which have been brought on the faith have been chiefly from white men calling themselves Christians. We do not hear of apostates among the native Christians. When the Sepoy revolt and the consequent war spread over the land, and many were tempted to apostatize, were threatened, and exposed to danger, yet they stood firm to their faith, and there was no noteworthy instance of apostasy whatever.

You sometimes hear that the Christians in India have become so for pecuniary gain. They have been called "rice Christians," as if they became Christians to be fed with rice. They are rice Christians no doubt, but in a different sense from what the term was intended to convey. Truly, they are rice Christians, because they work industriously and produce the finest rice-crops for themselves! They are largely of the peasant class, peasant proprietors, who cultivate the land they own, and hand it down to their children. They are by nature attached to every thing ancestral; and those whose families have been Christian for more than one generation begin to feel an hereditary attachment to Christianity. Every thing hereditary is by them steadfastly cherished. I have often heard the native Christians speak affectionately of the missionaries who first instructed their fathers in the Christian faith.

Again, it is said that the Christian converts are only the humbler classes. "Show us one of the higher class!" I accept that challenge. Let us go through the list of the native ministry, and we shall find that most of the able preachers who have done most to vindicate Christianity have been of the high caste. Yet we should remember that the mass of the



people belong to the humbler castes, and the majority of the Christians *must* be of the lower caste if Christianity be diffused as it ought to be among all castes equally. And the humblest people are after all the most needy, and most appeal to our Christian sympathies. We believe that their souls are as valuable as ours, and we should gladly labor for their salvation.

Then there is a body of men in India who belong to no caste at all. They are regarded by all others as out of caste. They are the aborigines and the Pariahs. They number, according to the census, twenty-three millions of souls; and it may be encouraging to recollect that, while in a large part of India you encounter caste, priestcraft, and bigoted hostility, yet among these you have a clean sur-

face on which to write, — hearts unsullied by guile and superstition, and presenting a *tabula rasa* on which you may inscribe the doctrines of eternal truth. Here then you have a field on which may be won an encouraging success.

Believing in the inviolability of the divine command to "preach the gospel to every creature," you would doubtless persevere even in the absence of present success, trusting in the ultimate fulfilment of the scriptural promises. Yet we cannot but feel our energies stimulated if we see success attending our labors. Now you have in India a sure success before you, which will be certainly augmented in proportion to the labors put forth and to the resources brought into play. — SIR RICHARD TEMPLE, in *Foreign Missionary*.

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## CURRENTS IN ITALY.

BY MRS. OLIVE M. EAGER.

"STRAWS show which way the wind blows;" and perhaps a few disconnected incidents, jotted down from time to time, will give some idea of the direction of religious feeling in Italy to-day.

In a certain quarter of Rome a number of working-people have formed themselves into a society, to which no member is admitted who acknowledges the existence of God, or adheres to any religious faith whatever. My informant attributes the origin of this society to the intense hatred excited by the priests, who have mistreated and deceived these people. What a sad abuse of religious freedom!

In the same section of the city a party of men were seen gathered around a restaurant table, and apparently having fine sport, if laughter and merriment are good indications. The centre of attraction was a little boy, just beginning to talk. His father, to the great amusement of the crowd, was teaching the little fellow a catechism, of which the questions and answers ran thus: "Who made you?" — "Nobody." — "Who made the world?" — "Nobody." — "Where is heaven?" — "Nowhere." — "Where do we go when we die?" — "Nowhere." — "What comes after death?" — "Nothing." Each response of the child was greeted with shouts of applause. Does not every Christian parent's

heart ache at the mere thought of a child being trained from infancy to believe in a world of chance?

A little girl, recently placed out to learn a trade, complained to her mother, "I do not want to stay there: the people say such strange things. They say there is no God, and no heaven, and it makes me feel afraid."

Not long ago Dr. Taylor and Mr. Eager stepped into a little shop in the suburbs to make a purchase. On leaving, Dr. Taylor said to the shopwoman, "The peace of God be with this house." She replied, "Ah! but they say now there is no God!" She was living in the shadow of one of Rome's great churches, yet she had almost come to believe what she had heard around her so often of late.

On the fifth anniversary of Victor Emanuel's death (Jan. 9, 1878), the king and queen paid an early visit to his tomb in the Pantheon. The morning paper, in a notice of the visit, says that Mass was read by a certain ecclesiastic, and velvet cushions were provided for both sovereigns before the high altar. The queen kneeled very devoutly; but the king remained standing during the whole half-hour of the Mass. As the representative head of the Italian Government, he refuses to bow in a Roman-Catholic church, and personally



he is but a type of many prominent leaders in Italy to-day,—a man who has renounced his ancient faith, and yet has accepted nothing in its place.

One hears it echoed on every side that Italy is fast drifting into atheism, and these incidents would seem corroborative evidence. It is *not* fashionable for an Italian to become a Protestant; but it *is* fashionable to declare one's self an infidel. Many, I dare say *all* Roman-Catholic parents who would consider their son disgraced were he to become a Protestant, think professed atheism a matter of small moment.

Evangelical workers must fight bravely *now* before the tide sets too strongly towards atheism and materialism. That religious feeling does exist in many hearts may be concluded from the following incidents:—

Mr. Eager lately visited the widow and daughter of a deceased Protestant. The daughter, a woman of decided character, is not a Catholic, yet not a Protestant either, and never enters a church of any kind. She spends most of her time in keeping her house

in perfect order, and says she rarely leaves home to go anywhere, her house being her chief care. Yet religious feeling was not lacking in her heart; for she brought out a printed collection of family prayers given her some years ago by an evangelical minister. The book was almost worn out by constant perusal; and she was very anxious to procure another copy, saying she had found it such a great comfort in her lonely hours that she had read it over and over again.

In a recent talk in our church, the teacher of our day-school related this bit of experience: "During the week of prayer, Jan. 8-13, observed by the evangelical churches of Rome, he was entering the church one evening, when his attention was arrested by seeing a man and a priest stop in front of the door. They were attracted by the singing; and, as they stood listening intently, the man said, 'This singing pleases me very much.' The priest responded, 'Ah! yes, this is the true way to worship God.'" — *Foreign Mission Journal*.

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## PROSPECTS OF MISSIONS.

BY REV. S. F. SMITH, D.D.

AND, after all these journeys, what are my impressions of the work of missions, and its probable success? Grand, unutterably grand. The prophecies of the Old and New Testaments never loomed up before me with such magnificence and such significance,—like mountain-tops catching the early radiance of the morning, and gradually bathing their whole forms in splendor; like the budding beauty of spring-time, already bursting into the blushing exuberance of summer; like the streams from the hillsides, even now swelling into mighty rivers, and transforming themselves into seas and oceans. I seem to see the work of reducing the whole world to the sway of Christ, no more a thing of anticipation, but of actual fulfilment. I seem to myself to stand on some commanding height, and to discover the triumphal procession of the sacramental host marching with music and banners into the fortress of the conquered earth; and the flag that waves on the battlements is the

flag of the King of kings and Lord of lords. I am sure this world is to be given to Christ for his inheritance, and the uttermost parts of the earth for his possession; and I already hear, from a hundred directions, not merely the tramp of the advancing armies hastening to the victory, but of the soldiers of the mighty Prince returning from the conflict, and mustering for the ceremonies of the day of coronation.

Men do not like to embark in an enterprise which may prove to be a forlorn hope and end in disappointment. The enterprise of missions to the heathen is one enterprise of earth, which is sure not to end in disappointment. It is hazardous to invest money in a venture whose risk may end in loss and bankruptcy. The cause of missions is the one cause of earth which is sure to suffer no loss and to incur no bankruptcy. It will bless nations for this life and the life to come. It will be returned, in reflex benediction, to our

own land, to our churches, our institutions, our households, and our own souls. It will set jewels in the crown of Christ, the Lord of the whole earth, on the day of his final triumph, to shine as the sun in the firmament,

and as the stars for ever and ever. Who would not give to such a cause a grand proportion of his worldly wealth, his service, his life, his interest, his children, himself? — *The Standard.*

### GIVING AND LIVING.

FOREVER the sun is pouring its gold  
On a hundred worlds that beg and borrow ;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow :  
To withhold his largess of precious light  
Is to bury himself in eternal night.  
To give  
Is to live.

The seas lend silvery rays to the land,  
The land its sapphire streams to the ocean ;  
The heart sends blood to the brain of command,  
The brain to the heart its lightning motion ;  
And over and over we yield our breath,  
Till the mirror is dry and images death.  
To live  
Is to give.

The flower shines not for itself at all :  
Its joy is the joy it freely diffuses ;  
Of beauty and balm it is prodigal,  
And it lives in the light it freely loses :  
No choice for the rose but glory or doom,  
To exhale or smother, to wither or bloom,  
To deny  
Is to die.

He is dead whose hand is not open wide  
To help the need of a human brother ;  
He doubles the length of his lifelong ride  
Who gives his fortunate place to another ;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To deny  
Is to die.

*Boston Transcript.*

### MISSIONARY CORRESPONDENCE.

#### BURMAH.

##### Mission to the Burmans.

LETTER FROM REV. W. GEORGE.

ZEEGONG, June 6, 1883.

NEW SCHOOLS. — We have started three new schools, or, to be more precise, we are assisting two that have been started by native Christians, and have started one for girls only at Zeegong. One of these schools is at a growing railroad village, — the next station north of us, named Natalin, distance seven miles. The native Christians started the school, built the house, and carry all responsibility, and we assist them ten rupees a month. The teacher is son of the Zeegong pastor, a smart young man, able to teach English. The other school is purely vernacular at a village four miles south of Zeegong. Here also they built their own house, and hired their teacher, a good Christian man, whom we assist five rupees a month.

THE GIRLS' SCHOOL is a new departure for this place, where we have always taught the sexes to-

gether ; but, after I went to America, they began to teach English in a boys' school, and it is still a school given up principally to the study of English. How long I shall retain it depends on the willingness of the people to pay an English teacher. It is a good school ; but the girls who do not study English do not get a fair show. They want to study in Burmese, reading, writing, sewing, and such things. So we have now two schools in this place, one first-rate school at Gyobingouk, Mrs. Bailey's, one at Palonake, one at Natalin, and one at Karen-gone, making six in all. In these schools Bible truth is taught daily. They are worth more than their cost.

BIBLE CLASSES. — My wife has also a class of grown women studying with her, five now and more to come. I have a class of ten studying the Acts of the Apostles with me. Five of these are new men who wish to enter into the work of the ministry. The others are my former helpers. One of these has not been baptized yet. He was received two weeks ago, and is waiting for water. He was once an

influential Pongyee, but left some years ago. My wife called him as a personal teacher, as he was celebrated for his learning. He began to read our Bible, and to ask questions. He has been arguing on the side of Christianity for some months, and has now identified himself with us. He is a strong man, well educated, a clear thinker, a close reasoner, from whom we hope for much. There are several who will be baptized when there is much water.

A NEW ASSOCIATION has been formed. For years before I went home, our people were dissatisfied with certain things connected with the Pegu association. Apart from this dissatisfaction they considered that the Pegu association did not meet the wants of our churches in Tharrawaddy district. Only a few of our people could ever attend it, and those were the men who were paid by the Union a regular salary. A farmer, mechanic, or merchant could not leave his business and be gone two weeks or more to attend an association; and, if he did, he was well off and a live Christian. The poor, the halting, the women and young people could not, at least did not, go. We therefore decided to form an association of our own to which all our people could go. Our first meeting was March 22, and was a grand success. Over one hundred of our people were present on Sunday. During the other sessions the husband and wife came by turns, one keeping house while the other came to the meeting. Only a few of our people had ever seen so many disciples together; and as one intelligent man said to me, "I read that we had a certain number of disciples in the district, but could not realize how many it meant till I saw them together." This new departure is evidently in the right direction. Already other churches are talking of uniting with us.

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LETTER FROM MISS S. E. HASWELL.

MAULMAIN, June 4, 1883.

ASSOCIATION.—Soon after my last letter to you the Talign and Burmese Association held its first annual meeting. The collections from the three churches were greatly in advance of what was expected at the beginning of the year, and the association felt warranted in undertaking the support of a native evangelist. Ko Klah of K'mah-wet, was chosen, and has done good in going from village to village preaching the gospel. At the quarterly meeting just passed, Ko Klah reported having visited fourteen villages. I am glad to say that the balance in hand from last year's contributions remains intact, the donations for this quarter more than covering expenses.

NATIVE BENEVOLENCE.—With regard to the benevolence of the native Christians in Maulmain the most that any one of the Christians receives

per month is Rs. 80; only one has so much as that; one other has Rs. 70, four or five have Rs. 65, and the others have from Rs. 15 to Rs. 50 per month. We have only twenty-nine male members who are of age, owing to the constant emigration to Rangoon and vicinity, where our Maulmain boys are receiving salaries of from Rs. 100 to Rs. 250 per month. Owing to the much higher salaries obtainable in Rangoon none of our young men remain here, except such as have strong ties to bind them to this place. Of our twenty-nine men one is eighty-eight years of age, and dependent in a great measure upon his children; another is so deeply in debt that he cannot even pay the interest from month to month, and would have to go to jail, but for the help his sons give him. A third has failed in every business matter that he has undertaken for the last three years, and, if he had not had a little sum laid by, would have been beggared. Two others are day laborers, and are often unable to obtain work. So you see we are a "feeble folk" financially; yet this church last year raised over Rs. 1,000 for the Lord's work. We do not reckon in this what has been paid for school-fees, books, medicine, etc. I do not believe there is a church in Burmah which gives any more liberally in proportions to its means. The Christians assure me that they give far more to the Lord than they gave for idolatrous purposes. They give very cheerfully too, seeming to realize that they are in no danger of doing too much for the One who bought them with his blood. They are in no danger either of losing their spiritual life through not giving.

ANOTHER FACT needs to be known, and that is that the young preachers Hysokah, Tokeg'lay, and Zoodin could readily command three times the salary they receive from the mission if they would go into government or mercantile employ. Does not this show "the constraining love of Christ" which you desire to see in the native preachers? Another evidence of that love is found in the fact that our business-men take turns in conducting the afternoon Sunday preaching-service, the old pastor being too feeble to preach twice in one day. The native Christians too are very faithful in speaking to their heathen friends and neighbors and business acquaintances about Christ and the way of salvation. I think there are very few Christians in America as faithful in this respect as are these converts from heathenism.

A NEW STATION.—Immediately after the association I went to Kaw-baing to see about opening a station there, Miss Payne having visited the place, and called our attention to it. It is a large village, numbering over three hundred houses, and having a population of over two thousand. It is a Talign village, and but very few speak any other language than their own. I bought a native house



while there, and left Mounk Koon Tau and his wife there to open a school as soon as a suitable place could be obtained. Dr. Shaw-loo went up there at my request, and with the aid of the Myo-Oke, who was very anxious for a school, obtained the finest site in Kaw-baing. The men of the villages helped to move the house to this spot, where it was rebuilt and enlarged, and a school begun with twelve pupils. The people of Kaw-baing proper are descendants of the old race of pagoda slaves, and are extremely rude and wild compared with other Taligins. When Miss Payne went there the people fled at the sight of a white lady; but when I went there the second time curiosity had quite overcome fear, and the house was thronged morning, noon, and night so long as we remained. There are three men in Kaw-baing and vicinity who seem hopeful, but I scarcely dare regard them as inquirers.

THE TELUGU WORK is even more hopeful than when I last wrote you. We have to-day purchased a house in the Mandalay quarter to be used as a Telugu chapel, the most of the funds being raised here in Maulmain. Six of the sweepers in Mandalay are asking for baptism, and the congregations continue to number from twenty-five to forty-five. The men and women as well as the children are learning to read. At Mopoon the Telugu congregations range from twenty-five to sixty, and three there are asking for baptism.

We are happy over Mr. Kelley's progress in the language. He prays and has preached in Burmese. It is really remarkable. The Christians are becoming much attached to him and his wife.

### Mission to the Ka-Khyens.

LETTER FROM REV. W. H. ROBERTS.

BHAMO, May 29, 1883.

OPENING SERVICES. — Since I wrote you last we have entered our little Ka-Khyen college, and christened the large room Moseley Hall. Sabbath before last we met for the first time for public worship in the new building. Besides our Ka-Khyen children, teacher, and grass-cutter, we had four nicely dressed and intelligent looking Ka-Khyens, — three men and one woman. They were much pleased to see that we had taken interest enough in their welfare to build a schoolhouse for their children. When we bowed for worship the woman, who had never seen the like, exclaimed, "What shall I do? I do not know." The old teacher told her to kneel down. After explanation as best I could the object of our mission I gave them a cup of tea, and invited them to remain over night; but they excused themselves as they were stopping with Burmese friends. They told us that they had heard of us and of our Christ through some Ka-Khyens who had met teacher Maukeh,

and that as soon as they could they had come to learn if what they had heard was true. I most earnestly pray that the Holy Spirit may impress the truths they heard upon their heart, and that the number of such hearers may be multiplied weekly. Thus the truth is being carried into new villages. To us it was very significant that these four should come to meet with us at our first Sabbath service. Last Sabbath we had eight new hearers. Brother Cronkhite spoke to them in the morning, and I had a long talk with them in the evening. I hear through some Ka-Khyens from the south-east mountains that four or five more men have believed on Christ in the village of Monjoke.

A TRIUMPH OF GRACE. — Sabbath morning a Chinese Shan, who had been very ill on brother Freiday's compound, died, and his fellow countrymen would not bury him; so brother Cronkhite wrote me a note asking if my Ka-Khyen men would come and help. I called my old teacher, and stated the case to him, and asked him if he would go and help bury the man. He said he thought that the Chinese Shans should do it; but, if they would not, he would. In the meantime Brother Stevenson of the China Inland Mission had said to Brother Cronkhite, "If the Ka-Khyens bury this man, I shall be greatly encouraged to press on in my work." And I record this act upon the part of the Christian Ka-Khyens a triumph of grace. God is opening up this work in a most wonderful way. Shall we for the want of a few thousand rupees and pluck fail to enter and gather the rich harvest?

### INDIA.

### Mission to the Telugus.

LETTER FROM REV. N. M. WATERBURY.

MADRAS, June 30, 1883.

DURING the quarter I have baptized four persons, a man and his wife, and a woman and her daughter, all from one village about half a mile from the mission house. Another man from the same village has been received for baptism, but is waiting a little for the violent opposition of his mother to abate.

In April I secured a new and more advantageous location for the school in Konditope; and I have just secured a very nice site for the school in Perambore, instead of renting an expensive house at an inconvenient distance from the village. One decided sign of progress in Madras is a new spirit of courage and of hope among the "little flock" of Telugu Christians there. As Paul wrote to Philippi, "In nothing affrighted by your adversaries: which is for them an evident token of perdition, but of your salvation and that from God." A few days ago some of them were stoned

in one of the villages, and recently the Bible-teacher in the schools was pelted with lumps of mud; but this is only an evidence to us that the adversary thinks we are doing something that it is worth while to oppose.

All the schools have been closed for a month, or only half open, and I have been in Yercand two months; but at the beginning of July I hope to see all the work going forward with new hope and enthusiasm. I have done far more work on the hills than I could do in Madras, and I am stronger for the work before me in the coming year. I have just read the easiest one of the Telugu books, and I hope to read another one soon. I have made a small beginning in Tamil; and I trust that the opportunity will be given me of going on with both languages. I do not wish to do Tamil work, but to be able to help Tamil people whom I see every day.

### CHINA.

#### LETTER FROM REV. H. JENKINS.

A VISIT TO DÔNG-DZAH. — We set out early this morning, meeting but few burden-bearers coming into the city, and scarcely an idle man by the way; but the fields were full of life. Men were to be seen everywhere gathering the bean-crop, and the women and children were busy about the farm and village yards thrashing and winnowing the loads of beans already brought in. Arriving at Dông-dzah we were first hailed by an old woman whose acquaintance I made years ago. She always gave me a cheerful greeting, but never could be persuaded to accept of the Christian religion. It was ever the same old plea, "We must care for the body." Going directly to Dông Ah-laen's house we found him engaged with a few pupils in the Dông-zin (the room before the shrine) midst a jam of baskets, jars, farming and thrashing instruments. He was looking feeble, yet gave us a warm welcome. His wife immediately came in, followed by the four sons and the eldest son's young wife. The group seemed to invite exhortation, and I tried to urge the parents to a return to God, both for their own sakes, and for the future good of their children. The father and mother listened with unusual interest. The latter was apparently quite moved. The oldest son, too, was noticeably attentive. Is it possible the Spirit is hovering about that household?

A SORROWFUL FAMILY. — At Dông Ah-laen's we learned of the suicide by hanging, only four days before, of Dông Ah-o's second son, and one of the younger children guided us through the back-yard to Dông Ah-o's house. Upon entering the family dining room I recognized the mother and an elder son's wife; but when Ah-o came in I was at a loss to recognize the strong, hale man of years

gone by. Opium and affliction had told heavily upon him; and, though but fifty, he had the bearing of a man of seventy years. His first words of greeting were, "God is punishing me!" Fresh from the burial of the son the whole household gathered before me as if craving sympathy, especially the sorrowing mother, coming close up to listen, a thing she never did in prosperous days before persecutions arose; and I seemed helped to appeal to them all, especially to the father, to lay to heart the plain call of God in the sad death of his son, to deep contrition for past sins in the rejection of Christ before his enemies, and for the continuously ungodly life they have led since in the total disregard of the Sabbath, and in resuming idolatrous practices. Closing my exhortation I asked permission to offer prayer, which was readily granted, and the whole company listened reverently. Perhaps our visit to Dông-dzah at this time was providential.

A REMINDER. — Bidding good-by to the two Dông families we went on westward a short distance, and, ascending a slight elevation, stood on the grounds occupied before the rebellion by the home of the old man Dông (the uncle of the two Dôngs above mentioned), the first Christian convert from Kingwa. He was baptized into the Ningpo church, and just under the brow of the hill was his grave. Near by in a little hollow was the home of an old woman, one of four, the last I baptized in connection with the Dông-dzah church not long before it disbanded. The old lady received us kindly in a miserably cluttered hovel. She doubtless remembers but little of the doctrine she now fifteen years gone by professed to believe; for her former teachers long since threw up their call to the ministry, and her former Christian neighbors have relapsed into idolatry. Still the glorious old truths do cling to hearts and hands otherwise engaged; and not one of all the backslidden, nor yet of the casual listeners from among the heathen, pronounce them any thing but good. The old creature remembered the Sabbath, but not to keep it, for she had lost the Christian reckoning, but to refer to it as a day for the gathering of the disciples, saying, "There are no worship days now!"

A DESERTED CHURCH. — Leaving the squalid hut a few steps brought us to the house formerly occupied by Dông Pah Isaïs's, thence to the rooms once known as "the Dông-dzah chapel." Deserted it is. Shall songs of praise and prayer to the *living God* go up from that memorable spot again? Many the time I met with the disciples there to worship, and break bread. The little group seemed devout; but how soon the threats of men, encouraged by crafty magistrates, drove the feeble band to their homes, and shut up many of them to vile practices, and all of them to old heathenish ways! But threats, persecutions never got farther, and



long years of commingling with idolatry have not smothered religious conviction, nor beclouded Christian truth. For wise purposes Satan is permitted to hold sway at Đông-dzah; but ere long light with increased brightness will dawn upon that village, and God's people will come forth to a lasting and glorious victory.

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### HUNGARY.

#### REPORTS FROM THE MISSION.

PERSECUTIONS. — The past year shows many persecutions and sufferings. More than fifteen brethren and sisters have been transported in a cart to the dirtiest prisons, where they have been locked up several nights and days without any food. Some of them they carried about twenty-five miles away, and fettered them with chains, so that they generally came home sick, and with sore, bloated feet; and in some cases they have been imprisoned again. Several members were seriously injured by

stones thrown at a baptism at Derecske. A little later one of our opposers beat one sister's brains out with an iron pitch-fork. Two policemen took away with force the child of a family belonging to the church to take it to the priest for christening, and the parents had to pay ten shillings for punishment. In the same place another parent was forced to send his child to the priest. The doors and windows of some members were broken at Promonton; and several times their houses were nearly demolished, and made uninhabitable. It is hard to say how anxious our members have been when surrounded by hundreds of people and stoned, and their rescue has sometimes been very marvellous. At Gyonta a wild, vulgar mass of the people made an attack on the house where the congregation was assembled, and burned the stable. The cattle were saved with great trouble. The disciples have also been pressed with heavy, high church taxes, and, if they could not pay, their goods have been pawned.

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### GLEANINGS FROM LETTERS.

WANTED, MEN. — I earnestly plead for at least four men for Burmah this year. A Burman missionary for Henthada, a Kyen missionary for Prome, and a Burman missionary and a Kyen missionary for Sandoway. Twenty men for Burmah this year would be none too many to ask for. — MRS. C. B. THOMAS, *Henthada*, June 16, 1883.

BASSEIN. — Our newly ordained pastor of the town church has gone to work most earnestly. He has instituted an inquiry meeting after the Sunday-morning service, and has already baptized four this term. He makes full use of his English education in availing himself of the English helps to Bible study, and is already an excellent Bible scholar. Our school numbers two hundred and eighty present. Miss Higby, too, has a large school, one hundred and twenty, and more coming in. — REV. C. A. NICHOLS, June 8, 1883.

THE TEACHER in Gyobingouk is the same one that Mrs. Bailey had. Indeed she took him when a boy, and he showed much of her spirit. He is a noble Christian man, and wields a grand influence in the school and in the church. He has about forty pupils in the day school, and nearly all attend Sunday

school. A number of his boys have left his school firm Christians. We are meeting with much to encourage; and I trust the friends at home will pray that God will bless this mission, and give us abundantly of both spiritual and physical strength so that we may do this work. — MRS. W. GEORGE, *Zegong*, June 7, 1883.

RANGOON COLLEGE. — The college is looking up very much from last term. There are in attendance nearly twice as many of those who are advanced enough to be in the regular course, and of this number the Karens have exactly doubled. The primary department has also increased, though not in so marked a degree; so we have occasion to thank God, and take courage. — REV. B. P. CROSS, June 6, 1883.

RANGOON THEOLOGICAL SEMINARY. — Our seminary has opened this year with a larger attendance than ever before since my return in 1876. Our chapel and schoolroom has desks for only sixty-four, but *sixty-five* have been admitted; and a pleasing feature is the fact that the different stations are so evenly represented. This shows that the seminary is doing a work for every part of the wide



field. The different sections are represented as follows: Rangoon, Sgau Karen, 5; Pwo Karen, 2; Bassein, Sgau Karen, 13; Pwo Karen, 6; Henthada, 7; Shwaygyeen, 7;

Toungoo, Paku Karen, 4; Bghai Karen, 8; Maulmain, 3; Tavoy, 8; Zimmai, Siam, 2; total, 65.—REV. D. A. W. SMITH, D.D., June 11, 1883.

## MISSIONARY OUTLOOK.

THE CHINA INLAND MISSION is doing a grand work in increasing the number of missionary stations in the interior of China. This mission has been rather aptly termed "a gypsy mission." They are here to-day, there to-morrow, and elsewhere next day; but there is a good deal that is apostolic about that. Like their missionary brethren of other societies they doubtless make mistakes; but they are forgotten in the joy that within six years they have established permanent stations in nine different provinces, in which they were the first to enter, and prove that missionaries, and married missionaries at that, may go there and live. There has not been time for fruit in a soil which is all virgin. To object that they have not had conversions is to object that there must be ploughing and sowing and watering in all new soil before the precious harvest. — *The National Baptist*.

PAGAN LITERATURE.—In Lucknow and Cawnpore there are said to be forty-five publishing houses engaged in printing and circulating infidel and pagan books. One publisher received from a rich Mohammedan four thousand dollars to assist in printing Mohammedan books. A million Hindu tracts were issued at the expense of one Hindu prince. One hundred and three newspapers, mostly weekly, advocate and support Paganism and Hinduism, and assail Christianity in India. — *Gospel in all Lands*.

HINDUISM AS IT IS.—There is a very large number of educated natives nowadays who profess to be superior to the superstitions of their fellow-countrymen, and who resent being called idolaters or heathen; yet these men join, at least the majority of them do, in the essentially idolatrous rites of Hinduism, while professing before Europeans to be too enlightened to do so. Again, it is fitting at the present time that the real nature

of the Hindu religion, as it exists, should be brought forward, and have a strong light thrown on it. Some of our eminent Sanscrit scholars, such as Max Müller, look at Hinduism from a purely literary point of view. The most ancient and valuable Sanscrit writings are the Vedas, and the great epic poems; and the former of these especially show a very simple, and it may be pure, form of primitive religion. With these writings in their minds, the literary men I refer to are apt to speak more highly of Hinduism than it deserves; for the modern Hindu religion has little or nothing in common with that of the Vedas, and not much, on the whole, in common with the great epic poems. The Hindu religion as it exists now is practically based on later writings of a very different type,—the Puranas and Tantras; and Mr. Hastie challenges any Sanscrit scholar to deny that these, the Tantras especially, are full of villainess and obscenity. In the text-books of modern Hinduism you can doubtless find passages inculcating pure morality: but many of the actions attributed to their deities are opposed to morality; and some of these very actions are seized upon by large bodies of the worshippers as special subjects for contemplation and imitation. Some Brahmans of the present day may have high ideas of the Deity; but the popular religion has little in it that can touch the heart, and teaches that every thing can be done by ritual, pilgrimages, etc. — *Church of Scotland Record*.

HINDU BELIEFS.—The average middle-class Hindu might be brought by one part or another of his every-day religious practice within any or many of these classes; namely, —

1. The worship of mere stocks and stones and of local configurations, which are unusual or grotesque in size, shape, or position.

2. The worship of things inanimate which are gifted with mysterious motion.

3. The worship of animals which are feared.  
 4. The worship of visible things, animate or inanimate, which are directly or indirectly useful and profitable, or which possess any incomprehensible function or property.

5. The worship of a *Deo*, or spirit, a thing without form and void, — the vague impersonation of the uncanny sensation that comes over one at certain places.

6. The worship at shrines of dead relatives, and other deceased persons known in their lifetime to the worshipper.

7. The worship at shrines of persons who had a great reputation during life, or who died in some strange or notorious way.

8. The worship in temples of the persons belonging to the foregoing class as demigods or subordinate deities.

9. The worship of manifold incarnations of the elder deities, and of their symbols.

10. The worship of departmental deities.

11. The worship of the supreme gods of Hinduism, and of their ancient incarnations and personifications as handed down by the Brahmanic Scriptures.

It may be said of all except the latest classes in the series that these ideas are not so much the offspring of Brahmanism as its children by adoption. They have not sprung out of any authoritative teaching or revelation which would control and guide their development, nor are they the decaying survivals either of a higher faith or a lower superstition. They are living and fertile conceptions of a species constantly germinating and throwing up new shoots in the present age and country where they are found. — SIR ALFRED LYALL: *Asiatic Studies*.

CASTE IN INDIA is an arbitrary distinction not founded on personal ability or merit, but is an inheritance of the son from the father. My observation satisfied me that the lower castes were not naturally inferior to the higher castes, and in some cases I could not see that their acquirements were less. I have seen low-caste students side by side with high-caste, and the former leading. They are not inferior in personal appearance or manhood. The lower castes, the moment they are disenthralled by conversion from the incubus of their caste, are likely to feel and assert their manhood, and actually do it. When challenged as a Mehter or Chumar they respond

that they are Christians, thus repudiating caste altogether. — REV. J. M. REID, D.D., in the *Methodist Manual*.

ZENANAS. — On leaving America I supposed I should never see a Hindu woman; but I was surprised beyond description on arriving in Madras, and travelling for hundreds of miles among the Telugus, to see women in the streets' bazaars. Now, the zenanas are principally kept by Mohammedans (and then they ought to be called harems), and by Hindus of the Rajah caste. In Ongole are about a hundred and fifty zenanas; of these only ten are Hindu zenanas, the rest are Mohammedan. Of course this is not the proportion in many other places. But there are thousands of women not living in zenanas where there is one living in a zenana. — REV. G. N. THOMSEN, in *The Journal and Messenger*.

BULGARIA is bounded east by the Black Sea and west by Servia, and extends from the Balkans on the south to the Danube on the north. It is about three hundred miles long by about eighty broad, and has a population of about one million five hundred thousand. Sixty-five per cent of the people are Bulgarians, twenty-five per cent Turks, and the remaining ten per cent miscellaneous. The Bulgarians are almost without exception of the Greek Church, — a form of Christianity in general corrupt and debasing, but here at its very worst. No one could pass through the length of the very best part of this land as I did without being impressed with its great need of a high intelligence and a pure and elevating gospel. — REV. J. M. REID, D.D., in the *Methodist Manual*.

A GOOD INVESTMENT. — No work, no money, is more productive than work done, than money spent for God. Some years ago I visited Jamaica, and had occasion to examine the work done there during the preceding thirty years. Fifty missionaries had been sent out in that time, of whom thirty then remained. In these thirty years our society had spent in sending out and supporting missionaries one hundred thousand pounds with what result? We found at ninety stations property in chapels, schools, and ministers' houses, which had cost a hundred and forty

thousand pounds, being forty thousand pounds more than all the money we had spent there from the beginning of our mission. The money value of what we found was nearly one-half more than all we had given. We found, moreover, a population not of slaves,

but of freemen, of whom thirty thousand were members of our churches, while twenty thousand had already gone home to God. The material results therefore more than repaid all we had spent, and God gave us souls beside. — REV. DR. ANGUS.

## OTHER SOCIETIES.

**SOUTHERN BAPTIST.** — Rev. Nicholas Papengouth, a son of Count Papengouth, the earnest evangelical laborer in Naples, Italy, has applied for appointment as a missionary of the Board, and has been appointed to labor in connection with the other missionaries in Italy. — The \$100,000 asked for by the Board for its work the current year has been apportioned among the different States on the home field according to their strength in the denomination, and the prospects are favorable for raising the full amount. The General Association of Virginia has re-apportioned the sum assigned to that State among the various associations. — Seven have been recently baptized in Tungchow, China, and the prospects of the China work is generally encouraging. — Two have been added to the church in Bahia, Brazil. — Two ladies have recently been appointed to the China mission, and will sail in about a month for their fields of labor.

**AMERICAN BOARD.** — The students in the Theological School at Kioto, Japan, are increasing so fast that it has become necessary to erect a new building for their accommodation. — The "Story of the 'Morning Star,'" the missionary vessel of the Board among the Pacific islands, excited much interest when first published. It has now been reissued with a sequel, bringing it down to the present time, making a book of 88 pages, which can be procured from C. N. Chapin, 1 Somerset Street, Boston, Mass., at 10 cents a copy, or five copies for 30 cents. — Secretary Alden and Mr. Torrey of the deputation to the Turkish missions have returned, and the result of the conference at Constantinople is published. — Adana, Turkey, is so much changed by the recent great revival there that it would hardly be recognized. It was expected that one hundred would be received into the church at the June communion. During the last six months the sales of Scriptures are three times what they have ever been before, and many in the Armenian Church are awakened to new spiritual life.

**PRESBYTERIAN.** — *North.* — The interest of the work in Hamadan, Persia, is constantly increasing. Fourteen applied for admission to the church in April, and seven were received. — A native member of the church in Beirut recently contributed one hundred dollars to the funds of the Board. — *United.* — This church has missions in Egypt and India. The following are the statistics for the present year: stations and out-stations, 88; male missionaries, 17; female missionaries, 30; ordained native preachers, 11; licentiates, 8; teachers and helpers, 192; churches, 22; members, 1,902; increase, 482.

**METHODIST EPISCOPAL.** — The church in Yokohama, Japan, has voluntarily assumed the entire support of its pastor. — A ragged school conducted by the missionaries in Buenos Ayres has received a grant of eighty dollars per month from the government. — The mission work in India takes in the entire extent of the country from the Himalayas to Cape Cormorin, and from Calcutta to Bombay. — The North-India Conference will soon have a large majority of native members.

**CHURCH MISSIONARY SOCIETY.** — The Fuh-Kien mission, China, has now 7 English missionaries, 119 stations and out-stations, 4 ordained native preachers, 102 native catechists, and 1,334 communicants. Steps have been taken toward the complete organization of the church. — It is hoped that the efforts to check the mission work in Persia have passed by, and the prospects of the mission are brightening. Inquiry on the subject of Christianity is active. — The latest advices from the Uganda mission were favorable. The missionaries were well, and visitors and inquirers numerous. One priest has cast off his charms and ornaments, and avowed himself a believer in Christ. No tidings have been received since the death of King Mtesa. — From New Zealand there are reported 92 churches, 29 native clergy, 266 native catechists, and 31,865 Christians. — Rev. W. A. Poole, late master of the Noble High School, Masulipatam, India, has been appointed Bishop of Japan. He is said to be thoroughly evangelical.



THE LIVINGSTONE INLAND MISSION has stations on the south of the Congo planted at intervals of thirty or forty miles, and extending over about one hundred and ten miles of a route traversed by no Europeans except themselves. The missionaries have dwelt peacefully among the peo-

ple for five years without a single hostile collision. They have learned the language, and are training some of the lads for teachers, being fully supplied with native produce by the people, who also willingly act as carriers for them over the whole line.

## CONDENSED MISSIONARY NEWS.

EUROPE. — *Germany*. — By direction of the emperor the four hundredth anniversary of the birth of Martin Luther will be observed in all the Protestant schools. — *Italy*. — The Free Church has now 10 ordained ministers, 16 evangelists, 43 elders, 79 deacons, 17 deaconesses, 2 colporters, 32 churches, 60 out-stations, and 1,666 communicants. There are 60 teachers and 672 scholars in the Sunday schools. — *Bulgaria*. — Fourteen have been added to the Baptist Church in Rustchuk, Bulgaria, 10 Bulgarians, 2 Jews, and 2 Germans.

INDIA. — It is proposed to build a memorial church, probably to be located at Madura, in honor of Bartholomew Ziegenbalg, the first Protestant missionary to India. He reached Tanquebar in 1706, and completed the translation of the New Testament into Tamil in 1711. In 1714 he had gained three hundred converts, and he died Feb. 23, 1719, at the age of thirty-six. — After many years of faithful gospel labor in North India there are evidences that a glorious harvest of souls is at hand. Numerous conversions of caste people are reported, and all classes seem to be greatly stirred in relation to the labors of the missionaries.

CHINA. — The missionaries are very generally agreed that the opium trade forced upon China by the government of Great Britain is the greatest obstacle to the spread of Christianity. A Chinese writer says, "These mission schools and hospitals are not really established with a good intention. Why do they not put an end to the sale of opium? Would not this be better than ten thousand hospitals and ten thousand churches?"

JAPAN. — The special religious interest in Japan which has been before noted still continues, and with increasing power. The movement is entirely spontaneous and spiritual in its character. The special meetings which are held are usually occupied

largely by prayer, and many converts are reported. The revival first began among the foreign seamen at Yokohama, and then spread to the native churches of Yokohama, Tokio, and other cities. — The Reformed Buddhists of Japan propose to levy a tax of 2,000,000 *yen* on the temples of their order for missionary purposes. — There are so many physicians in Japan practising according to European systems, that medical missionaries are not needed in that country. 467 hospitals, public and private, have been opened in different parts of the empire.

AFRICA. — *Northern*. — Rev. A. S. Lamb of Glasgow has gone to Algeria to assist in mission work among the Kabyles. — *Central*. — King Mtesa of Uganta, the most powerful monarch of Central Africa, is dead. He sometimes favored the work of the Protestant missionaries, and sometimes he did not. The disposition of his successor will have a great influence upon missions in Central Africa. The Roman-Catholic priests have left Uganda. They heard of a plot which had been formed against their lives, and fled. A few years ago the Protestant missionaries were informed of a similar plot, but staid, and they still live. — *South*. — Five out of the eight stations of the French Basuto mission have been destroyed in the civil wars among the tribes, and the country is laid waste.

SOUTH AMERICA. — A Roman-Catholic mob in Santiago, Chili, broke up a Protestant meeting in a private house on the 9th of April, and destroyed the furniture; but the act has been generally condemned by the public press, and will probably result more to the disadvantage of the Romanists than the Protestants. Many signs in Chili indicate that the Roman Church is losing its power over the people.

## DONATIONS RECEIVED IN JULY, 1883.

### MAINE, \$25.25.

Damariscotta, ch., 16 25; So. Robinson, ch., 2; Perry, ch., 2; Limerick, ch., per Rev. W. S. McKenzie, 5;  
From April 1, 1883, to Aug. 1, 1883, \$171.70.

\$25 25

### NEW HAMPSHIRE, \$45.19.

Great Falls, ch., 19.81; Dover, Franklin-st. ch., per Rev. W. S. McKenzie, 15.38; Concord, Pleasant-st. ch., Bro. Pitman, 10;  
From April 1, 1883, to Aug. 1, 1883, \$253.93.

45 19

## VERMONT, \$75.82.

West Haven, ch., 13; So. Windham, ch., 5; So. Londonderry, ch., 18.82; St. Johnsbury, ch., per Rev. W. S. McKenzie, 4; Fair Haven, ch., 37; From April 1, 1883, to Aug. 1, 1883, \$139.84.

## MASSACHUSETTS, \$624.50.

Stoneham, ch., 8; Winthrop, ch., 2.20; Waltham, 1st ch., 42; Foxboro, ch., 35; Cambridge, a friend for the Japan mission, 3; Brookline, ch., R. G. F. Candage, tr., 131.46; Boston, Fourth ch., D. D. Alexander, tr., 5; Fayville, ch., 16.28; Norwood, ch., 6.97; Plymouth, Miss Abigail B. Judson (of wh. 100 is for Telugu mission and 100 for Japan mission), 200; Manchester, ch., 11; Somerville, 1st ch., for mission work, care Rev. J. N. Cushing, 15; Newton Centre, ch., 102.59; Springfield, State-st. Bible school, 20; Brockton, ch., per Rev. W. S. McKenzie, 26; 624 50  
From April 1, 1883, to Aug. 1, 1883, \$2329.81.

## RHODE ISLAND, \$56.00.

Providence, Jefferson-st. S. S., 6; Fourth ch., 50; 56 00  
From April 1, 1883, to Aug. 1, 1883, \$521.27.

## CONNECTICUT, \$115.00.

Stonington, O. B. Grant, tow. sup. 2 Karen prs., 100; Norwich, ch., 15; 115 00  
From April 1, 1883, to Aug. 1, 1883, \$671.71.

## NEW YORK, \$770.58.

Whitesboro, ch., Wm. Hovey, 10.50; Deposit, Rev. J. L. Smith and wife, 10; Dutchess Asso., Beekman, ch., 15.12; Sand Lake, S. S., Mrs. Fred Hack's class, for mission work, care Rev. P. H. Moore, 4; Penfield, S. S., tow. sup. school at Perambore, Madras, care Mrs. N. M. Waterbury, 7; Tioga Centre, S. S., tow. sup. Za Be Pau, care Rev. H. Morrow, 10; Hoosick Falls, ch., 30.75; Buffalo, cash, 10; a friend, tow. sup. Shan Biblewoman, care Mrs. J. B. Kelley, 65; Hancock, ch., per Rev. R. M. Luther, 1.46; 163 83  
Coll. per Rev. A. H. Burlingham, Dist. Sec., So. New York Asso., New York, Carmel, ch., 6.08; Dutchess Asso., Pawling, Central ch., 37.90; 43 98  
Coll. per Rev. G. H. Brigham, Dist. Sec., Allegany Asso., Belfast, L. Hull and wife, 15; Belmont, ch., 5; Cuba, S. S., for Telugu Bible work, 8.18; Richburg, ch., 41; Rushford, ch., 5.25; Whitesville, ch., 10; 84 43  
Chautauqua Asso., Stockton, ch., S. S., 6 82  
Chemung River Asso., Hornellesville, ch., 31.03; Waverly, ch., 14.42; 45 45  
Chenango Asso., Oxford and Greene, ch., 12 00  
Cortland Asso., Freetown, ch., 6 13  
Genesee Asso., Bethany, ch., 7.15; Darien, ch., 15.25; Elba, ch., 12.50; Hermitage, ch., 10.10; Middlebury, ch., 8; Perry, 1st ch., 74.09; Pavilion, ch., 17.50; Pike, ch., 5.77; Warsaw, ch., 5; 155 36  
Oneida Asso., Utica, Tabernacle ch., 130 00  
Onondaga Asso., Fabius, ch., 8 25  
Orleans Asso., Alabama, ch., 15; East Carlton, ch., 6; Gaines & Murray, ch., 11.54; Medina, S. S., 18.54; Yates ch., 3.50; 54 58  
Saratoga Asso., South Glens Falls, ch., 10 25  
St. Lawrence, Gouverneur, ch., 37 00  
Steuben Asso., Reading, ch., 7 00  
Washington Union Asso., Kingsbury, ch., 5 50  
From April 1, 1883, to Aug. 1, 1883, \$3,409.68.

## NEW JERSEY, \$378.58.

Bridgeton, S. S., tow. sup. A Chinaa Veersawmy, care Rev. J. F. Burditt, 14 59  
Coll. per Rev. A. H. Burlingham, Dist. Sec., East N. J. Asso., Red Bank, ch., 32.82; do., S. S., 5.09; Stelton, Piscataway, ch., 135; Perth Amboy, S. S., 8; 180 91  
North N. J. Asso., Paterson, 1st ch., S. S., miss. soc., for sup. nat. pr., care Dr. Clough, 50; West Hoboken, S. S., Youths' Mission Soc., for sup. nat. pr., Tha Aye, at Bassein, 30; Morristown, T. B. Nutting, 25; 105 00

Coll. per Rev. R. M. Luther, Dist. Sec., Trenton Asso., Naversink, ch., 18; Montana, ch., 5; 23 00  
West Jersey Asso., Woodbury, ch., 13.50; Millville, ch., 33.26; Bridgeton, Berean, S. S., 8.32; 55 08  
From April 1, 1883, to Aug. 1, 1883, \$1,016.23.

## PENNSYLVANIA, \$418.02.

Coll. per Rev. R. M. Luther, Dist. Sec., Bradford Asso., Albany, ch., 271 00  
Beaver Asso., Amana, ch., 1 75  
Central Union Asso., Phoenixville, ch., 23.10; Pughtown, ch., 8; 31 10  
North Philadelphia Asso., South Broad-st. ch., 70 78  
Philadelphia Asso., Rev. W. H. Robinson, for Rev. J. A. Friday's use at discretion, 10; Philadelphia, 3d ch., 9.50; Tabernacle ch., add'l, 118.77; do., S. S., for nat. pr., at Henthada, 50; 188 27  
Reading Asso., Oret, Lancaster ch., 7 36  
Pittsburg Asso., Allegany, Sandusky-st. ch., 57 25  
Monongahela Asso., Mt. Pleasant ch., 58 75  
From April 1, 1883, to Aug. 1, 1883, \$3,281.75.

## DELAWARE, \$5.50.

Coll. per Rev. R. M. Luther, Dist. Sec., Wyoming, ch., 5 50  
From April 1, 1883, to Aug. 1, 1883, \$8.50.

## DISTRICT OF COLUMBIA, \$135.67.

Washington, Calvary ch., 50; E-street S. S., 45; 95 00  
Coll. per Rev. R. M. Luther, Dist. Sec., Washington, E-street ch., 40 67  
From April 1, 1883, to Aug. 1, 1883, \$161.67.

## OHIO, \$372.12.

Parisville, ch., per Rev. R. M. Luther, 7 00  
Coll. per Rev. Thomas Allen, Dist. Sec., Auglaize Asso., Harrison, ch., 10 75  
Clinton Asso., Todd's Fork, ch., 17.13; Xenia, ch., 107 13  
Dayton Asso., Dayton, 1st ch., S. S. (of wh. 75 is for sup. Shwayto, nat. pr., care Mrs. C. B. Thomas, and 50 for sup. nat. pr., care Dr. Ashmore), 125; Lauen-ave. ch., J. H. Stevens, 30; 155 00  
Huron Asso., New London, ch., Cyrus Lurney, 5; Sandusky, Wayne-st. ch., 6.99; 11 99  
Mt. Vernon Asso., Martinsburg, ch., 5.25; Mt. Vernon, ch., Mrs. R. W. Young, for education of Koo-mai, lad in Rev. E. B. Cross's school, 25; 30 25  
Wills Creek Asso., Salem, ch., G. W. Winniker, for sup. Requa, nat. pr., care Rev. A. Buniker, 50 00  
From April 1, 1883, to Aug. 1, 1883, \$3,061.52.

## INDIANA, \$56.89.

Coll. per Rev. S. M. Stimson, Dist. Sec., Salamonie River Asso., Muncie, ch., 32.66; do., S. S., 4.34; 37 00  
Brownstown Asso., Uniontown, ch., 2 25  
Coffee Creek Asso., Coffee Creek, ch., 75  
Judson Asso., Middlefork, ch., 9 00  
North-East Indiana Asso., Lima, Miss Edgecome, 5 00  
Tippecanoe Asso., Waynestown, S. S., 2 89  
From April 1, 1883, to Aug. 1, 1883, \$165.48.

## ILLINOIS, \$179.65.

Griggsville, Mrs. Mary M. Fielding, 18; Miss Fanny Fielding, 2; for Bghai Karen Scriptures, care Miss H. N. Eastman, Toungeo, 20; Shelbyville, ch., per Rev. C. F. Tolman, 18.85; 38 85  
Coll. per Rev. S. M. Stimson, Dist. Sec., Apple Creek Asso., New Hope, S. S., 1 20  
Quincy Asso., Camp Point, ch., 3 09  
Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora, Asso., Downer's Grove, ch., 6.75; Shabonna, ch., 10 00  
10; 16 75  
Bloomington Asso., Pekin, ch., 2 00  
Chicago Asso., Chicago, 2d ch., Hope Mission, S. S. class 12, 6.02; Chicago, N. Ashland ave. (of wh. 3.13 is fr. S. S.), 15.73; Waukegan, S. S., for sup. stu. in Ongole, 3.85; 25 60

Dixon Asso., Mt. Carroll, S. S.,  
Ottawa Asso., Ottawa, ch., 24.75; Paw Paw, ch.,  
1.25; Utica, C. Harris, 15; a friend, 2.50;  
Peoria Asso., Alpha, ch., 6; Monmouth, S. S., 2.50;  
Peoria, S. S., 8;  
Rock Island Asso., Orion, Mrs. E. S. Washburn,  
Rock River Asso., Rockton, ch.,  
Salem Asso., Roseville, S. S., bal.,  
From April 1, 1883, to Aug. 1, 1883, \$1,301.08.

## IOWA, \$67.23.

Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Val-  
ley Asso., New Hartford, ch., 19.65; Waterloo,  
S. S., tow. sup. stu. in Ongole nor. school, care  
Rev. W. R. Manley, 6.25;  
Council Bluffs Asso., Anita, R. Davis,  
Iowa Valley Asso., Marshalltown, S. S.,  
Linn Asso., Centre Junction, R. P. Slocum, for sup.  
nat. pr. at Ongole, care Rev. W. R. Manley,  
6.25; Parker's Grove, ch., 5.08;  
Sioux Valley Asso., Akron, ch., .50; Sibley, ch., 2;  
Turkey River Asso., Ward's Corners, ch.,  
Upper Des Moines Asso., Fort Dodge, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$311.19.

## MICHIGAN, \$197.47.

Rives, ch.,  
Coll. per Rev. S. M. Stimson, Dist. Sec., Hillsdale  
Asso., Litchfield, ch.,  
Lenewee Asso., per tr.,  
Michigan Asso., Rochester, ch.,  
Shiawassa Asso., Owassa, S. S.,  
St. Joseph River Asso., Cassopolis, ch., 5.50; coll.  
at asso., 6.71;  
St. Joseph Asso., Newburg, ch., 2.80; Centreville,  
S. S., 3.27; Three Rivers, Woman's circle, 4;  
Whitepigeon, Miss Amelia Winehart, 7;  
Washtenau Asso., Dexter, S. S.,  
Wayne Asso., Kingsbury, ch., 3.50; Novi, ch.,  
7.90; Salem, ch., 12; Walled Lake, S. S., 2;  
Kalamazoo Asso., Schoolcraft, ch., 7; Marshall,  
ch., 24;  
Saginaw Valley Asso., Bay City, 1st ch., 26.59;  
Saginaw City, S. S., 11.26; South Bay City,  
S. S., 9.48;  
Washtunau Asso., Manchester, ch.,  
Grand River Asso., Greenville, ch.,  
Huron Asso., Bad Axe, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$478.76.

## MINNESOTA, \$478.76.

Coll. per Rev. C. F. Tolman, Dist. Sec., Minnesota  
Asso., Brooklyn, Centre ch., 13; Minneapolis,  
1st ch., tow. sup. Rungiah, 43.75; Olivet ch.,  
19; St. Paul, ch., 35;  
Northern Asso., Ben Wade, ch., 3.50; Moorhead,  
ch., 8.73; Parker's Prairie, ch., Bro. W. C. Wood-  
ruff, 1.50;  
Valley Asso., Winnebago City, ch.,  
Western Asso., coll. at do.,  
Scandinavian Conference, Lincoln, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$390.37.

## WISCONSIN, \$29.46.

Coll. per Rev. C. F. Tolman, Dist. Sec., Janesville  
Asso., Beloit, ch.,  
Lake Shore Asso., Raymond, Danish ch., for sup.  
nat. pr. care, Rev. A. A. Newhall,  
St. Croix Valley Asso., Hudson, S. S., 7.78; River  
Falls, ch., 5; Rushford, S. S., 2.68;  
From April 1, 1883, to Aug. 1, 1883, \$575.43.

## KANSAS, \$45.01.

Mound Valley, S. S.,  
Coll. per Rev. C. F. Tolman, Dist. Sec., Missouri  
River Asso., Kennekuk, ch., 3.91; Leavenworth,  
ch., 17.25;  
Smoky Hill Asso., Salina, ch., 14.65; Second ch.,  
S. S., for African mission, 2;  
Solomon Valley Asso., Scottsville, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$110.43.

\$5 30

43 50

16 50

10 00

9 86

7 00

## NEBRASKA, \$16.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Lincoln,  
ch., in pt.,  
Omaha Asso., Omaha, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$101.73.

\$12 50

3 50

## DAKOTA, \$35.10.

Coll. per Rev. C. F. Tolman, Dist. Sec., Fargo  
ch., 17; Glenwood, ch., for sup. of Rev. C. H. D.  
Fisher, 1.60; Jamestown, ch., 3.50; Page, Mrs.  
Parsons, 1; Vermillion and Butler, ch., for stu. in  
Ongole nor. school, 10; Wahpetown, Rev. E. E.  
Lyson, 2;  
From April 1, 1883, to Aug. 1, 1883, \$73.27.

35 10

## COLORADO, \$32.45.

Coll. per Rev. C. F. Tolman, Dist. Sec., Greeley,  
ch., for sup. of K. Vencutiah, Ongole, 30; Lead-  
ville, S. S., 2.45;  
From April 1, 1883, to Aug. 1, 1883, \$32.45.

32 45

## CALIFORNIA, \$19.75.

Coll. per Rev. C. F. Tolman, Dist. Sec., Dixon,  
ch., bal.,  
From April 1, 1883, to Aug. 1, 1883, \$206.05.

19 75

## OREGON, \$96.75.

Coll. per Rev. C. F. Tolman, Dist. Sec., Albany,  
Mrs. J. Connor, 25; H. F. Merrill, 3; Corvallis  
Asso., coll. at do., 18.75; Heppner, Hon. J. B.  
Sperry, 50, per Rev. B. S. McLafferty;  
From April 1, 1883, to Aug. 1, 1883, \$121.75.

96 75

## MONTANA TERRITORY, \$15.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Glendale,  
ch., Chas. A. Osgood, for sup. stu. at Ongole,  
From April 1, 1883, to Aug. 1, 1883, \$40.35.

15 00

## WASHINGTON TERRITORY, \$2.55.

Pullman, ch.,  
From April 1, 1883, to Aug. 1, 1883, \$19.50.

2 55

## INDIAN TERRITORY, \$4.00.

Tahlequah, Daniel Rogers,  
From April 1, 1883, to Aug. 1, 1883, \$4.00.

4 00

## BRITISH COLUMBIA, \$14.33.

Puget Sound Bap. Asso.,  
From April 1, 1883, to Aug. 1, 1883, \$14.33.

14 33

## FLORIDA, \$1.35.

Sarasota, Peter Hansen,  
From April 1, 1883, to Aug. 1, 1883, \$1.35.

1 35

\$3,995 71

## LEGACIES.

Berkeley, Mass., Sarah W. Stone, per  
Samuel C. Haskell, ex'r, \$50 00  
Beverly, Mass., Samuel Chase, proceeds  
sale of land, 337 50  
Winchendon, Mass., Martha Butler, per  
L. H. Bradford, ex'r, 100 00  
Providence, R.I., Joanna Bates, per  
Rev. Wm. Douglass, ex'r, 50 00  
Goshen, Ind., Joseph L. Kendig, per  
Rev. S. M. Stimson, 500 00  
McMinnville, Ore., Mrs. Nancy Heck-  
lin, per Rev. C. F. Tolman, and Rev.  
B. S. McLafferty, 100 00

\$1,137 50

Donations and legacies from April 1, 1883, to July  
1, 1883, \$17,276 08

Donations and legacies from April 1, 1883, to Aug.  
1, 1883, \$22,409 29



# AMERICAN BAPTIST MISSIONARY UNION.

ROOMS, TREMONT TEMPLE, BOSTON.

CORRESPONDING SECRETARY, REV. J. N. MURDOCK, D.D., to whom letters relating to home work and missions of the Union should be addressed, also letters relating to wills.

TREASURER, E. P. COLEMAN, to whom letters containing money for the general treasury should be addressed. Drafts, Checks, and Postal Money Orders, except for the publications, should be drawn in his favor. Friends wishing to forward goods to missionaries, through the Treasurer, should send him by mail a schedule of the contents and valuation of the package, with express or railroad receipt.

## DISTRICT SECRETARIES.

NEW ENGLAND DISTRICT. — Rev. W. S. MCKENZIE, D.D., Tremont Temple, Boston, Mass.

NEW YORK SOUTHERN DISTRICT. — Rev. A. H. BURLINGHAM, D.D., 9 Murray Street, New York, N.Y.

NEW YORK CENTRAL DISTRICT. — Rev. GEORGE H. BRIGHAM, Cortland, N.Y.

SOUTHERN DISTRICT. — Rev. R. M. LUTHER, 1420 Chestnut Street, Philadelphia, Penn.

MIDDLE DISTRICT. — Rev. THOMAS ALLEN, Dayton, O.

LAKE DISTRICT. — Rev. S. M. STIMSON, D.D., Terre Haute, Ind.

NORTH-WESTERN DISTRICT. — Rev. C. F. TOLMAN, 151 Wabash Ave., Chicago, Ill.

## WOMEN'S SOCIETIES.

### The Woman's Baptist Missionary Society, Boston.

Mrs. O. W. GATES, Corresponding Secretary, Newton Centre. Miss MARY E. CLARKE, Treasurer, Tremont Temple, Boston.

### The Woman's Baptist Missionary Society of the West, Chicago.

Mrs. A. M. BACON, Corresponding Secretary, Oak Park, Ill. Mrs. F. A. SMITH, Treasurer, 151 Wabash Ave., Chicago, Ill.

### Woman's Baptist Missionary Society of the Pacific Coast.

Mrs. G. S. ABBOTT, Corresponding Secretary, Oakland, Cal. Mrs. B. C. WRIGHT, Treasurer, San Francisco, Cal.

## FORM OF A LEGACY.

I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

## THE BAPTIST MISSIONARY MAGAZINE.

The MAGAZINE is the only periodical published exclusively in the interests of the A. B. M. Union, the MACEDONIAN being surrendered to the Woman's Society. It contains the latest intelligence from the foreign mission fields, together with editorials, and articles discussing questions relating to the enterprise of missions.

*Seventy-ninth year.* The oldest Baptist periodical in America. Terms (postage prepaid), one dollar and ten cents per annum. Ten copies and upwards to one address, eighty-five cents per copy. The "Magazine" and "Helping Hand," to one address, one dollar and thirty-five cents.

Please notice the printed date against your name on the Magazine or wrapper. It indicates the time to which you have paid. Let the figures be made '83 or '84.

## THE HELPING HAND,

Published monthly, represents the work of the Woman's Baptist Missionary Societies, East and West, and gives extracts from the most interesting missionary letters in the Magazine.

TERMS PER ANNUM: Single copy, including postage, 40 cents; packages of four or more to the address of one person, 28 cents per copy; packages of fifty or more to the address of one person, 25 cents per copy.

## LITTLE HELPERS.

An eight-page monthly for children. Illustrated. 20 cents a year. Two to twenty copies to one address, 15 cents each. Twenty or more copies, 10 cents each. Send orders and remittances for publications to

W. G. CORTHELL, MISERON ROOMS, TREMONT TEMPLE, BOSTON.

THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — OCTOBER, 1883. — No. 10.

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FINANCIAL. — The donations to the Missionary Union in August were \$4,682.38, and to Sept. 1, \$24,081.48. The legacies for the month amounted to \$1,731.51, and for the first five months of the year, \$4,741.70. The total receipts from the two sources for August were \$6,413.89, and to Sept. 1, \$28,823.18; or \$2,265.43 less than in the same time last year.

PERSONAL. — Rev. W. H. S. Hascall, wife, and family, sailed from New York, Saturday, Aug. 25, on their return to Burmah. Mr. Hascall will take charge of the Burman mission in Henthada, which was founded by Mr. Crawley, but has been without the care of an American missionary for several years.

NAME CHANGED. — By Act of the Legislature of Massachusetts the word "Foreign" has been introduced into the name of the Woman's Baptist Missionary Society, so that it now runs, the "Woman's Baptist Foreign Missionary Society." In drawing wills and other legal papers, the full and correct title should be carefully given.

A DICTIONARY OF THE SWATOW DIALECT, prepared by Miss Adele M. Fielde of our mission in that district of China, is before us. It is a large and handsome quarto volume of 617 pages; and, so far as appears to our uninitiated eyes, the work is excellently done. Particular attention has been given to the local idioms, which are given with a fulness which shows that the work is the result of great labor and extensive observation. As to the accuracy and value of the work, we are not able to give an opinion; but an eminent Chinese scholar, in a review of the work printed in the "North China Daily News," praises the book in the highest terms, for the painstaking labor bestowed upon it, and as one of the most useful of the recent contributions to Anglo-Chinese literature. Miss Fielde has earned the lasting gratitude of all foreigners who have occasion to become acquainted with the Tie-chiu dialect, and has done an inestimable service to our own mission among the people of the Swatow district, by this recent labor, as well as by the tracts illustrating Chinese life and mission-work, and the colloquial versions of parts of the New Testament, which she had previously prepared.

REV. ROBERT MOFFAT, D.D., missionary to Africa, and father-in-law of the late Dr. Livingstone, died in London, Aug. 10, aged eighty-eight. He was born in Inverkeithing,

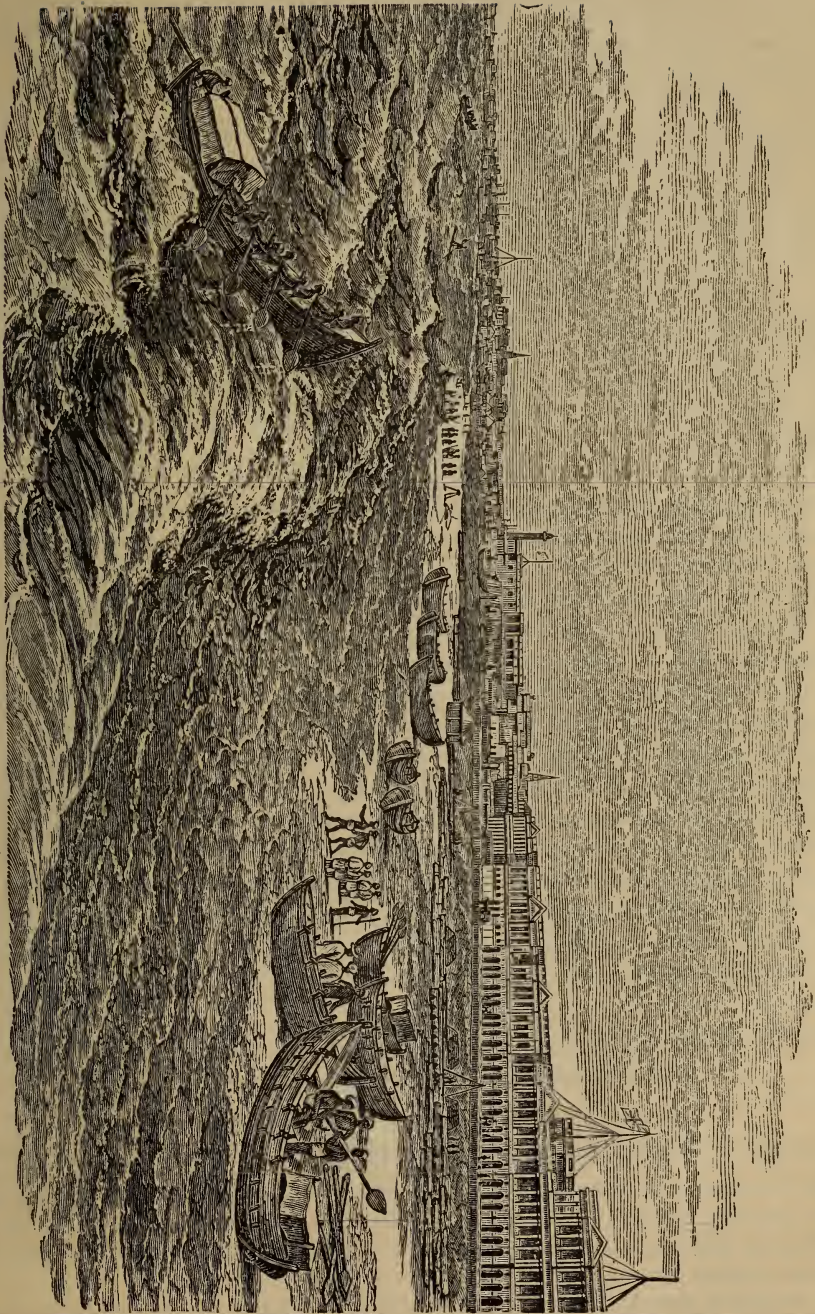
Fifeshire, Scotland, but went to England in 1811, where he was employed as a gardener, studying as he had opportunity ; and in 1815 he offered himself to the London Missionary Society. He was first appointed to the South Sea Islands, but was finally sent to South Africa. He first labored for several years in Namaqualand, where he was the means of the conversion of a celebrated chief who had been the terror of surrounding tribes, and then removed to the north and north-western portions of Cape Colony, as offering a more promising field for his labors. In 1837 he returned to England for his health, where he remained five years. In this time he reduced the Bechuana language to writing, had printed a version of the New Testament and Psalms in that tongue, and prepared his "Missionary Labors and Scenes in Southern Africa," which was published in 1842, the year of his return to Africa. He continued his labors there until 1870, when increasing age and infirmities caused him to take final leave of the scenes of his long and arduous toil. Like his distinguished son-in-law, he was noted as an extensive traveller among the barbarous tribes of Southern Africa, and unselfish efforts to promote their spiritual and temporal good. In 1873 he was presented with a purse of \$29,000 in recognition of his efforts in behalf of Christianity and civilization.

#### THE LANDING AT MADRAS, INDIA.

MADRAS is the third city of India in population and commercial importance, having four hundred thousand inhabitants and a large trade. It was founded in 1639, and has grown to its present position without having a harbor. It is probably the most difficult city in the world to approach by water. Ships are compelled to lie in a perfectly open roadstead, without shelter ; and when a storm is approaching they must put out to sea to avoid the dangers of the shore. The landing from the vessels is made by means of the Madras surf-boats, which, on account of the great strain to which they are subjected in the surf, are put together without nails, by lashing the separate pieces strongly to each other. This method allows some "play," or yielding, to the frame of the boat, which would be torn in pieces if rigidly fastened. In these boats all freight and passengers must be transported to and from the vessels, which are moored half a mile to a mile from the beach ; and the embarkation and landing is usually a scene of excitement, but seldom of danger, as the natives have acquired great skill in handling their boats.

Within a few years an attempt has been made to construct an artificial harbor for Madras. Two huge breakwaters of concrete and stone were built, running out into the sea thirty-five hundred feet, with arms approaching each other and overlapping, so as to form a shelter from the swell of the open sea. A cyclone last year broke down a considerable portion of this shelter, and the surf-boats of the natives are still the chief reliance of the commerce of Madras. The beach where the landing is made is one of the finest in the world, and extends for miles in a straight line of sand, on which the waves are constantly breaking. The letters from our Telugu missionaries published in *THE MAGAZINE* have often mentioned their experiences in making the landing ; and the illustration gives an excellent view of the surf, the boats, the beach, and the magnificent line of buildings which face the sea-front at Madras.





THE LANDING AT MADRAS, INDIA.

## NOTICE TO MISSIONARIES.

[The following notice is published for the information of missionaries and their friends, at the request of the Ladies' Committee on Hospitality of New-York City. They have kindly, and at much trouble and expense to themselves, done much for the comfort of our departing and returning missionaries in their passage through the city; and the suggestions made below should be carefully followed for the comfort of the missionaries, and also to relieve the ladies from all unnecessary labor and expense.]

*Outward-bound missionaries*, who wish to be met and entertained in New York before sailing, will please write, *in time* for an answer to be returned to them, to the chairman of the Committee on Hospitality, Miss F. M. Newton, 26 West Twenty-first Street, New York, mentioning at what date and hour they will arrive, and by what train or boat.

*Missionaries returning home*, who desire the services of the committee, will please send a cable message to her, employing the pass-word (mentioned in the circular) for her name and address, giving *only* name of steamer (abridged when composed of several words), and the last name of the sender. Those who only wish the committee to make known to their friends the time of their expected arrival must state the fact by letter, sufficiently in advance of the message, so that no preparations for services to them in the city will be made.

This cable message is absolutely necessary, in order that the ladies may have ample time to make arrangements, particularly if they are temporarily absent from the city; and the information has to be forwarded to them. Letters sent immediately before leaving England cannot be depended upon to arrive in time.

The cable messages must be paid by the missionaries sending them, — the charges being refunded on their arrival by the committee. In no case must they be charged to the Missionary Union, with which board this committee have no connection whatever except that of good-will, and a desire to relieve it of its care and expenses in New York, and to promote the comfort of the missionaries. This committee has no office, and no facilities for the care of goods. Friends, therefore, who wish to send packages to New York to missionaries should direct them, "Care Dr. A. H. Burlingham, 9 Murray Street."

Returning missionaries, who desire the services of this committee, will confer a favor on the ladies by selecting, if possible, steamers which do not habitually arrive in New York on Sunday. Such arrivals are in many ways attended with inconvenience, both to the missionary and to the committee; as are also those by steamers landing on the New-Jersey side of the river. Missionaries will kindly preserve this paragraph for reference, as mutual advantage will attend a strict observance of its very reasonable requests.

## REPLY TO CRITICISMS ON THE FINANCIAL MANAGEMENT OF THE AMERICAN BAPTIST MISSIONARY UNION.

AN ADDRESS BY THE HON. EUSTACE C. FITZ.

DELIVERED AT THE SIXTY-NINTH ANNUAL MEETING, HELD IN SARATOGA, MAY 24, 1883.

MR. PRESIDENT, — I have been requested by the Executive Committee to make a statement in answer to certain charges and insinuations which have recently been put forth in a secular paper, reflecting upon the management of the financial affairs of the American Baptist Missionary Union.

In complying with this request, I shall confine myself mainly to a setting-forth of certain facts and figures in refutation of the charges as I find them in the public prints. In the articles referred to, it is claimed, first, "that our missionaries in Burmah and India have been



unfairly dealt with by the officers of the Union in the matter of paying salaries;" second, "that there was a saving in Burmah alone, during the five years from 1874 to 1879, on the payment of missionaries' salaries, of fifty thousand dollars, which is not accounted for in the Annual Reports;" third, it is "intimated that some person, after deducting this difference from the salaries of the missionaries, must have applied it to his own purposes;" and, fourth, there is an insinuation of "speculation in stocks on the part of one of the officers of the Union." The whole concludes with the statement, that "the Baptist anniversaries occur the last week of this month in Saratoga, when the subject will be brought before the Union, and the Rev. A. T. Rose will probably be the chief witness."

As the complainant, whoever he may be, is not here to present his indictment, I shall take the liberty, before proceeding with my own statement, to ask your attention to his "chief witness," who is present as one of our returned missionaries, and whose testimony I offer, as contained in a letter to the "New-York Herald" under date of May 11:—

PROVIDENCE, R.I., May 11, 1883.

TO THE EDITOR OF THE "HERALD,"—I read the article in your paper of yesterday with astonishment and pain. I pronounce the article false in its bearing and import. The extracts from letters of missionaries, and from printed circulars to the Executive Committee, and also from circulars from the committee to the missionaries, were made in good faith, and deemed true when made; but, on both sides, some things would be modified if written now. From almost the beginning of our mission in Burmah, the missionary was paid two hundred and twenty rupees for each \$100 of his salary; and that was more by six and a half per cent than he was entitled to, if the rupee was at its par value. But, about 1870, the depreciation of the rupee began to be more marked and increasingly great; and, of course, the price of living went up as the coin went down. In 1875 or 1876, the missionaries asked the committee to increase the number of rupees to the \$100; namely, to give the full value of the dollars in rupees. In 1879, the committee allowed two hundred and forty-two rupees for each \$100. I believe that to be all or about all that \$100 will buy. It may at times be too little, it may be too much. The price of the rupee fluctuates from, say, eight or ten to twenty and at times twenty-five per cent below its par value. Since 1879 one question was asked, "What use was made of the savings on the appropriations for, say, five years previous?" After going over the Treasurer's annual reports, and conversation with Dr. Murdock and the Treasurer, F. A. Smith, I was certainly satisfied that their statements were correct; namely, that the savings of one year were applied on the appropriations of the following year, and so were properly used. Of my free conviction, I wrote the above in substance to Dr. Murdock, and expressed my willingness to have my letter to the Board, then in the hands of its Secretary, Dr. Seymour, withheld. I wrote to Dr. Cross at length of this matter, as above indicated. I then dropped that matter. I have stood by my statement to Dr. Murdock. I stand by it still. And now to the point. I have no complaints and no charges reflecting upon the integrity and Christian character of any of the committee or officers at our mission-rooms. I know of no person who intends to bring such charges before the Board. I have no intimation of any petition to the Board calling in question the honesty of any official or the purity of the executive management, or that relates to salaries or money matters. The statements that I was called home, and am to make charges of any kind, and appear as a witness, etc., are groundless and false. I know nothing of the article or its writer, and had not the slightest hint of it till I saw it last evening. I deprecate and condemn the whole thing. Please print this statement, and oblige,

Yours truly,

A. T. ROSE.

Thus the "chief witness" of the complainant or complainants emphatically disavows all knowledge of the article or its writer, and characterizes the former as "false in its bearing and import."

As the most serious allegation points indirectly to the late Treasurer as having appropriated the funds of the Union to his own use, it is perhaps proper to introduce here the testimony of the Executive Committee, which bears directly upon that matter. It should be borne in mind, that this committee is charged by the constitution with the supervision of the treasury department, and with the making of all appropriations to be paid out of the treasury. The Executive Committee requires the Treasurer to furnish a satisfactory bond for the faithful



performance of his duties, and to make a monthly statement of the condition of the finances, accompanied by a certificate of the Auditing Committee. The Treasurer is brought into intimate relations with the Executive Committee, attends all their meetings, and disburses only such amounts, and in such manner, as they direct. His function is that of the custodian of the funds of the Union, and he is in all cases governed by the committee's action. His accounts undergo a monthly examination by the Auditing Committee, who require vouchers for all payments. The securities belonging to the Union are deposited in the safety vault of the Blackstone National Bank, from which the Treasurer cannot withdraw them, or any portion of them, except by order of the chairman of the Finance Committee, and in the presence of the president of the bank, who himself keeps a record of all deposits and withdrawals.

The cash is deposited in the same banking institution, subject to the checks of the Treasurer approved by the Corresponding Secretary.

It would be difficult to devise a more rigid system of accountability, or a safer method of providing for the security of the personal property of the Union. Now let us hear what the Executive Committee have to say concerning the charges before us:—

EXECUTIVE ROOMS, AMERICAN BAPTIST MISSIONARY UNION,  
BOSTON, May 11, 1883.

In view of certain statements published in the "New-York Herald" of May 10, criticising the management of the financial affairs of the American Baptist Missionary Union, the Executive Committee feel called upon to say, that the charges of bad faith, discrepancies in accounts, and speculation in stocks by one of its officers, are entirely without foundation in fact. *Every dollar of the money received by the Treasurer has been accounted for, and vouchers for all expenditures are on file in this office.* The accounts of the Treasurer, and his vouchers for disbursements, have been examined month by month, by an auditing committee composed of persons not members of the Executive Committee, and who receive their appointment from the Board of Managers. The certificates of the Auditing Committee to April 1 of the present year are also on file, and they certify that the accounts are correctly cast and properly vouched. There is not the slightest evidence for the belief that a single dollar has come to the hands of either the past or the present Treasurer which has not been duly accounted for.

ALVAH HOVEY,	A. J. GORDON,
C. B. CRANE,	T. D. ANDERSON,
EUSTACE C. FITZ,	GEORGE W. CHIPMAN,
H. A. PEVEAR,	R. O. FULLER,

*Executive Committee.*

If the Union has confidence in its Executive Committee, it must regard their testimony concerning the integrity of the late Treasurer as entitled to great weight. Not a particle of evidence has been presented, here or anywhere else, that any person whatever has appropriated to his own use the money of the Union. Nor are there any witnesses to testify that there has been "speculation in stocks on the part of one of the officers of the Union." I challenge the production of a single scrap of proof on either of these points.

The intimation of "misappropriation of the funds," and the insinuation of "speculation in stocks," fall to the ground, because they have absolutely nothing to sustain them. If any expert accountant will examine the Treasurer's books for the years in question, and find a deficit, I will agree here and now to make that deficit good to the treasury, two dollars for one.

I will show, further on in this statement, that every dollar of savings to the Union on the annual appropriations, either from unexpended items or in the cost of exchange, has been fully accounted for. It is impossible, therefore, that there should be any truth in the "intimation" of speculation, or the "insinuation" of speculation, in connection with the funds of the Missionary Union.

Let us now proceed to consider the first of the two charges; namely,—

"That our missionaries in Burmah and India have been unfairly dealt with in the matter of paying salaries."

To begin with, I will introduce two extracts from the "Revised Regulations" of the Union, which establish the amount of compensation for those who are in its service in Asia.

[Extract from Rule 5.]

In all the Asiatic missions, the salaries of missionaries, excepting those appointed previously to 1859, shall be hereafter, during the first three years they are on the field, \$1,000 a year; and after the expiration of that period, during the whole term of their service abroad, \$1,200 a year.

[Extract from Rule 9.]

Every missionary shall be appointed for an indefinite period; an outfit of \$500 being furnished for each missionary and his wife, and of \$250 for each single missionary.

In addition to the above amounts for salary and outfit, a place of residence is provided, free of rent.

Our missionaries are paid in the currency of the country in which they labor: in France, they are paid in francs; in China and Japan, in Mexican dollars; and in India and Burmah, in rupees.

As the money received into the treasury of the Union is in the lawful currency of the United States, for payments abroad it must of course be converted into the currency of the countries where disbursements are to be made. This is accomplished by means of bills of exchange. Each separate mission has its treasurer, to whom are remitted funds sufficient to cover the appropriation for that mission, and who keeps an account with each missionary, paying him such amounts as he is entitled to receive.

To provide for our missions in India and Burmah, English pounds sterling are purchased in this market, and remitted to Baring Brothers & Co., London, who act as our financial agents. On this deposit in London, the Treasurer of the Union draws from time to time, as the money is needed, in favor of the mission treasurers. These drafts, always for pounds sterling, are sold in India and Burmah for rupees at the highest price obtainable. The number of rupees realized for each pound sterling varies, of course, with the fluctuations of exchange.

For more than half a century previous to 1879, it was the practice of the Union to pay the salaries in Burmah at the rate of two and two-tenths rupees for each dollar. Thus a salary of \$1,000 was paid in 2,200 rupees as its equivalent. This rule of payment was established long before any of the present officers of the Union came into its service, and was adhered to with unvarying uniformity, without regard to the fluctuations of exchange either in this country or in Asia. Under its operation the missionaries were fully protected against the depreciation of our currency during the long period of the suspension of specie payments caused by the late war. From 1862 to 1878, the average premium on gold was  $27\frac{3}{4}$  per cent. During these same years, the Union paid its missionaries an average of over 28 per cent more rupees than it realized from the amount of their salaries in dollars.

The nominal par value of a rupee in English currency is two shillings, or ten rupees to a pound sterling. The par value of a pound sterling in the United States was, for a long time, \$4.84, though in 1873 it was fixed at \$4.86+. At par, in India and in this country, therefore, the value of a rupee would be about  $48\frac{1}{2}$  cents. The actual average cost of a rupee to the Union, for the eight years preceding the suspension of specie payments in this country, was  $50\frac{3}{4}$  cents; and these were paid out to the missionaries at the rate of  $45\frac{4}{10}$  cents per rupee. Thus the maintenance of the rupee standard operated to the advantage of the missionaries during the years mentioned, and continued so during the years of our depreciated currency, until, by a fall in the value of silver, the worth of a rupee in India was materially diminished.

In December, 1876, the Executive Committee received a letter, dated Oct. 2, signed by several of our missionaries in Burmah, calling attention to the increased cost of living arising from the depreciation of silver, and claiming that they were entitled to the payment of their salaries in gold, or its equivalent in silver. To this the committee replied, under date of Jan. 25,

1877, declining to regard gold as the standard of payment, and referring to the uniform usage of the Union in the past as establishing a controlling law in the matter. They also said: "While the committee feel constrained to decline at present to increase the number of rupees in the payment of salaries, they will do their utmost to provide for all the reasonable wants of the missionaries. Should the rupee continue to depreciate, they will carefully consider the question of increasing the salaries."

After some further correspondence, and on its appearing that the depreciation in silver was likely to become permanent, the committee voted, in 1879, to increase the number of rupees ten per cent, beginning Oct. 1. In 1882 the committee voted to give the missionaries all the rupees that their salaries in dollars would purchase. With our method of payment for the last three years, the missionaries express themselves as satisfied. Whether the new system will prove, in the long-run, more satisfactory than the old one, remains to be seen. The following table has been prepared with great care, and covers a period of twenty-eight years. It treats of the Burman mission, and shows —

1. The average cost in dollars of £100 sterling.
2. The average number of rupees realized from £100 sterling.
3. The average number of rupees realized from \$100.
4. The average number of rupees paid the missionaries on \$100.
5. The average cost of one rupee to the Union.
6. The average rate at which the rupee was charged to the missionaries.

#### MISSIONS IN BURMAH.

Year ending Oct. 1.	Average cost in Dollars of £100 sterling.	Average amount of Rupees realized from £100 sterling.	Rupees realized for \$100.	Rupees paid Missionaries on \$100.	Cost of 1 Rupee to the Union.	Cost of 1 Rupee to the Missionaries.
1855	\$486.83	965	199	220	\$0.502	\$0.454
1856	487.53	938	192	220	.521	.454
1857	486.09	927	190	220	.526	.454
1858	484.00	975	201	220	.497	.454
1859	487.70	975	200	220	.50	.454
1860	488.87	966	190	220	.526	.454
1861	482.21	963	200	220	.50	.454
1862	483.76	989	204	220	.49	.454
1863	583.94	988	169	220	.591	.454
1864	735.68	987	134	220	.746	.454
1865	1,070.91	994	93	220	1.075	.454
1866	684.37	986	144	220	.694	.454
1867	685.67	1,000	146	220	.685	.454
1868	677.88	999	147	220	.68	.454
1869	669.26	999	149	220	.671	.454
1870	612.00	1,021	167	220	.599	.454
1871	586.82	1,057	180	220	.555	.454
1872	547.63	1,030	188	220	.532	.454
1873	550.90	1,046	190	220	.526	.454
1874	549.46	1,068	194	220	.515	.454
1875	546.11	1,066	195	220	.513	.454
1876	556.31	1,136	204	220	.49	.454
1877	527.09	1,096	208	220	.481	.454
1878	498.21	1,149	231	220	.433	.454
1879	484.20	1,208	249	220	.402	.454
1880	483.00	1,173	243	242	.411	.413
1881	481.63	1,201	249	242	.402	.413
1882	484.67	1,182	243	242	.41	.413

In the light of the foregoing, it is clear that there has been no "unfair dealing" with our brethren in the mission-fields. The committee realize that they stand between the contribu-



tors, who expect the utmost care in the distribution of their funds, and the missionaries, toward whom they cherish feelings of love and sympathy, and for whose necessities and comforts they desire to provide to the extent of their ability, and according to their best judgment.

I am sure there is not one of our returned missionaries here in this convention who will not say that this salary question was amicably settled years ago.

We now come to the consideration of the second charge; namely, —

“That there was a saving in Burmah alone, during the five years from 1874 to 1879, on the payment of missionaries’ salaries, of \$50,000, which is not accounted for in the Annual Reports of the Treasurer.”

This charge is incorrect in every particular. No such sum as \$50,000 was saved on salaries. Whatever was saved was duly reported to the Union under the heading of “saved in exchange and on appropriations.”

But we can easily put the matter to a test by an examination of the Annual Reports of the Treasurer for the years 1875–79, which show that appropriations for exchange were made as follows; namely:—

1875 . . . . . 20 per cent.	1878 . . . . . 6¼ per cent.
1876 . . . . . 20 “ “	1879 . . . . . 0 “ “
1877 . . . . . 12½ “ “	

Taking, for example, a salary of \$1,000, the appropriation stands thus:—

1875. Salary . . . . \$1,000.00	1878. Salary . . . . \$1,000.00
Exchange . . . . 200.00	Exchange . . . . 62.50
1876. Salary . . . . 1,000.00	1879. Salary . . . . 1,000.00
Exchange . . . . 200.00	Exchange . . . . 0.00
1877. Salary . . . . 1,000.00	
Exchange . . . . 125 00	Total . . . . \$5,587.50

Or an average of \$1,117.50 per year.

This sum (\$1,117.50), converted into pounds sterling, at the average rate paid in the above-named years, — namely, \$522.38 $\frac{4}{10}$  for £100, — realized £213. $\frac{9}{10}$ ; and this, exchanged for rupees, at the average of 1,131 rupees for £100, realized 2,419 rupees. (The average rates of exchange for pounds sterling and rupees are shown on the table above.) Thus the appropriation for \$1,000, plus the exchange, — namely, \$1,117.50, — realized 2,419 rupees. Out of this sum there were paid to the missionary 2,200 rupees, leaving a saving to the Union of 219 rupees, or about 9 per cent; from which deduct one per cent for banker’s commission in London, leaving a net saving, on the appropriations of the years above named, of about 8 per cent, which should appear in the Annual Reports to the credit of the Union. *And it does appear there.*

The gross appropriations for the Burmah mission, for the five years ending in 1879, were \$428,252. In the Annual Reports for the five years ending in 1880, credits are given on the above appropriation for \$54,192.92, as “saved in exchange and on appropriations.” Of this amount, \$28,710.02 is specifically designated on the books of the Treasurer as “saved in exchange,” which is within a fraction of 8 per cent of the amount necessary to be remitted to provide for the expenditures under the above appropriation.

It would have been more clear, perhaps, if the credits of savings had been classified under “exchange” and “unexpended appropriations,” instead of being placed under a single heading; but there can be little complaint against our Annual Reports in the matter of minuteness of detail. None of the annual statements of the treasurers of our great corporations, such as banks, insurance companies, railroads, etc., go into such detail as our own.

Comparing our Annual Report for the last year with the reports of other religious organizations, we find that the Presbyterian Board accounts for an expenditure of \$670,000 on two pages, that of the Congregational Board accounts for \$650,000 on three pages, while our own Annual Report devotes over seven pages to an expenditure of about \$316,000.

Mr. President, I have thus far endeavored only to make answer to the charges and insinuations. Pardon me a word concerning our late Treasurer, Freeman A. Smith, Esq., who has so long and so faithfully served the Union as the custodian of its funds. For twenty-eight years he has acted as your servant, has appeared annually before you at your meetings, and has shown an interest in the foreign-mission cause second to that of no other man. His attention to the responsible duties of his office has been unremitting; and his personal character at home, among all who know him, is without reproach.

Is there one in this assembly who believes that there is a word of truth in the insinuation that this Christian brother has appropriated to his own use a single cent of the money contributed for the mission cause? I am sure there is not one.

And now, brethren of the Convention, what shall be the answer of the great Baptist denomination of the United States to this unholy attack upon its oldest missionary organization? We are intrusted with the care of a very important portion of the Lord's vineyard. Our efforts in the past have been blessed with gratifying success. The world is opening to us as never before. The demand for laborers and money to carry on the work is constantly increasing. This is no time for God's people to halt or hesitate. The commands and promises are all in force; and no device of the enemy should cause us to turn aside for a single moment, or to abate in the least our ardor in this enterprise.

To this assault on our Missionary Union, let there come one answer from all our churches, — in more prayer, more zeal, more faith, and increased contributions; with such a rallying as has never yet been seen, in support of a cause whose destiny is to triumph over all obstacles, and bring the world to a knowledge of the truth.

## MISSION TRAVEL AMONG THE TELUGUS.

BY REV. G. N. THOMSEN, ONGOLE.

### I. — STARTING OUT.

"KASSIM, go to the Gundelacumma River, and see whether the bandies can cross," said Mr. Clough to Mr. Maplesden's servant on the morning of the 8th of September, 1882. The preparations for a mission tour or an inspection tour of the field of the Ongole church had been carried on for some weeks. The tents had been put in repair, canned provisions had been bought, and all were ready to start; but rains had set in, and it was feared that the Gundelacumma River, ten miles north of Ongole, would be so swollen that it would be impossible to ford it. Kassim, having tied some food in his cloth, started for the river; but on reaching it he found the usual ford of the Hyderabad road too deep, and the current too swift, for us to venture crossing. He was told that no bandies or ox-carts had crossed for some days; but by walking up the river about half a mile he might find a ford where it would be safe to cross by the help of coolies. He examined this place, and at once hurried

back to Ongole. The loaded carts were immediately started; and Mr. Maplesden also went, and awaited our arrival at the travellers' rest-house near Vilumpilly.

On the morning of the 9th, Mr. Clough and the writer mounted their horses, and before sunrise were riding across the country to overtake the bandies. There can be nothing more exhilarating than an early morning ride in India, — ever-changing scenery on every side, a cool, balmy air, and the song of the feathered singers tuning the heart to notes of joy, a lovely, unclouded sky above, and in the East the sun rising in splendor, like a bridegroom coming out of his chamber. Truly, every prospect pleases; and one is led to wonder how in such a marvellously beautiful world man can be so vile.

We make our horses gallop swiftly on; for we know only too well how soon every thing will be changed. From the heat of the sun nothing is hid; and we fear to expose our-



selves to the fiery rays of this undisputed monarch of the sky, and therefore hasten to reach the bungalow, or rest-house, before the sun is high. How we should like to go to the different villages and hamlets on either side of the road! but we dare not, for it bids fair to be an unusually hot morning. There at that village the people are congregating, and they expect us to come and preach to them; but we shall have to disappoint them. They, however, will not let us pass by: they are running across the field to head us off. We must stop. Mr. Clough speaks a few words of Christian cheer. We sing a hymn to Jesus, and, after a short prayer, say our salaams, and gallop away. Although it is still early, the sun is already high, and we have yet four miles to travel. By urging on our horses we soon reach the traveller's bungalow at Vilumpilly, and are glad to rest under its friendly shelter; for it would be very disagreeable indeed to remain outside much longer under the scorching rays of the Indian sun.

"But what is a traveller's bungalow?" the reader asks. These bungalows were built by the old East-India Company for the use of its officers and servants. They are situated on the trunk roads, but are now but little used except by travellers and missionaries. They are, as a rule, comfortable houses, and a great blessing to travellers in this country, where there are no hotels except in the large cities, and where it would be impossible to travel without such convenient rest-houses or tents. The houses are watched by old sepoys, who have served the company and government faithfully.

The old sepoy at Vilumpilly is a Mohammedan; and as he had received many favors from Mr. Clough, especially during the great famine, when Mr. Clough, principally, cared for him and his large family, he was as kind and obliging as he could be. He did all in his power to make us comfortable, and our stay was very pleasant. The old soldier was very proud of wounds he had received while in the service of government, and showed us the scars of the same. We preached Jesus to him, and tried to persuade him to become a soldier of the cross; but God only knows whether we shall ever see him among that conquering throng before the throne in heaven.

After dinner, about half-past four o'clock in the afternoon, we started once more to reach

Addunky, thirteen miles farther north, if possible, before dark. We all sat in Mr. Clough's ox-coach; and, after going down a beaten track full of ugly holes and deep ruts, we finally reached the river. Coolies from the village guided the coach, and thus slowly in the rapid current we forded the stream. The other bullock or ox carts were guided over in the same way, and the horsekeepers led the horses across. We considered ourselves very fortunate in crossing so safely. At times it is impossible to ford the river; and, if it be necessary for a traveller to cross, the natives take one of their short cots, and use it as a boat. This is done as follows: The cot is perhaps five feet long, three feet wide, and one foot high. The top is a network of rope. Under this network their large bulb-shaped water-bottles are securely fastened, the top turned down, and by the water pressing into these air-chambers the cot floats, and will carry quite a load. Thus having improvised a ferry they take the traveller across in safety. We were not driven to this expedient, but reached the other shore without even getting our feet wet.

We walked up the banks, and let the bullocks pull the carts through the heavy sand as best they could. Mr. Clough pointed out different objects of interest, and was telling us about God's marvellous work among the Telugus; and when we had regained the road he said, "Let us walk down the road to the river's side. I want you to see our big baptistery." Of course we were glad to have such a good guide, and I will try to describe this memorable, this historical baptistery, as we saw it. The southern bank of the Gundelacumma River is very steep, and the Hyderabad road had to be cut through this embankment. The downward slope begins about fifty yards north of the traveller's bungalow, and extends about a hundred and fifty yards down to the river-side. The incline of the last hundred yards is about four inches to the yard. Now, imagine the two sides of this road covered with thousands of people, and you have an idea of the numbers gathered to witness our Lord's great ordinance. On the 3d of July, 1878, at this ford of the river, 2,222 persons were baptized by six native preachers, two administering the ordinance at a time, and Mr. Clough superintending the baptism. The services lasted from five to ten o'clock in the morning, and



from two to half-past six o'clock in the afternoon. Here 3,536 converted Telugus were baptized in four days. What an impressive baptismal scene that must have been!

After having looked at this great baptistery, and having praised our great wonder-working God, we mounted our ponies, and galloped away to reach Addunky, if possible, before dark, as it is very disagreeable to be on horseback in the night. But just when we reached the village of Timponnypalem, eight miles from Addunky, a rain came on, and we had to seek shelter under some trees. We had started again; but God put it into Mr. Clough's heart to turn back, and visit the Christians living in this village. These Christians are the poorest of the poor in worldly goods, but they are rich in Jesus. They live in a miserable hamlet near the bed of a small river that is dry the greater part of the year, but in the rainy season is full of water. We preached to and sang and prayed with the Christians, and then had an interesting conversation with the moonsiff. He is a rich man, but knows not Jesus. We urged him to solve that greatest of all problems, "What is a man profited if he shall gain the whole world, and lose his own soul?"

During the great cyclone in November, 1879, Mr. Clough had his tent pitched near this village; and it had to be cut down, or it would

have been torn into shreds by the terrible cyclone that tore down so many houses, uprooted trees, and broke large water-tanks. Mr. Clough was received by the village moonsiff, and he spent the night in his cowshed in wet clothes, and in company of two buffaloes, three cows, and five goats. One very interesting event took place during this great storm. In the Christian hamlet, while the violent wind was tearing down the houses, and all were intent on saving their lives, *a little boy was born*. As his life was probably saved by Mr. Clough, and at the urgent request of his parents to name him, he called him *Galivan*; i.e., Rainstorm. He is a fine little fellow, and we trust he will grow up and become a powerful man of God.

As we had yet so far to go, we hurried away from this place. The sun set when we were six miles from Addunky, and as it grows dark soon after sunset our ride was very unpleasant. The road was muddy, and it was eight o'clock in the evening when we alighted at the traveller's bungalow at Addunky, tired and sore from our long ride. But a good cup of tea soon restored our spirits, and after prayers we retired to rest. It was after ten o'clock in the night when Mr. Maplesden arrived in the bullock-coach. The starting-out on our journey had been as pleasant and as successful as we could desire it to be.

## MISSIONARY CORRESPONDENCE.

### BURMAH.

#### Mission to the Burmans.

LETTER FROM MRS. M. B. INGALLS.

THONGZAI, July 1, 1883.

YESTERDAY we witnessed another blow upon the great mountain of Buddhism. A man from the priesthood was baptized, and received into our church. The deacon of the Thongzai church is the ex-priest Oo Thaw Mot; and it was a touching sight to see his extended hand and quivering lips, as he tried to speak out his blessing for one who, like himself, had left the proud ranks of Buddhism. And then, as he walked away from the river-bank, I heard him say, "You will be hated by many now, but Jesus Christ was hated;" and then he continued on a little more, "Up yonder we shall

be the sons of God." This man, whom we now call Moun Kah, has been with us two months.

We have another strong proof of God's power to save, and a pledge that his promises will be verified. It is the fruit of that seed which was sown by the Karen pastor ten years ago, and we trace it on for our encouragement. Somebody sent the printer, somebody paid for the paper, and some one taught the Karen pastor; and now we have the joy of the harvest, which all along has been stamped with the closet, family altar, and missionary concert. I asked Ko Kah what I should say to the Christian friends; and he replied, "Ask them to pray for me." The future is before him. All that I now know is, that he has a great desire to preach to his parents and friends; and it may be that he is the one to flash up a little light in the great darkness of poor Arracan.

## Mission to the Karens.

LETTER FROM REV. W. F. THOMAS.

HENTHADA, June 23, 1883.

MACEDONIAN CALLS. — Housed up for the rains again in the town-school, one has a more exasperating chance to hear the Macedonian cry coming in from all sides, inasmuch as he has to be temporarily as deaf to one as to another. Let me echo some of these calls. — Yesterday an urgent request was made by a Pwo preacher to the south, in behalf of the Sgaus in his neighborhood; some of whom had already come in, and many others of whom doubtless would, had we Sgau preachers on the spot to contest the ground with the Roman Catholics. Our only two available itinerants, however, are far away among some heathen villages in the western part of our field, which, in turn, are clamoring in vain for teachers. As soon as these preachers return, one, at least, of them must go among the Khyens to our north, to remain for a while. Meanwhile, the whole eastern side of the river has hardly a single itinerating preacher; yet no part of our field presents more openings, one of which, near Zeegong, brother George and I visited last dry season. Is it any wonder we get impatient, sometimes, because we cannot make full-fledged preachers at once of the youth committed to our charge? Pray for us and them.

FOREIGN MISSIONS. — So much for our work among the Karens, not to say any thing of "the care of all the churches," — such as furnishing jungle-schools, attending to cases of destitution and discipline, etc., which come up every day. But in addition to what is doing among their own nation, at our home-mission meeting last month, our preachers had much to tell about what might be said to be in the line of foreign missions. Tahngoo, one of our best evangelists, gave a thrilling account of his experiences among the Khyens on this side of the Western Yomas, among which was his being stoned one night by "rude fellows of the baser sort." "I was proud," said he, "to be honored by a fate so like that of Stephen!" But the most heart-cheering reports of all were from the Khyens on the farther, or Arracan, side of the Western Yomas, who are stretching out their hands to us much as the Bassein Karens did to Abbott at Sandoway, in the years gone by. Once more we have to repeat the still unanswered call of Comstock, — "Six men for Arracan!" Nay, could we have but two, — one for the Khyens and one for the Burmans, both at Sandoway, the sanitarium of Arracan, — what a relief would it be to my mother, who now has all Arracan on her heart and hands, besides the Khyen, Karen, and Burman work on this side of the mountains!

WHAT SHALL BE DONE? — Last night we had a regular designation meeting in the Burman, Karen,

and Khyen languages, to bid Shwa-poo — the Karen pioneer evangelist among the Khyens — and one of the Khyen disciples, God-speed before starting at daylight this morning across the mountains for Arracan. The only difficulty was to know what disposal to make of them. As they pointed out place after place on the map where they had been importuned to remain, we could only ask in dismay, "What are these among so many?" But, God helping us, we will have some Khyen preachers ready before long. Nearly half of our school this rains is made up of Khyens, in training for usefulness among their people. We are well aware, however, that this is a kind of work for which we, as Karen missionaries, are ill prepared. There is work enough, and more than enough, to be done for the Karens of this field, to occupy the whole time of at least two missionaries. But what are we to do? Dear brethren in America, what are *you* going to do about it? Are you willing to have us break down in the vain attempt to do the work of two Karen, two Khyen, and two Burman missionaries? Is this the political economy of Christianity?

LETTER FROM MRS. J. H. VINTON.

RANGOON, July 9, 1883.

VERSED IN THE SCRIPTURES. — We had a young Burman man, now a preacher, who spent a couple of years studying chiefly the Bible. An old copy of the Bible was his daily and nightly companion, for he was in the habit of reading and poring over it till past midnight. Mr. Vinton had it re-bound, and gave it to him for his own. Wherever he goes that Bible goes; and it is wonderful to see that fellow turn from chapter to chapter, and from verse to verse, from one end of the book to the other. I never saw but one preacher so apt at quoting Scripture, and that one was Edward Judson. Very few Christians, anywhere, have such a thorough knowledge of the Bible as this man, who three years ago was a heathen.

A BURMAN MAN, MOUNG PO SIN, has been with us since the middle of May. About a year since, he and a friend of his were walking past the mission compound; and his friend, pointing up to our place, said, "That's where they teach Jesus Christ's religion. Let's go and see what it is like." — "Oh, nonsense, what should we care about it for?" was Po Sin's reply. But his friend urged, and he came up with him to the house. Mr. Vinton saw them at the foot of the stairs, invited them up, and talked a while with them, and then handed them over to MOUNG TOON, — the other young man whom I told you about, — and he preached Christ to them a long while. Since that, MOUNG PO SIN has been here a number of times, to talk and hear more, and has had tracts to read. The man who urged him to come up to the house in the first place never



came again, and he has lost sight of him ; but the other man, we hope, is a Christian. At the end of the dry season he came, and seemed very earnest in the desire to spend the rains in studying the Scriptures.

SEARCH FOR PEARLS. — He lives at a place not far away from Rangoon, on the railroad line. He said he could arrange for his wife and child to stay with his parents, and he had enough paddy and salt-fish for their use for the rains ; but he was too poor to pay board for himself. If any arrangement could be made by which he could have his food, he was anxious to give his entire time, for the rains, to the study of the Bible. We managed between us here to provide the man's board, but we thought it would be better if he could study with Dr. Stevens's class of young men, and we sent him to Dr. Stevens ; but he thought, as the man did not even profess conversion, and had not been baptized, and his class was for Christian young men studying for the ministry, it was not suitable for Moung Po Sin.

UNDER DIFFICULTIES. — So we were in a good deal of perplexity, for our school is Karen. It ended in the man's staying here. He sleeps under our house, eats with Miss Magrath's Burman girls, — she providing his curry, and some one else his rice ; and he spends his time studying that Bible of Miss Magrath's. Mrs. Bennett has become interested in him, and gave him a new copy of the Bible, to his great delight and our pleasure. I think any one in this man's place would think it a pursuit of knowledge under difficulties. He goes over, the first hour of school, to the Bible-class of one of the Karen teachers, who, being able to speak Burmese pretty well, gives him a little help. Then he comes back ; and, if Miss Magrath isn't quite through with her class, he sits down and listens to her. Then he reads and reads for hours by himself ; and, when he sees Miss Magrath at leisure, he goes to her with the questions he has been saving up on his way, and she spends a great deal of time talking and explaining. And if she is at a loss — for his questions are pretty deep sometimes — she sends him to Mr. Vinton, or he often goes to him voluntarily if he sees him not overwhelmed with work ; and Mr. Vinton can talk and preach pretty well in Burman, so he helps him what he can. The man is in constant attendance at the Burman chapel, Sundays ; and here and there he picks up the crumbs when he can get them. He says he can never go back to heathenism, and he can never give up Christ's religion, even if his friends all disown him. His father is an idol-maker ; and both father and mother revile him most bitterly, and forbid him to come near their house. The poor wife is in an uncomfortable position : she sympathizes with her husband, and lives with her parents-in-law, and has altogether a hard time.

BEGINNING WORK. — The last week, Moung Po Sin has started out to preach or talk among the heathen near us, and the people like very much to listen to him : he has a very mild, pleasant manner, and a very pleasant countenance. We all believe he is a Christian, but he has not quite come into the light yet. He says he does not wish to be baptized till he has proved that he can stand persecution for the sake of Christ. If he should be baptized, and then be unable to endure, and bring shame on the name of Christ, it would be very bad. So he does not yet ask for baptism, and Mr. Vinton thinks it as well he should be sure of himself. In the mean time the man prays, and asks a blessing on his food, and seems in earnest. If he is really converted, and gets the assurance of it himself, I don't think he can help being a preacher ; for he is too full of the matter now to hold his peace. We all hope there is good work in store for him ; though, of course, not being able to see his heart, we cannot be sure. So far as we can judge, he is thoroughly in earnest, and is a Christian already.

#### ASSAM.

##### Mission to the Garos.

LETTER FROM REV. E. G. PHILLIPS.

TURA, May 11, 1883.

ENCOURAGING SIGNS. — We have very encouraging intelligence from the villages. During the three months since our associational meeting, over fifty have been baptized, — more than were baptized during the whole of last year, — and in other places there are inquirers. At our last covenant meeting, two of our unbaptized schoolboys asked for baptism ; and I think they will be received after our next meeting. Others are ready to offer themselves. An interesting feature of our work at Tura, at present, is a new interest the Christian schoolboys are taking in going out to preach in the villages near by. We have frequently urged them to this ; but, on account of pressure of other work, have felt ourselves able to do almost nothing in leading them by going out to the village ourselves. During last cold-season vacation, several of the boys remained in the station, and then repeatedly made short preaching-tours to the near villages. Since the term began, it has, to some degree, been kept up. Now the rains are upon us, and it is difficult to find the people at home, as they are in their fields early and late. But some of the boys go out notwithstanding ; go out Friday or Saturday evening, and come back the next morning. To-day, two parties of three or four each have gone out. I promise myself to go with them occasionally. They report, too, that some in the villages are attentive listeners.

MANY OPPOSERS. — Some say they would like to



accept Christianity, only they fear opposition from their neighbors. It is a Garo custom for the village to take remuneration from the first one in a village sick, in time of small-pox or cholera, on the ground that he started the disease in the village: so that these fear that if they should become Christians, and so cease to sacrifice to demons, and afterwards any sickness or calamity happen, the people would say their conduct was the cause, and so take the remuneration. But, of course, instruction, with God's grace, will overcome this. Can the school only be led to do its duty, we shall surely see converts gathered, ere long, about here.

**PREACHERS NEEDED.**—Some of the preachers report their work encouraging. I believe they are truly interested in their work. The one appointed and supported by the churches has been traveling,—making some long preaching-tours,—but is now again hindered by family sickness. I hope the hindrance may not be permanent. In view of the immense work to be done, he has asked the churches, through our Garo "Monthly," to appoint a second man. There was a desire expressed, that, during the year, he should visit all the churches, once at least, meeting with them on Sunday, and spending the week preaching to the heathen. He tells them that for one man to go all over the Hills, and visit the churches too, will make his work so very thin that it can hardly be expected to produce much effect. I, of course, take the occasion to urge the same thing upon the people. We believe that personal work means personal development; so feel the necessity of urging upon their religious work,—self-support,—that they may be also religiously developed.

**MORE OPPOSITION.**—One of our native preachers, Bago, recently met in one of his tours some opposition, such as ten years ago might have been quite serious. The people of the village disputed with him until nightfall, and then drove him and his companion, or attempted to, from the village. They, however, found shelter for the night in one man's house. In the morning he drove them away, railing and abusing them. Bago says they went to the hillside, cooked their rice in a bamboo, and ate it; and adds, "We know it is meet for preachers thus to get distress, for Christ thus got distress and bore it; and he it is who is able now to accomplish what we are not able to do."

**TWO NEW TEACHERS** have just opened schools in the very interior of the Hills; and in another village, where a school was opened some time ago, a village far from any Christian community, one or two converts are reported,—a beginning. May we have the prayers of God's people, for the work among the heathen, for the work being done by the schoolboys, for that by the evangelists, and for the teachers sent by these interior villages, that their courage, zeal, and faith fail not!

## INDIA.

## Mission to the Telugus.

LETTER FROM REV. F. E. MORGAN.

KURNOOL, July 7, 1883.

IN addition to the two preachers who labor at Atmakoor and Kurnool, we have for the past three months had the help of our two students from the seminary. One of them has preached in his own and in neighboring villages, and has encouraged the Christians so that, as one result of his labor, they have finished a chapel-schoolhouse begun a year ago. The other student started anew the school in Atmakoor. He has had an attendance of about fifteen persons, who came with commendable regularity. This number included the man to whom I referred as having lost his child; also another man, a recent disciple, and his son. These three persons came two miles and a half to school. The Christians paid the teacher's salary,—three rupees per month.

About thirty members of the two churches came here last Sabbath, in response to my invitation, for the observance of the Lord's Supper. Ten or twelve, including the two preachers and the seminary students, tarried here three days for Bible study. We assembled twice daily, and we studied the first ten chapters of Hebrews. I am sure that some of them have now a better idea of Him who is both our great High Priest and the Sacrifice for our sins.

## SIAM.

## Mission to the Chinese.

LETTER FROM REV. L. A. EATON.

BANGKOK, July 12, 1883.

I HAVE recently returned from a visit to the out-stations. Soon after arrival here, I went with Dr. Dean to all the out-stations except one,—Ku Buang. This was so far away, and so difficult to reach, he felt unequal to the task. This time I visited, with my teacher, all the stations, including this one, though I was obliged to walk twenty miles to reach it. In going among the disciples, I can do little in the line of preaching, or conversing with the people. On this last visit, my teacher did the preaching. I could only open the meetings with the Lord's Prayer, which I had memorized, and read the hymns. How I long to have this barrier that intervenes between me and the people taken away! For myself, it seems almost like a waste of time going to the out-stations, as I cannot preach, or converse to any extent with the people. But I hope, indeed I know, it is not wholly so, as I am constantly picking up colloquial words and phrases, and learning something of the manners and customs, and gaining a more correct knowl-

edge of the condition of the mission, than I had gained from printed reports.

I am hardly prepared to say any thing of the spiritual condition of the disciples. To know this, I should have to be more familiar with their language, and be able to converse with them. The account, therefore, I may give of my trip, may be incomplete; and the impressions, also, I have received, may be considered as incomplete. The first station I visited was Patriew. I left here on Monday night, in the little steamer "Patriew," that runs between here and the rice-mill in Patriew. After a rough passage over the Gulf, we arrived there in the morning. Here I remained till Sunday night; the intervening time was spent in study, and visiting the people. On Sunday the disciples came to the preaching and communion service. The regular teacher gave way to my teacher to preach, no doubt being glad to take a rest. There were thirty-two disciples present at the celebration of the Lord's Supper. The number of members in this station is sixty-two, as reported to me by the teacher. I am very favorably impressed with the teacher here: he seems to be a true disciple of Jesus Christ, and has at heart the interests of the people under his charge.

Len Kia Chu is the second station I visited. I went in a boat rowed by four natives. It had a covering over the seat and at the sides, which formed a cabin-like enclosure. I had a mosquito-netting along, to protect me from the mosquitoes. We arrived in Len Kia Chu at five o'clock A.M., having had the tide in our favor all the way. I went directly to the chapel: here, to my surprise, I found nearly every available place in the chapel occupied by Chinamen. Of course I had to make room for myself and two attendants. At the usual time on Sunday, the church came together for the preaching and communion service. Seven members were present: there are nine members here. I was unfavorably impressed with the appearance of things in this station, and on my return to Bangkok reported to Dr. Dean what I had seen. This led him to summon the teacher. He confessed to the Doctor, that he had allowed drinking, opium-smoking, and gambling to go on in the chapel, and that he had not looked after the interest there as he should. There was nothing to do but to dismiss him from the service. The disciples now are without a teacher: we hope soon to find them one. The interest there is very weak indeed; no doubt partly the result of their teacher's neglect of duty. It seems to me to indicate a very low state of things when a church will allow such a condition to go without reporting it.

The next station I visited was Banplasoi, on the east side of the Gulf. To save the expense of going in a small boat through the canals, it was thought best I should go in a Chinese fishing-boat.

I therefore embarked in one containing twenty-four Chinamen and one Siamese. We were all obliged to huddle in together under a covering, to protect us from the sun, and later from the rain. There was not room for me to lie down and sleep, and the fumes from the tobacco and opium pipes were most disagreeable. To say the passage was most unpleasant, does not half express it. I was glad, after twenty-four hours, to be relieved from my close confinement.

On Sunday the disciples came together for the preaching and communion service. There were nineteen present in all. After the celebration of the Lord's Supper, six presented themselves for baptism. I had the teacher I had brought with me examine them; having done so, he reported to me that they were not proper subjects. I advised them to wait two months; in the mean time, to come to the chapel on Sundays to receive instruction, and to present themselves again for the ordinance at the end of that time. I was much encouraged by the apparent interest on the part of these men; but only to be disappointed during the week, when I learned they had a case they wished to get before the judge, and thought by joining the church they could secure my help in promoting their interests. These, and some of the members, made my stay very unpleasant by their constant demands upon me to go with them to the governor of the town. Of course, as I knew so little of the language, I could not help them.

The next station I visited was Ku Buang, some twenty miles from Banplasoi. As I could get no conveyance, I was obliged to walk the whole distance. I left Banplasoi at six o'clock A.M., and arrived at Ku Buang at five o'clock P.M. I did not mind the walking, but the sun was very hot, and it is a wonder I was not overcome by the heat. On Sunday the disciples came together. There were nine present at the Lord's Supper: there are twelve members all told. These few disciples had not been visited for six and one-half years, during which time the Lord's Supper had not been celebrated. They were much interested in my coming to them. For three years they have been without a teacher, and were anxious that one should be sent them. I am glad to say one has been sent since my return to Bangkok. On my way back, I was taken with what seemed to be an attack of cholera. I succeeded in reaching Banplasoi, where I had some cholera-medicines. Two physicians were called in to see me, and I was doctored after the Chinese manner; but I trusted to my medicines. I was very sick for a few hours, and thought perhaps the result might be fatal; but in this time I got relief, and went to sleep. After a delay of four days, I was well enough to attempt the passage back to Bangkok. I therefore embarked in a boat similar to the one in which I came over. I



arrived in safety, but for three weeks I was very sick.

### CHINA.

LETTER FROM REV. WILLIAM ASHMORE, D.D.

SWATOW, Aug. 2, 1883.

REPORTS FROM STATIONS. — Among the meetings of communion-week, those held for hearing reports from stations have been especially profitable. A year or two ago, one afternoon was found sufficient for the purpose: now two and even three sessions are necessary. All the laborers, men and women, are called upon to give an account of their stewardship. The range of inquiry is much more extensive than we once had it. Full details of members and attendance, new inquirers, etc., are expected from all in charge. Subjects of general interest occurring at any one station are discussed for the benefit of all. The reports this time show an encouraging state of things at the majority of the stations. Two or three places bring to us only solicitude. Some of the members so easily get out of the way. We have suffered much from petty persecutions, nothing very severe, but enough to keep up a constant worry.

BAPTISMS. — On Sunday we had twenty baptisms. Twelve others had been baptized by Elder Po-San at a country station a few days before, so we were rejoicing in thirty-two accessions. There was quite a crowd, at least three hundred, to witness the ceremony; a large part of these came from the extensive sugar-refinery just below us.

OUR PREACHERS AND BIBLE-WOMEN remained with us for nearly a month to engage in special study. There were about eighty, including students and others. This number includes a class of thirty-seven women under instruction by Miss Norwood. The women took up the Gospel of Luke. The men were engaged in exegetical review of half of Acts under Mr. Partridge, and the first eight chapters of Romans under myself. The latter exercise was attended by the women as well. Then there was a series of lectures on church history and polity by myself, and another series on geographical and elementary scientific topics by Mr. Partridge, attended, also, by all. And finally we had a model of the Tabernacle, made under Mr. Partridge's direction, which was used, and will be used again, to teach the use of sacrifices, and the mode of reconciliation with God.

THE CHOLERA. — The season was one of great interest and profit to the disciples. We had to dismiss them a day or two sooner than we intended, on account of threatening indications of cholera. This scourge is raging in various places along the coast, and has been very bad around Swatow. It began its course in Japan, has already found its way to sundry places towards the West, and will visit you in time, I fear, as its manner is.

We have been going carefully over our church-record, and find the total membership at this time to be 899 in all; of these 546 are men and 353 are women; of course, we do not report the Hakkas.

LETTER FROM REV. W. K. MCKIBBEN.

SWATOW, June 30, 1883.

MUN KEU LIANG. — We have closed a pleasant and, I trust, a profitable quarter. The boys' day-school has continued in satisfactory operation with eighteen pupils. On April 2 I opened a men's class, which was continued until the 9th inst. The object in view was to get together the brethren who were most forward in preaching, and in conducting the affairs of the church, and give them what instruction I could during the brief term for which it was practicable to hold them, and then dismiss them until another favorable opportunity for calling them together. The object was not so much to train them for regular assistants, as to increase their efficiency as volunteer helpers at their respective villages. There were seven members in the class; all but one or two had what might be called a common-school education, so that we were able to begin reading the Scriptures at once. I met them twice a day. Forenoons we studied the Gospel by Luke, going through the book somewhat carefully. Afternoons were devoted to Genesis, which we went over more cursorily. On Sundays most of the class went out to the different stations to preach.

VILLAGE SERVICES. — Since our congregation is largely gathered from a distance, I have encouraged them to find rooms in their own villages, where they can meet part of the time. We have now five such places of worship, from four to eighteen miles distant from Mun Keu Liang, with congregations of ten to twenty each. Only a few of these have yet been baptized. They conduct their own worship, with such assistance as can be given by visits from the central station. The meeting-place is, in most instances, a room voluntarily offered in some brother's house. Whatever expenses there may be in connection with them have been met thus far by the local congregation.

On the first Lord's Day of each month, following the Chinese calendar, we gather them in for a general meeting at Mun Keu Liang, when candidates for baptism are examined, and the ordinances are administered. Five men have been baptized the past quarter, from four different places.

LETTER FROM REV. E. C. LORD, D.D.

NINGPO, July 20, 1883

WE are now in the heat of summer; and since it set in, about a month ago, it has been somewhat trying. Fortunately the larger portion of our missionary community has slipped away to the hills,



which seem now likely to be our summer retreat hereafter. Our own missionaries, myself excepted, are all there. All the members of the Presbyterian mission, all the members of the English Methodist mission, and a part of the members of the Church mission, are all there. It is little that one can do here during the hot weeks of July and August; and they who can get away to a cooler, healthier, and more restful place, are wise to do so.

The schools of the mission are now in vacation; and in most of our work here is a kind of lying upon our oars while the tide of summer heat is in its force. Still, our chapels and preaching-stations are in operation; and, fortunately, our natives can work better than we can at this season. At our last communion season, the first Sunday of the present month, we had several baptisms. Mr. Mason had five at the West-gate Church; I had four at the North-gate Church. Five of these were pupils in our boys' boarding-school. Three of these were received into Mr. Mason's church, and two were received into mine; the lads going where their family connections led them. This fruit gathered from our schools is very encouraging, and the cry of our hearts is for more.

My theological class, with our schools, is in vacation. The students, three in number, have each assigned to him some work while the vacation lasts. One of them I have sent up to assist Mr. Mason in his endeavor to do some work in the villages among the hills. It is a matter of thankfulness, that thus far we are all in comfortable health; and Mr. Jenkins in Zao-hying, I learn, is also well.

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#### LETTER FROM REV. G. L. MASON.

NINGPO, July 4, 1883.

DURING the last three months we have all been in excellent health, and able to do more work than during the same period last year.

ITINERATING. — During the quarter I have spent thirty days in visiting the out-stations, and in preaching-tours to other places. If the Union could send us a dozen good men, all could be profitably employed at such work. The field and the opportunities are limitless; but so great are the obstacles, that the native assistants very much lack courage and aggressiveness. Alone, they seem to find great difficulty in getting the ear of the people. With the foreign missionary present, a crowd can be gathered anywhere, in doors or out, at any time. This is true even in Ningpo, where foreigners have been an every-day sight for forty years: so that curiosity is not the only motive that draws hearers.

FOREIGN MISSIONARIES, OR NATIVE EVANGELISTS? — To present the gospel to the millions of China, it is true, the main dependence must be on

the Chinese Christians themselves; but these need much training by example from foreign-missionary evangelists. Besides school-training, the natives need to be much with the missionary as he preaches to the heathen, to catch his spirit, and learn his methods; that is, provided the missionary is thoroughly in earnest and taught of the Spirit. If the natives see the missionary intent on winning souls, they will learn the "divine art" more rapidly than by formal instruction merely. So we want more missionaries who believe in all methods of evangelizing, but especially in preaching. As a rule, the native Christians, as well as the heathen, prefer the preaching of the missionaries to that of their best native preachers. Greater thoroughness of preparation, freshness of illustration, earnestness of manner, the accent of conviction, and a clearer apprehension of that which is essential and peculiar to Christianity, — these more than counterbalance the difficulties of speaking a foreign tongue, and expressing spiritual truth through the medium of a heathen language. The variety of work in a mission — translating, printing, teaching or superintending schools, teaching theology, dispensing medicine, keeping accounts, visiting church-members, and other things — leaves little time for direct work among the heathen, unless the missionary force is large, and the work systematized. We need more foreign workers; and the Chinese feel the need of them, and will welcome them to opportunities of preaching which they do not extend to the native preachers.

BAPTISMS. — The 1st inst., nine were baptized in Ningpo, — four at the North-gate Church and five at the West-gate. Among them were five bright youths from the boys' boarding-school. At the West-gate Church the examination of six candidates, in the Saturday covenant-meeting, lasted two hours, and was thorough.

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#### JAPAN.

LETTER FROM REV. NATHAN BROWN, D.D.

YOKOHAMA, July 13, 1883.

THE last quarter has been marked by general prosperity in our work. Inquirers and converts have come forward at all the stations; and a large number have been baptized, especially at Sendai and the regions around. Our colporteur and Bible-reader in this district report sales, for the last quarter, of 744 Gospels, — 173 in mixed characters, and 571 in pure Kana; of the new catechisms, — Watts's, translated by Pastor Kawakatsu, — 370 sold, besides 95 given away. Over 3,000 tracts and smaller portions of Scripture have been distributed gratuitously.

The Parables have been out of print for several months, but we have just had them reprinted in a large edition. The fruit of reading these books is

everywhere seen. In one place visited by our colporter, his assistant, employed to carry a load of books, was injured by a fall, which obliged them to stop three or four days at the sulphur-springs, until he was cured. While they were thus delayed, the people had a good opportunity for becoming acquainted with them and the new religion. The result is a conviction of its truth on the part of many; four of whom have requested baptism, and have sent a most urgent appeal to our native pastor to visit them. He is now on his way for this purpose.

Our large edition of 7,000 copies of Acts is finished in the vernacular, and also the scholar's edition. We shall soon have the Gospels and Acts complete, in both characters, and bound, ready for circulation everywhere.

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LETTER FROM REV. T. P. POATE.

YOKOHAMA, July 17, 1883.

SAKATA. — The early promise of this place has not yet been fulfilled. No money, I found, had been raised for church-purposes; and I had to cut off one man for drunkenness. Another is accused of theft, I fear but too truly; though, as he is a hundred miles away, it is difficult to investigate the matter. Yet another, a man who did run well, finding that I would not employ him, has apparently lost all interest. I committed the matter to the Lord, and asked his guidance. It came to me in the shape of a call from Honjo, a town to the north, which I visited last year. I found some inquirers here, who asked for a preacher. They sent me a letter, when in Sendai, pleading for a man. The preacher there is a native of Honjo. It was a remarkable letter. One phrase clings to me, — "Have pity on your native place, and put forth strength for us." I told them that it was a common thing to be asked for a preacher; but that I had come to the conclusion, that, if people really wanted to hear, they would be willing to put their hands into their own pockets, and not expect the foreigners to do every thing. Said I, "If you will do something, — assume the cost of the preaching-place, to begin with, — I can see my way to send you a man: if not, I can't." They thought over the matter, and told me what they could do. There are but two at present, and they could not pay the entire expense; but they promised to give fifty *sen* apiece, monthly, and to start a building-fund as well. This was, I felt, as much as I could reasonably expect; and I therefore transferred the Sakata preacher to them. He has now been joined by a colporter; and, when I visit them in October, I hope to find a good work in progress. I may mention that this is the first station opened by Protestants in the province of Akita. Hitherto it has been completely destitute of spiritual advantages, beyond the occasional visit of a colporter

or missionary, and, this year, the preaching of the Russo-Greeks in the capital.

HANAMAKI. — About one hundred miles of rough country, and the central mountain-chain, separate the two cities. Till lately, the mountains were well-nigh impassable, but last year a good road was opened for traffic; and already the sluggish pulse of the west coast is quickening. For centuries they have been, to a large extent, shut out from the rest of the country; and the advancing wave of Western thought has not yet affected them much. It is difficult to over-estimate the value of these new roads. I found but little change in Hanamaki. One of our number, a woman who had long been sick, is gone. She died among heathen, and all that we know is, that she spent much time in reading the Scriptures. We trust that she is asleep in Jesus. As a whole, the church-members have grown in grace; in two instances, notably so. The preacher, a native of the genial South, the land of the palm and orange, found the winter very trying. For some four months he was unable to get out. The cold was unusually severe, and the snow so deep that even the natives were astonished. His little son got frost-bitten, and is still suffering. I have promised to send him to another station this winter.

MORIOKA. — A steady work of grace is going on. It refreshed my spirit not a little, to see the love and consecration of the little flock. We were called to rejoice over five new converts, who witnessed their faith by baptism in the river. That afternoon we had a delightful season at the Lord's Supper, — such a communion-service as we had never had before in Morioka. I could but thank God for the change that has taken place. Last year the people tried to break up our meetings: this year they came and listened most attentively. The weekly-offering system is in full operation; and, through the week, services are held in all the members' houses save one. All of them seem to be awake, and we look for a great blessing.

HACHINOHE. — Here, too, I found the Lord owning his word. The little band gathered last December has held on its way: one only has fallen; we pray that he may come back. The two hymn-books, all that they had, have been used most faithfully; and the streets often echo to the strains of "Jesus loves me." Many of the heathen, attracted by the novel airs, have learned hymns, and now sing them instead of the evil songs so common in this land. How glad they were to get ten more books! these, by the way, only containing about half the hymns. Six new believers were added to our number, and there are other candidates. The brother in charge has been receiving his support partly from the Board, partly from the church; but he finds that it is not enough to keep him and his family, so next month he enters the service of



the Scotch Bible Society. I have, notwithstanding the utmost economy, already exceeded my appropriation, and could not offer to increase his salary. This is an important place, and I trust that I shall be able to arrange for a man to work here. The people have, I think, done well; but, alone, they cannot at present support a preacher. The Roman Catholics are making great efforts nowadays. I find that they have been at work in this district, as yet, however, without any success.

There are nearly one hundred members, six stations, and about three million heathen, in my circuit.

### SWEDEN.

#### REPORTS FROM THE MISSION.

BROTHER C. E. MALM, who is laboring on the island of Gobland, writes: "On the whole south end of the island, powerful revivals have been going on during the winter. The movement commenced in the parish of Sundre, and spread through Wamblingbo and Groblingbo, and also somewhat to Eke and Ronehamn. Most powerfully has the Spirit of the Lord been working in the parishes of Sundre and Hamra, where it looked as if the greatest part of the population would fall prostrate before the feet of Jesus. There is yet one and another house where they continue to strive against the truth; but the Lord has, indeed, done great things there. The last time I was in Groblingbo, the Spirit of the Lord was working there. In a great many houses which I visited, a work of grace was going on; and many souls, set at liberty, were rejoicing in the Lord. Many have been added to the churches, and we expect to see still more added.

"On the 27th of April I visited Stile, where I preached. There I met with brother Borgendahl, who came from Tingstade, where he had been laboring for some time. Many accompanied him from that place to Stile, in order to tell their experience, and be baptized, which took place after the sermon, on April 29. On Tuesday, May 1, I accompanied brother Borgendahl to Tingstade, where we preached two evenings in the house of a church-warden. In this house the Lord has done great things during the last winter. The church-warden, his wife and children, have been converted from darkness to the wonderful light of God. On Sunday, May 6, we returned with a number of new converts to Stile. Before the morning services, the church-warden with his wife and two daughters told their experience, and after the forenoon sermon they were baptized. It was a solemn scene, when the great crowd of spectators witnessed how the father, mother, and children followed Christ into the watery grave, and rose again with him, rejoicing. The church at Stile had now the joy of

receiving twelve converts from Tingstade, after which the church partook with them in celebrating the Lord's Supper. At the close of the communion, one after another rose, and with tearful eyes praised the Lord for his great grace towards these twelve souls."

From Sörala Ljusne, a brother writes, July 15: "In the beginning of the year, a revival arose at this place. A brother Bogen has for some time labored among us, and the Lord has owned his labors. Also some brethren of the church took part in the work; and the result was, that many received that peace which the world can neither give nor take away. And we have already this year been permitted to bury eighteen believers with Christ in baptism. A brother went to America this year, and is located in a place where there is no Swedish Baptist church (viz., at Hillsville, Lawrence County, Penn.). Five baptized believers stand ready to emigrate, and settle at the same place. We were convinced that these friends had need of forming a church, and living in church-fellowship with each other on the other side of the ocean; and, therefore, they were dismissed from us to-day, and formed into a daughter church. Brother Broman assisted on this occasion. He put some questions to them: First, If they wished to form a church? which question was answered with 'yes.' Second, If they had full confidence in each other, and if they would continue during their life in the doctrine of the apostles? which was also answered with 'yes.' After this, he held forth some important truths of Scripture, relating to the nature of a true church of Christ. Brother August Olson was chosen to be their elder; and the blessing of the Lord was called down, by several brethren, upon this little church.

"This is, no doubt, the first instance of a Baptist church formed in Sweden, to be transplanted into the genial soil and clime of the United States."

### SPAIN.

#### LETTER FROM REV. ERIC LUND.

BARCELONA, Aug. 7, 1883.

SINCE I wrote you last, we have had several conversions among the sailors, and I hope the word has also had its effect upon some Spaniards' hearts. We have founded a Young Men's Christian Association, two Sunday schools, a drawing-school, and a night-school, to attract young men. The schools are in the different places where we have work. In the one in Barcelona, last Sunday there were nine boys present; in Gracia, the hall was filled with children and adults. In the Association Bible-classes, we have generally from eight to fourteen present.

I thought our congregation near the university would decrease with the hot season, but the fact



is that we have three or four times the usual number on Sunday nights. The hall being, as it were, on a public walk, the passers-by drop in; and, with a very few exceptions, I am glad to say, they remain attentive till the meeting is over. Having had a few minutes' rest, my wife plays the organ, we sing, and soon we have another audience. I address the people, give them tracts, and invite them to our ordinary meetings. They go; and, if we have strength enough, we have a third meeting on the same night. In these meetings we have

always new faces,—people who show by their genuflections at the door, and by their crosses made over the forehead, mouth, and chest, that they have never entered a place like ours. Two or three young men of the Association have distributed hundreds and thousands of tracts in the front of the chapel; and, though we may not have the privilege of seeing much fruit of this work, we are thankful to God for the opportunity of sowing the seed. The promise is, "Your labor is not in vain in the Lord."

### GLEANINGS FROM LETTERS.

LARCHFIELD is the name of a new out-station of the Eastern-China Mission, among the hills forty miles west of Ningpo. Besides access to numerous large villages, we also have there, through the wise liberality of Dr. Lord, a sanitarium where one may escape the hot malarious summer of the plains. A good-sized lot and a new two-story brick house, costing in all about two thousand dollars, have been deeded, free of expense, to the Missionary Union. The house will accommodate two families, with a large room below for a chapel. Being eighteen hundred feet above the plain, the temperature is lower, and the air pure and bracing. Occasional sojourns there ought to help conserve and restore the vigor of mission-workers, and enable them to remain on the field for longer periods than would be possible in this climate without such a retreat.

Another important gift by Dr. Lord to the Missionary Union was made some time ago, but has not, I believe, been noticed in THE MAGAZINE,—that of the large two-story brick house and grounds, occupied by Miss Light-foot's girls' boarding-school, in Ningpo, an institution which has been, and is yet to be, a strong "helping hand" in our work.—REV. G. L. MASON, *Ningpo*, July 7, 1883.

KOBE, JAPAN.—In April, while the conference at Osaka was sitting, brethren Bennett and Poate were here; and brother Poate kindly preached a number of times. Congregations are good, and the school is doing well; two more of the girls have asked for baptism, and there are two other persons who are applicants. At Tokushima, matters are by no means in a satisfactory state. The chief sin-

ner, who has much influence, made pretence of repentance, as I think I wrote; but it was very short-lived. When he found that he would not be again employed, he showed his true *animus* very clearly. Unfortunately, he, at present, has the sympathy of a majority of the membership, and has it his own way. At present, we can only wait and pray.—REV. H. H. RHEES, July 16, 1883.

TOKIO, JAPAN.—A quiet but very interesting work is in progress in the church here. Three are to be baptized next Sabbath, and others are inquiring. Our hearts have been very much drawn out for the work here. I never saw a more grateful people than ours seem to be, that a man has come to help and encourage them. Miss Kidder is an earnest woman, and is working faithfully: we hope the time is far distant when she will have to leave us. I wish so much that another man could come to us here,—or, better still, to lift from brother Poate's shoulders a part of the burden that seems almost crushing him. I wish that you could know more of that field; for I believe it to be one of, at once, greatest need and wonderful promise. We have now our morning family devotions in Japanese; we reading and singing from the Kana, and our teacher leading in prayer.—REV. C. H. D. FISHER, July 19, 1883.

BANGKOK, SIAM.—With few exceptions I have, during the year, daily conducted Chinese worship at the mission-house, taken a part in the Sabbath services at the Chinese chapel, attended funerals for the bereaved, and a few times preached in English. My

health is now every way very good, and I pass for a younger man than I did a year ago. In company with Mr. Eaton I have visited the out-stations at Petrew, Leng Kia Chu, and Banplasoi; and he has recently been with some of the native helpers over the hills and paddy-fields to Ku Buang. We have just employed two native preachers, who came a few weeks ago from Swatow; and we have negotiations with another young man from China, to be employed as a preacher. The Chinese are now coming here in large numbers, and it is reported that some two thousand a month are going to Singapore. China, like the kerosene-wells, is running over, and sending light and labor to all parts of the world. — REV. WILLIAM DEAN, D.D., June 21, 1883.

MAULMAIN. — I am happy to say, that, in spite of hinderances, He who knows no difficulties has led eight of the girls, and I hope more, to trust in Christ for their salvation. Five boarders and three day-scholars have been baptized since last March, and others are desiring to become Christians. But what a drop in the bucket they are, and how long we have been waiting! — MISS M. SHELDON, June 16, 1883.

RANGOON. — Our church-work is moving nicely. By the death of our senior deacon, and the removal of others, we have met with some serious financial losses; but others are coming up to fill their places, and so we still hope. Six more converts were baptized last Sunday evening. — REV. L. J. DENCHFIELD, July 2, 1883.

GUNTOOR. — We have just returned, a few days since, from Ongole, where we attended the usual quarterly conference. Besides the formation of an Ongole Baptist association, more than a hundred and twenty were baptized, and much of interest occurred to encourage us all in the work. Since our return I have been busy with a case of persecution before our sub-collector. Several Christians were beaten, and threatened with a sword, because they refused to participate in a heathen festival. After a trial of four days, the offenders have been fined about thirty rupees. We have to meet a good many such cases, and many of the Christians have to suffer much. Conversions continue, however, to take place; and, since my last letter, I have baptized twenty-eight. The preachers tell me of scores who are waiting to be received; but I shall have to wait till my appropriations come, before I try to do much more in the field. — REV. E. BULLARD, July 25, 1883.

CUMBUM. — I am glad to report that the religious interest in this section is somewhat encouraging, and we hope for better things before long. This being, hitherto, a remote part of the Ongole field, which the missionary could seldom visit, things have got into a rather backward state, and there are too many signs of declension. There are large numbers of professed Christians, but a good many have become indifferent. Now, however, that we have settled among them, where we can visit them often, we hope to see a renewal of interest, and more faithfulness and more courage and joy among the disciples. — REV. W. B. BOGGS, July 22, 1883.

## MISSIONARY OUTLOOK.

BUDDHISM NOT ENOUGH. — At the recent missionary conference in Japan, Dr. Gordon, in answer to the statement so frequently made, that the Japanese have in Buddhism a religion sufficient for their needs, replied, in the first place, that the inconsistencies of the followers of Buddhism proclaim the fact that they are conscious of its insufficiency. He said, "If the Greek, Papal, and Protestant Churches were all to regard the Four Gospels and the

rest of the New Testament as having a curious historical interest; and should base their teaching, one on the Shepherd of Hermas, another on the Epistle of Clement, and the third on the Epistle of Barnabas; and then all unite in believing and teaching atheism, — the resulting confusion would only fairly represent that which exists among the Buddhists of Japan." And in the second place he replied, that the well-known immorality of the Buddh-

ist priests unfits them to be the religious leaders of the people. A Buddhist priest himself confessed that hardly three in ten of the priests are pure.

HEATHENISM IS DOOMED, but it is not dead. It will die hard. Although the retrospect is encouraging, to suppose that the battle has been won were a fatal mistake. Christianity has gained a vantage-ground,—a position favorable to the ultimate success of a combined attack. That is all. The conquests have hitherto, for the most part, been amongst decaying races, the more easily influenced in that they had comparatively nothing to lose, but every thing to gain, by accepting Christianity. But in what remains to be done the case is very different. The great citadel of heathenism has as yet scarcely been touched. The gigantic systems of Brahmanism, Buddhism, and Mohammedanism seem to be almost as far from yielding as ever they were.—JAMES CROIL.

CONVERTS IN CHINA.—The Rev. W. F. Stevenson, speaking of the wonderful results of Christian labor in China, says, "It would be a profound mistake to suppose that such results as I have pointed out are transitory, that the impressions made are shallow, or that those who join the Christian Church are of so indifferent a character that Christianity has been little more to them than a bribe. In a country like China, it costs too much for a man to become a Christian, to make the advantage that the Protestant missionary can offer him worth having; for that, at the most, is a salary so small that he would be hard-pressed indeed if he could not earn more at his own calling, while it is burdened with a social ostracism and contempt that are bitterly felt. And, as for the great bulk of the Christians, they continue in their calling, and with a difficulty in

making their livelihood that they never had before. The native Christians are often men that have not only taken joyfully the spoiling of their goods, but hazarded their lives for the gospel."

CHANGE NEEDED.—Before the missionary problem can be satisfactorily solved, the whole system of Christian finance must undergo a change. The present hap-hazard practice of doling out money for missionary purposes in response to "special appeals," and in accordance with momentary impulse, is all wrong. The effect of it is that the bulk of missionary funds is supplied by a comparatively small number of contributors. Many give grudgingly, and many give nothing. The instances of conscientious, systematic, and proportionate giving, are few. Churches must devise methods suited to the circumstances of their congregations, by which the practical sympathies of the whole body of the people may be secured. As water naturally seeks its own level, and stays there, so the missionary spirit in the pew is not apt to rise higher than the same spirit in the pulpit. To say that there should be a missionary society in every congregation, is to misapprehend the situation. Every Christian congregation, by virtue of the name it bears, ought to be a missionary association,—a company of enthusiastic and hopeful men and women, by whom missionary enterprise will be regarded as the *alpha* and *omega* of Christian ethics.—JAMES CROIL.

If a Christian *cannot* give to a worthy cause, he should be sorry: if he does not wish to, he should be alarmed.

By far the most substantial and costly buildings of the Chinese are the temples. They honor their false gods with their substance.

## OTHER SOCIETIES.

CANADIAN BAPTIST.—The report of the missions among the Telugus for 1882 is published. In the six stations there are 1,115 church-members, and 297 were baptized last year. The baptisms and members were distributed among the stations as follows: Bimlipatam, 4 baptisms, 45

members; Chicacole, 13 baptisms, 41 members; Bobbili, no baptisms, 7 members. These three stations are under the Maratime Board. The three stations under the care of the Ontario and Quebec Board report as follows: Coconada, 43 baptisms, 167 members; Tuni, 17 baptisms, 35



members; Akidu, 220 baptisms, 820 members. In the Theological Seminary at Samulcotta, there are 17 male students and two females. Four hundred dollars is asked, to circulate Telugu scriptures, the coming year. There are seven male missionaries on the field, and two unmarried female missionaries. The report closes with these words: "The outlook for 1883 is full of promise. During the past year nearly 300 believers were baptized. This year we expect to see far greater things."

AMERICAN BOARD.—Advices from the West Central African mission, to May 29, state that all the missionaries were well and strong except Dr. Nichols, whose health had been unfavorably affected by the high latitude.—In Austria, the order forbidding the holding of public services by the missionaries has not been withdrawn; but the gathering of small congregations by issuing cards of invitation has not been interfered with. In making out legal papers the officials no longer characterize the Church as "confessionless,"—that is, without religion,—but as "not recognized by the State." The condition of the Church in Prague is very encouraging, and it is reported as growing steadily in numbers and Christian graces. The Christians have contributed seventy per cent more this year than last.—Sunday, June 3, 74 were received into the Adana church, Central Turkey mission, which more than doubled the membership. Twenty or thirty more additions were expected the next month. A like occasion has never been known in Turkey.—In the Madura mission, the past year, "growth has been realized in church-membership, in benevolence, in establishment of schools under a thorough system, in general culture and Christian character."—In the North China mission, Shantung province, "the opportunities for labor which come with the least effort are those arising from the expanding medical work, which has grown to great proportions."—The revival in Japan still continues. In June, 184 were added to the mission churches; 30 at Imabari.

PRESBYTERIANS.—*North*.—A presbytery was organized at Valparaiso, Chili, in June. It will probably be connected with the Synod of New York.—Four converts have been received at Ningpo, China; five at Canton; nine at Petchaburi, Siam; one at Chiengmai; nine at Abeit, Syria; two at Monrovia, Liberia; nineteen at Benita, West Africa; five at Bahia, Brazil; and seven at Valparaiso, Chili.—A station has been opened in the province of Kwangsi, China, which has a population of eight to ten millions, and hitherto has been without a Protestant missionary.—*South*.—This church has missions among the North-American Indians, and in Mexico, Brazil,

Italy, Greece, and China. On these fields there are 73 stations and out-stations, 23 ordained missionaries, two physicians, 28 female assistants, 15 native preachers, 34 native helpers, 43 churches, about 1,700 members, and about 150 were added the last year. The income was \$66,327.20, or about \$8,000 more than last year.—*United*.—Twenty-six have been recently received into the churches in India. A member of one of the holy families, in Cairo, has been converted. He was arrested and then released. If he suffers no further persecution, the missionaries consider that a great victory will have been gained.

REFORMED CHURCH IN AMERICA.—The receipts of the Board last year were \$65,294.58, a gain over the previous year of \$7,109.87. The appropriations for next year aggregate \$69,416.82. The home expenses have been reduced about \$1,800. The missions are located in China, India, and Japan; and in all the fields there are 12 stations, 128 out-stations, 18 missionaries, 23 assistant missionaries, 18 native ministers, 166 native helpers, 37 churches, and 2,843 communicants.

ENGLISH BAPTIST.—It has been resolved to increase the income of the society £15,000, or twenty-five per cent, and to send fourteen new missionaries to the North China mission, and seven to the Congo mission.—The Congo mission has sustained another bereavement in the death of Rev. John Hartland, of the Manyanga station.—Two young men have been accepted to go out and re-enforce the Congo mission, one of whom is a brother of Mr. T. J. Comber, of Stanley Pool, and has a medical education.—The church at Cameroons, West Africa, has chosen its own pastor, and assumed his entire support.—The General Baptist Missionary Society has seven male and nine female missionaries in Orissa, India; 22 native ministers, 16 stations, 9 churches, and 1,175 members. In Rome, Italy, there is one English missionary, one evangelist, and 18 church-members. The income of the society last year was £8,578. 14s. 11d., and the expenditures £9,113. 5s. 10d.

CHINA INLAND MISSION.—During the last year ten new missionaries have been sent out to China, four male and six female; and three have returned to their fields after a stay in England. The income of the year was £13,840. 4s. 11d., including a special family gift of £3,000, for the extension of mission-work; and the year closed with a balance of £6. 6s. 10d. in the treasury. For the work of the next year, it is estimated that twice the income of last year will be required. The early return to their fields of five missionaries, now in England, is anticipated, and they will be accompanied by eight or ten fresh laborers.

## CONDENSED MISSIONARY NEWS.

THE Roman Catholics of the United States gave \$42,000 for foreign missions last year; the Baptists and Methodists, about \$300,000 each; the Presbyterians and Congregationalists, about \$500,000 each. As the numbers diminish, the amounts increase.

EUROPE.—*France*.—An Algerian society to aid Protestant pastors in Algeria is being formed. — The preparation of a standard version of the French Scriptures by a commission composed of members of all Protestant churches is being agitated. — The Reformed Church of France numbers at present 101 consistories, 532 parishes, and 636 pastors. — *Spain*.—The old Catholic Church in Spain has more than doubled in the three years of its existence. — It is stated that thirteen hundred school-books, imported for the use of Protestant schools in Spain, were recently burned in Barcelona, because they contained reading-lessons selected from the Gospels. — *Russia*.—The decree of religious toleration issued by the Czar upon his coronation applies to only about one million of his subjects, instead of twelve to fifteen millions as was supposed. — *Turkey*.—The Turkish daily newspaper in Constantinople is publishing a series of attacks on Christianity, by a Turkish writer of note. The immediate effect of the articles has been to cause an unprecedented demand, among the Moslems, for the Christian Scriptures.

CHINA.—A correspondent of the "Interior," writing from Canton, says there has recently been an evident decline in idolatrous worship: both Christians and non-Christians have observed that there has been a marked decrease in the number of worshippers at prominent temples. These temples are ordinarily leased to certain companies, who receive the proceeds of worship, sometimes paying six or seven thousand dollars annually, and making money at that; but now the leases go begging, and the temple-keepers are in despair. This decline is attributed to the wide-spread proclamation of the gospel in China; and, on this account, great hostility to missionary work is aroused in some quarters. — In one province a mandarin with a company of followers has been going about the country, destroying the fields of growing poppy, in order to prevent its manufacture into opium.

COREA.—This hitherto secluded country is now open to the commerce of civilized nations, and the entrance of missionaries; and ambassadors are now on their way to the United States and other countries, to conclude treaties. A Korean nobleman, named Rijutei, who visited Japan to study agriculture and commerce, has been converted to

Christianity, and now devotes his time wholly to Christian labors. He is still in Tokio, and has already completed the preparation of a Chino-Korean New Testament, or Chinese version with certain marks added, which make it intelligible to fairly educated Koreans. He is about to begin the translation of the Bible into Korean. Of the thirty Koreans in Tokio, twelve have already been converted to Christianity, or are careful students of the Bible, through Mr. Rijutei's efforts. He has a regular Sunday school, and it is his purpose to prepare for the ministry. He says his people do not like the Chinese, and will receive missionaries more readily from America than any other country. A physician attached to the Japanese legation in Corea is anxious to give up his position, and devote himself to missionary labors in that country; and a friend of missions has offered to support him. A member of the Presbyterian church in Tokio is studying the language, and expects to go to Corea as agent of the American Bible Society. A correspondent of the "North China Daily News" writes from Corea: "Christianity will make rapid progress in Corea if men of ordinary wisdom and prudence enter the country immediately. Treaty or no treaty, they will not be molested."

AFRICA.—*Northern*.—A young Mohammedan has been torn from his home, in Cairo, mobbed, beaten, and banished, all with the connivance of high authorities, because he read the Bible, and avowed his belief in it. A little more "intervention" in Egypt would do no harm. — *Western*.—The French possession of Gaboon is making trouble for the missionaries. The authorities require all communications to them to be in French, and the French language to be used in the schools. This has broken up the schools of the American Presbyterian missionaries, and seriously injured their work. — *Southern*.—It is reported that two German missionaries have been killed in Zululand.

ISLES OF THE SEA.—Since Mr. Shaw, the English missionary, was arrested by the French in Madagascar, attendance upon the mission-schools and services has almost entirely ceased. It is feared great damage will result to Christianity in the island, on account of the French usurpations. — The death of the Queen of Madagascar is announced. She was baptized soon after her coronation, and under her administration Christianity has made great progress in the island. Her death at this time adds to the serious complications in which the affairs of the island are now involved.



## DONATIONS RECEIVED IN AUGUST, 1883.

## MAINE, \$93.09.

North Berwick, ch., 8.14; New Gloucester, Jacob Rowe, 5; Jefferson, 1st ch., 9; Gardiner, J. N. Bates, 2; Bangor, 2d ch., 5; Penobscot Asso., J. C. White, tr., Bangor, 1st ch., 50, 2d ch., S. S., 8.30, — 58.30; Camden, Chestnut-st. ch., 5.65; From April 1, 1883, to Sept. 1, 1883, \$264.79.

## VERMONT, \$22.25.

Saxton's River, Mrs. Maria L. Randall, 5; Windham County Asso., C. L. Brown, tr., 17.25; From April 1, 1883, to Sept. 1, 1883, \$162.09.

## MASSACHUSETTS, \$1,594.17.

East Longmeadow, ch., 17; Greenville, ch., 14.35; Newton, Mary I. Wheeler, tow. sup. Thang Kan, Garo boy, care Rev. M. C. Mason, 10; Englewood, S. S., for sup. of a boy, care of Rev. J. F. Burditt, 18; Medford, 1st ch., to const. Miss Alice H. Breed, H. L. M., 100; Sandwich, Wm. C. Chipman, 3; Fitchburg, 1st ch., 51.43; Clinton, ch., tow. sup. S. Vencutiah, care Dr. Clough, 31.72; Conway, ch., 28.10; Wenhams, ch., Mrs. Martha Whitridge, 5; Lowell, Branch-st. ch., 5.75; Southwick, ch., 1.40; Cambridge, Old-Cambridge ch., 1,244.81; West Acton, ch., 13.52; Royalston, J. W. Peirce, 50; From April 1, 1883, to Sept. 1, 1883, \$3,923.98.

## RHODE ISLAND, \$133.23.

Wickford, 1st ch., 28.67; Providence, 1st ch. (of wh. 30 is fr. G. D. Wilcox, M.D., 22.03 is con. coll., and 52.53 is weekly offering), 104.56; From April 1, 1883, to Sept. 1, 1883, \$654.50.

## CONNECTICUT, \$98.12.

Wallingford, ch., 52.62; New London, Hunting-ton-st. ch., 40.50; South Colebrook, ch., 4; North Colebrook, ch., 1; From April 1, 1883, to Sept. 1, 1883, \$769.83.

## NEW YORK, \$390.02.

Fredonia, ch., 2.32; Buffalo, Prospect-ave. ch., 99.04; Knowlesville, S. S., tow. sup. boy Thomas, care Rev. H. Morrow, 15; Hoosick Falls, Mrs. Lucy Harrington, deceased, 50; Coll. per Rev. A. H. Burlingham, Dist. Sec., Union Asso., Carmel, ch., in pt., 26; Kent Cliffs, 1st Kent ch., 4.35; Farmers' Mills, Kent and Fishkill ch., in pt., 3; Dutchess Asso., South Dover, 1st Dover ch., 74; Whaley's Pond, 1st Pawling ch., 6; Shenandoah, ch., 5; coll. at Dutchess Asso., per J. F. Mead, tr., 8.21; Hudson River Central Asso., Napanock, ch., Fredonia, rent of Eli Davis Farm, Coll. per Rev. G. H. Brigham, Dist. Sec., Cortland Asso., Cortland, ch., Genesee Asso., Warsaw, ch., Hudson River North Asso., Bath-on-the-Hudson, S. S., tow. sup. nat. pr., care Rev. P. H. Moore, Madison Asso., Cazenovia, 1st ch., Oneida Asso., Oneida, ch., St. Lawrence Asso., Ogdensburg, S. S., Worcester Asso., Leesville, S. S., for Bible-work, G. H. B., 25; a friend, 1.42; From April 1, 1883, to Sept. 1, 1883, \$3,799.70.

## NEW JERSEY, \$387.55.

Paterson, Dr. A. W. Rogers, tow. sup. Kurnool missionary, Coll. per Rev. A. H. Burlingham, Dist. Sec., North N. J. Asso., Newfoundland, ch., 9.08; Echo Lake, ch., 24.10; Coll. per Rev. R. M. Luther, Dist. Sec., Trenton Asso., Manasquan, S. S., 5; Keyport, ch., 100.37; do., S. S., 5; Centennial, S. S., 5; West Jersey Asso., Salem, 1st ch., From April 1, 1883, to Sept. 1, 1883, \$1,403.78.

## PENNSYLVANIA, \$360.64.

Coll. per Rev. R. M. Luther, Dist. Sec., Beaver Asso., West Salem, ch., \$8 25  
Central Union Asso., Coatesville, ch., 27 25  
Clarion Asso., Berean, ch., 3 60  
North Philadelphia Asso., Germantown, 3d ch., cash coll., 18.26; Willistown, addl., 3; 21 26  
Northumberland Asso., Bloomsburg, ch., 15.35; Lewisburg, ch., 13.99; Mrs. M. G. Tucker, 30; 59 34  
Philadelphia Asso., Hepzibah, ch., 4.15; Point Pleasant, ch., 12.68; Upland, quarterly coll., 71.40; Hebron, ch., 10; Brandywine, ch., cash coll., 17; 115 23  
Wayne Asso., Ashland, ch., 5 00  
Wyoming Asso., missionary garden of Mrs. Pehle, 22 57  
Tioga, Union ch., Mrs. Reynolds, 2; for sup. Too Kyaw, 50; 52 00  
German churches, East Conference, per J. Schulte, tr., Mrs. M. J., 2d Ger. Bap. ch., 5; 1st Ger. Bap. ch., Newark, N.J., 21.14; 1st Ger. Bap. ch., Meriden, Conn., 9; Ladies' Miss. Soc., West Hoboken, N.J., 10; Lehne Glück, Towanda, for Bro. Thomassen's heathen, 1; 46 14  
From April 1, 1883, to Sept. 1, 1883, \$3,642.39.

## WEST VIRGINIA, \$310.00.

Coll. per Rev. Thomas Allen, Dist. Sec., Kanawha Valley Asso. (of wh. 65 is for sup. Pah-gau, nat. pr., care Mrs. C. B. Thomas), Beech Grove, ch., 4.45; Blue Creek, ch., 1; Brownstown, ch., 2.30; Campbell's Creek, ch., 2.81; Charleston, ch., 17.10; Cobb's Creek, ch., 3.50; Elizabeth, ch., 2.35; Forks of Coal, ch., 6.76; Hampton, ch., 2.50; Hopewell, ch., 1.25; Kelley's Creek, ch., .65; Kanawa, ch., 1; Laura, ch., 1.60; Martin's Valley, ch., 4.35; Mt. Olivet, ch., 4.50; Mt. Pisgah, ch., 3.80; Olive, ch., 2.50; Persinger, ch., 1; Pleasant Hill, ch., 2.80; Pine Grove, ch., 1.10; Providence, ch., 3; Sand Fork, ch., 1.40; Slaughter's Creek, ch., 4.25; Tupper's Valley, ch., 2.15; Two-mile Grove, ch., 3.40; Two-and-three-quarter-mile Grove, ch., 25; Rev. T. F. Holt, 5; 86 77  
Raleigh Asso., for sup. of Ta Nygo, nat. pr., care of Mrs. C. B. Thomas, Coal Marsh, ch., 6.30; Breckenridge, ch., 2; Mountain View, ch., 7.45; Pine Grove, ch., 5; 20 75  
Parkersburg Asso., for sup. Ta-mau-koo, nat. pr., care of Rev. E. B. Cross, Bethesda, ch., 5.38; Brisco Run, ch., 11; Elizabeth, ch., 6.60; Goose Creek, ch., 6; Harrisville, ch., 5; Kanawha, ch., 1.67; Long Reach, ch., 7; Mount Moriah, ch., 3.75; Mt. Zion, ch., 1.20; Murphettown, ch., 4; Newark, ch., 2.50; North Fork, ch., 3.32; Pleasant Valley, ch., 1.50; Ravenswood, ch., 10; Taggart's Creek, ch., 2.20; Union, ch., 5; Union Valley, ch., 5.36; Williamstown, ch., 8.75; Zoar, ch., 5.60; Clay Point, ch., 1; Good Hope, ch., 1; Mrs. Wright, 50; 98 33  
Goshen Asso., for sup. Seekah, nat. pr., care Rev. A. Bunker, Independence, ch., 6.20; Ebenezer, ch., 5.75; Morgantown, ch., 14.35; Zoar, ch., 19.10; Forks of Cheat, ch., 11; Kingwood, ch., 1.50; Little Sandy, ch., 8; Goshen, ch., 11.70; Pleasant Hill, ch., 5; Cheat River, ch., 3.35; Laurel Run, ch., 2.60; 88 55  
Wheeling Asso., Fork Ridge, ch., 5 00  
Union Asso., Grafton, ch., 10 60  
From April 1, 1883, to Sept. 1, 1883, \$371.97.

## OHIO, \$387.19.

Van Wert, ch., 10 00  
Coll. per Rev. Thomas Allen, Dist. Sec., Cleveland Asso., Cleveland, 1st ch., 79 50  
Clinton Asso., Jonah's Run, ch., 23.40; do., S. S., 5.25; New Vienna, ch., 17.58; do., S. S., 15; 61 23  
Columbus Asso., Delaware, ch., for Bible-work, 8 65  
Lorain Asso., Camden, ch., for sup. Soo Yah, nat. pr., care Rev. A. Bunker, 30; North Amherst, ch., 5.50; 35 50  
Huron Asso., Norwalk, S. S., for nat. pr., anywhere, 50 00  
Hills Creek Asso., Adamsville, ch., 15; Brushy Fork, ch., 8.11; Salem, ch. (of wh. 50 is for sup. Soo Hah, nat. pr., care Rev. A. Bunker), 70.56;



Rev. J. Deets, 5; Salem, S. S., 6; Wills Creek, ch., 5.50; half coll. at asso., 16 33;  
 Wooster Asso., Amwell, ch., 1; Chipawa, ch., 2.10;  
 Greenford, ch., 8.05; Moscow, ch., 1.54;  
 Zoar Asso., Mt. Moriah, S. S.,  
 From April 1, 1883, to Sept. 1, 1883, \$3,448.71.

## INDIANA, \$78.80.

Coll. per Rev. S. M. Stimson, Dist. Sec., Friend-  
 ship Asso., Providence, ch., 10; Ellettsville, ch., 4;  
 Union Asso., Oakland City, ch.,  
 Sand Creek Asso., Liberty, ch., 13; Mt. Arie, ch.,  
 7; Union, ch., 2; Westport, ch., 1.60; Hopewell,  
 ch., 1.50; North Vernon, ch., 4.20; Little Sand  
 Creek, ch., 6; Dry Fork, 3 70;  
 Coffee Creek Asso., Hopewell, ch.,  
 Bedford Asso., Bedford, ch., addl., .50; Boggs  
 Creek, ch., 5.85; Dover Hill, ch., 1.50; coll.,  
 12.50;  
 Tippecanoe Asso., La Fayette, ch., Mrs. E. H.  
 Hickman,  
 From April 1, 1883, to Sept. 1, 1883, \$244.28.

## ILLINOIS, \$288.65.

Coll. per Rev. S. M. Stimson, Dist. Sec., Springfield  
 Asso., Goodhope, ch., Dea. Geo. Wickens, 100;  
 Oreana, ch., 7;  
 Olney Asso., Olney, ch., 3.05; Mrs. E. B. Mur-  
 ray, 10;  
 Louisville Asso., Flora, ch., 1.50; Mt. Zion, ch.,  
 1.35; Richland, ch., 5; coll., 11.51;  
 Clear Creek Asso., coll.,  
 Quincy Asso., Vermont-st. S. S.,  
 Edwardsville Asso., Alton, S. S., to be expended by  
 Rev. M. Jameson;  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora  
 Asso., Downer's Grove, ch., bal., 12; Shabonna,  
 a friend, 1;  
 Bloomington Asso., Ocuya, Edwin Baker, 2; To-  
 wando, ch. (of wh. 5 is fr. Rev. J. E. Thomas),  
 10;  
 Chicago Asso., Chicago, Ashland-ave. ch. (of wh.  
 25 is fr. J. Nuveen, for stu., Ongole), 38.50; 1st  
 Swedish ch., sister L., 2;  
 Ottawa Asso., Amboy, ch., in pt.,  
 Salem Asso., Sciota, John Logan,  
 From April 1, 1883, to Sept. 1, 1883, \$1,589.73.

## IOWA, \$168.71.

Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Val-  
 ley Asso., Riceville, A. Marsh,  
 East Nodaway Asso., Bedford, ch.,  
 Eden Asso., Chariton, ch.,  
 English River Asso., Delta, a friend, .25; Fair  
 View, Z. Kelley, 1; Bro. Long, 1; S. S., 3.60;  
 Fremont, ch., 6.25; Ioka, ch., 3; Rose Hill, ch.,  
 1; Sigourney, ch. (of wh. 2.15 is fr. S. S.), 11.75;  
 What Cheer, ch., 2.25;  
 Keokuk Asso., Fairview, ch., 1; Farmington, ch.,  
 3.33; Fort Madison, ch., 25; Keokuk, ch. (of  
 wh. 2.60 is fr. Oakwood br.), 15.95;  
 Murray Asso., Murray, ch.,  
 Upper Des Moines Asso., Algona, ch., 8.50; Grand  
 Junction, 20.05; Webster City, 21.86;  
 Washington Asso., Washington, Miss Sadie Parker,  
 1; S. S., 1.72;  
 Western Asso., Woodburn Union Miss. Soc.,  
 From April 1, 1883, to Sept. 1, 1883, \$479.90.

## MICHIGAN, \$65.02.

Coll. per Rev. S. M. Stimson, Dist. Sec., Grand  
 Rapids Asso., Ada, ch.,  
 White River Asso., Muskegon, ch. (of wh. 1.15 is  
 fr. S. S.),  
 Saginaw Valley Asso., Saginaw, ch. (of wh. 2 is fr.  
 Little Bible-reader, and 1.15 is fr. Busy Bees),  
 Kalamazoo River Asso., Ganges, 1st ch., 2.50; Alle-  
 gan, ch., 13.68; Prairieville, ch., 2.30; Athens,  
 ch., 3.25; Trowbridge, ch., 3.81; Lawton, ch.,  
 2.50; Otsego, ch., .80; Ceresco, S. S., 3.33;  
 Michigan Asso., Detroit, 1st ch. (primary dept.  
 S. S.),  
 From April 1, 1883, to Sept. 1, 1883, \$543.78.

## MINNESOTA, \$83.70.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central  
 Asso., Owatonna (of wh. 25 is fr. J. A. Cansdell,

for sup. Bigi, and 12.50 fr. Cheerful Helpers, for  
 sup. Amri at Nowgong, care Rev. P. H. Moore),  
 Northern Asso., Crookston, ch., in pt., for sup. Rev.  
 C. H. D. Fisher,  
 Southern Asso., Spring Valley, ch.,  
 Valley Asso., Schocopee, John Turner,  
 Scandinavian Conference, Grove City, Bro. Haw-  
 kins, 1.50.—2.50; Maple Ridge, J. Peterson, 3;  
 Worthington, a brother, 5;  
 From April 1, 1883, to Sept. 1, 1883, \$474.07.

## WISCONSIN, \$54.64.

Coll. per Rev. C. F. Tolman, Dist. Sec., La Fay-  
 ette Asso., coll. at do. in 1882, per tr.,  
 Lake Shore Asso., Racine, Scandinavian young  
 men,  
 Walworth Asso., Burlington, ch. (of wh. 2.25 is fr.  
 S. S.),  
 Winnebago Asso., Green Bay, W. F. Daugherty,  
 3; a sister, 1 for Telugu mission;  
 From April 1, 1883, to Sept. 1, 1883, \$630.07.

## MISSOURI, \$39.00.

Coll. per Rev. S. M. Stimson, Dist. Sec., Greene  
 County Asso., for sup. of nat. pr. Bundiah, 22;  
 East Sedalia, ch., 17;  
 From April 1, 1883, to Sept. 1, 1883, \$223.85.

## KANSAS, \$28.25.

Coll. per Rev. C. F. Tolman, Dist. Sec., Jewell  
 Asso., Norway, ch.,  
 North-eastern Asso., Prairie View, ch., 3.50; Wa-  
 thena, ch., 3.10;  
 Walnut Valley Asso., Augusta, ch.,  
 Scandinavian Conference, Leonardsville, Swedish  
 Sewing Soc., 5; a friend, 8;  
 From April 1, 1883, to Sept. 1, 1883, \$138.68.

## NEBRASKA, \$84.03.

Osko, Scandinavian ch., per Rev. A. H. Burling-  
 ham,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., First  
 Nebraska Asso., Lincoln, ch., in pt., 29.25; Pal-  
 myra, ch., in pt. (of wh. 10 is fr. W. D. Page, for  
 scholar, Ongole), 33.78;  
 Scandinavian Conference, Oakland, Rev. John  
 Ring, for preacher, care Dr. Ashmore, 12; Wa-  
 hoo, J. Bruse, 5;  
 From April 1, 1883, to Sept. 1, 1883, \$185.76.

## DAKOTA, \$14.57.

Coll. per Rev. C. F. Tolman, Dist. Sec., Danes-  
 ville, Swede sisters, 4.22; Sioux Falls, ch., in pt.,  
 10.35;  
 From April 1, 1883, to Sept. 1, 1883, \$87.84.

## COLORADO, \$0 75.

Coll. per Rev. C. F. Tolman, Dist. Sec., Denver,  
 Calvary ch.,  
 From April 1, 1883, to Sept. 1, 1883, \$33.20.

## LEGACIES.

Newport, N.H., Rev. Ira Pierson, per F.  
 Boardman, ex'r, \$56 00  
 Bradford, Mass., Susan Kimball, per  
 N. T. Kimball, ex'r, 500 00  
 Hyde Park, Mass., Joseph Edwards, per  
 N. B. Edwards, ex'r, 1,000 00  
 Randolph, Mass., Mary Thayer, per  
 Seth Mann, 2d, ex'r, 3 00  
 —, N. Y., Miss —, Watson, per Rev.  
 G. H. Brigham, 20 00  
 Granville, O., Ezra Going, per Rev. C. F.  
 Tolman, 14 90  
 Richmond, O., Anna De Wolf, per Rev.  
 Thomas Allen, 137 61

Donations and legacies from April 1, 1883, to Aug.  
 1, 1883, 22,409 29

Donations and legacies from April 1, 1883, to Sept.  
 1, 1883, \$28,823 18

# AMERICAN BAPTIST MISSIONARY UNION.

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I also give and bequeath to THE AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Union, taking his receipt therefor, within ——— months after my decease.

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I also give, bequeath, and devise to THE AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*here describe the premises with exactness and particularity*], to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — NOVEMBER, 1883. — No. II.

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FINANCIAL. — It is still too early in the year to judge with any accuracy how the finances are coming out ; but thus far the twenty per cent advance resolved upon at the annual meeting has not been realized. Every dollar of it will be needed to maintain the missions already undertaken in a reasonable degree of efficiency. The members of the society were not extravagant in voting it, but they will be unfaithful to solemn trusts committed to them by God if they fail to carry out their resolve. It is by no means too late to bring the year's receipts of the Union to an amount corresponding to the appropriations, which are larger than ever before. Shall it be done? It depends on you.

SAILING OF MISSIONARIES. — On the "Circassia" of the Anchor Line, which sailed from New York, Saturday Sept. 29, were seven missionaries of the Union going out to their fields of labor. Rev. Melvin Jameson, D.D., and wife, are returning to the Burman department at Bassein, and Rev. A. T. Rose and wife, to their work for the Burmans of the Rangoon district. Miss A. R. Gage will resume her connection with the Kemendine girls' school at Rangoon, and Miss Kate F. Evans rejoins Mrs. Ingalls at Thongzai. All these return to labor for the Burmans ; and it is a cause of thankfulness that the mission to the ruling people of Burmah receives so large a re-enforcement of those who already have acquired a knowledge of the language and an acquaintance with the people. With this party of Burman missionaries Miss Laura L. Hardin goes out for the first time to labor in the Sgau Karen Normal and Industrial Institute at Bassein. — October 13, Rev. W. E. Witter and wife sailed from New York for Sibsagor, Assam ; Rev. S. W. Rivenburg and wife, for Molong, Naga Hills, Assam ; Rev. C. E. Burdette, for Tura, Assam ; and Miss U. B. Johnson, for Tavoy, Burmah, — all in the "Furnessia" of the Anchor Line, and all newly appointed to their respective fields.

A NEW BOOK BY DR. SMITH. — About Dec. 1 the publisher of THE MAGAZINE will issue in a book form the letters which Rev. S. F. Smith, D.D., wrote for "The Watchman" while absent on his visit to our Southern Asiatic and European missions. They will be revised and specially prepared by the author for this purpose, and published uniform in style and price with his "Missionary Sketches." Many who have already read the letters serially will desire to possess them in permanent form ; and others will find them interesting and instructive pictures of our missions as they are to-day. The title of the book will be "Rambles in Mission-Fields."



## THE CITY OF PRAGUE, AUSTRIA.

PRAGUE is the capital of the old kingdom of Bohemia, and is situated in the centre of the country on the River Moldau, in a valley surrounded by five hills on which the houses rise in tiers from the water. The city is twelve miles in circumference, and is enclosed in fortifications. The numerous domes, spires, and turrets of the city give it something of an Oriental appearance. Among the noted structures is the celebrated bridge over the river 1855 feet long, built in the fifteenth century, and ornamented with groups of statuary and at each end lofty towers. Prague has many literary and scientific societies, libraries, and hospitals; and the University founded by Charles IV. is noted as the first school of learning established in Germany. It has also some manufactures, and is the centre of the commerce of Bohemia.

There is a small Baptist church in Prague under the care of one of our German missionaries, which maintains its existence with difficulty under the laws of the empire. The members are liable to frequent persecution, like those mentioned in the reports from Austria found among the correspondence in the present number of *THE MAGAZINE*. Recently the laws relating to the worship of unauthorized sects in Austria have been somewhat modified; but they are sufficiently severe to bring great hardships upon our brethren in that country when enforced by the bigoted priesthood and officials.

A paragraph is now going the rounds of the religious press stating that "Protestant service with the celebration of the Lord's Supper has recently been held in Friedland, Bohemia, the land of Huss, for the first time in 200 years." The wide currency which is being given to this fact indicates that it is probably misunderstood. Huss was born in the southern part of Bohemia, while the town of Friedland is in the extreme northern part, among the Reisenberg Mountains. Baptist missionaries have preached the gospel in localities not far from Friedland, if not in the town itself; and the ministers, evangelists, and colporters laboring in Bohemia are sufficiently numerous to have an annual conference; so that the state of evangelical religion in Bohemia, although not as flourishing as could be desired, is not quite so low as would be gathered from the above-mentioned paragraph. Great blessings have recently attended the preaching of the gospel in Hungary and in Germany; and it is hoped that soon the power of the Spirit will be manifested in Bohemia also.

## THE CHILDREN OF MISSIONARIES,

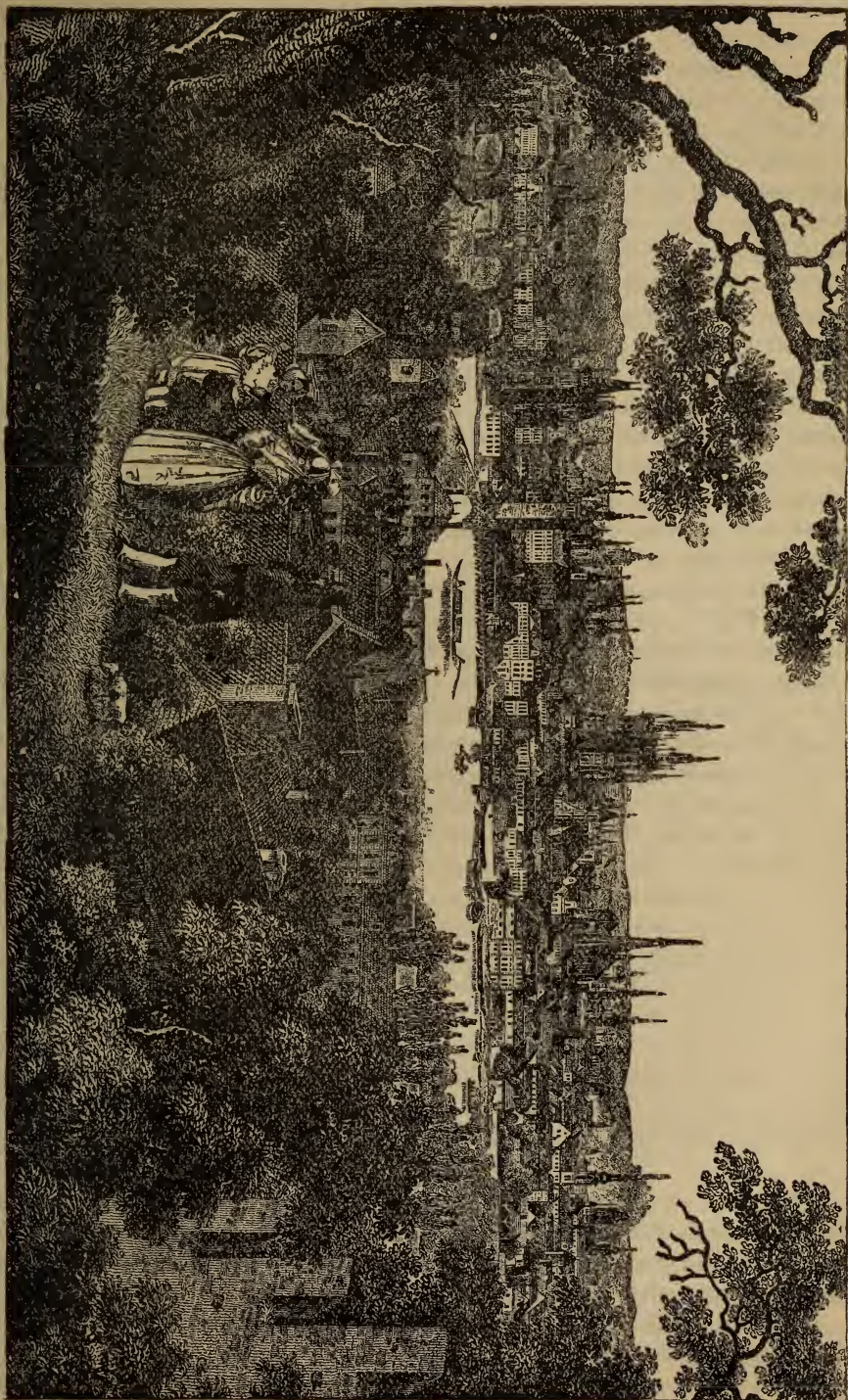
WHO AND HOW MANY HAVE BEEN MISSIONARIES THEMSELVES.

BY REV. J. G. WARREN, D.D.

BELOW the reader will see a list of the names arranged, not in the order of age or date of appointment, but of the localities where stationed, beginning with China.

Josiah Ripley, the son of Josiah Goddard, our pioneer at Ningpo, where the father bestowed his life, and the son is following up the work; having for his sympathizing wife a daughter of Dr. Dean, the life-long laborer at Bangkok, Siam.

At Swatow, below Ningpo, you find William Ashmore, jun., associated with his father, Dr. Ashmore. Their son inherited the missionary spirit, not only from his father,



PRAGUE, AUSTRIA.



but also from his mother, a daughter of the late Deacon Daniel Sanderson, of the Brookline church, Mass.

At Maulmain, Burmah, is Miss S. E. Haswell, daughter of Dr. J. M. Haswell and wife, where also her brother James R. wrought some years successfully. He is now among the glorified.

At Rangoon, in the Sgau Karen department, we find Dr. J. B. Vinton, son of one of the apostles to the Karens, having, as the sharer of his life-work, the oldest daughter of the Haswells. Here also will be found the oldest daughter of Dr. and Mrs. Stevens, the wife of D. A. W. Smith, in charge of the theological seminary for training Karen preachers. Here also is B. P. Cross, the oldest son, as I remember, of Dr. Cross, at Toungoo. The younger Cross is an instructor in the college at Rangoon. I also put down the name of the wife of Rev. A. T. Rose here, — the only child of D. L. and Mrs. Brayton, leaders in the Pwo Karen mission.

At Prome are Mr. and Mrs. E. O. Stevens, the former the oldest son of Dr. E. A. Stevens, and the latter the youngest daughter of Dr. Francis Mason, removed to the better land some years since.

At Henthada is W. F. Thomas, a worthy son and successor of B. C. Thomas, having his mother at his side, intent still on carrying on the work her husband so zealously and successfully began.

Up at Toungoo among the eastern cluster of mountains may be seen, with Dr. Cross, his daughter, the helpmeet of Mr. A. V. Crumb.

Across the Bay of Bengal in Telugu land I see the name of Mary M. Day put down at Nellore, in whose heart burneth fire, first kindled in her father, Rev. S. S. Day, the founder of that mission. The name of brother Edwin Bullard, whose father wrought in Burmah years ago, and who himself spent some time there, I find connected with this mission. The name of Mrs. Nichols, a daughter of the Jewetts, also comes in here.

Coming across the oceans and continents to our own shores we find, of this class, Mrs. Thomas Ranney at Homer, N.Y., a daughter of the aged Bennetts, and formerly the wife of Missionary Whitaker. At Chicago is Mrs. C. F. Tolman, daughter of Dr. Bronson, who, with her husband, was some time in Assam. At Philadelphia as the wife of another district secretary, and formerly missionary, is Mrs. Calista Vinton Luther, never, as I understand it, connected with the Union, but laboring in conjunction with her parents. Added to these I cannot forbear to mention a name well known and much respected in Baptist circles at Brooklyn, N.Y., Mrs. Sarah Mason Potter, another daughter of Dr. Mason. By what has ever seemed to me a remarkable providence she was turned aside from her early purpose, and by a baptism of disappointment and grief trained for beneficent work among the needy at home. If she knew the spirit which prompted this record, she would not reproach the hand that makes it.

“Gems from the mountain, and pearls from the ocean.”

Our heavenly Father sometimes sends us by a circuitous and gloomy way to find pearls. The powers that lie within us, all untried and unrevealed to ourselves, he will by severe discipline uncover, and make to subserve his own gracious purpose.

Notice the family clusters set forth in the above list, — two Crosses, two Masons, two Stevenses, two Vintons, and three Haswells.

To my apprehension the children of missionaries enter the service with signal ad-



vantages in some respects over persons born and reared in this country. Being, as we may say, "to the manor born," and natives of the missionary countries, they are spared that fearful brunt of first contact with heathenism in its hundred and one forms, which an American by birth must encounter, and require years to adjust himself to. Amid such scenes they drew first their vital breath, opened their eyes in the light, became accustomed to their surroundings, made the acquaintance of neighbors, family attendants, nurses, care-takers; and then, if not inheriting disease or contracting it in childhood, from being in that sultry clime, their constitutional temperament adapts itself readily to the situation, as they conform to the changes of the seasons, falling and rising like the thermometer. As a whole, they will live longer, and do more solid work, because more at home and more content. They will grasp the work in all its parts, and with all its discomforts live easier, and hold on to it longer.

The history of our missions shows that a very large number of those who go to that part of the world break down utterly and beyond recovery, in what may be called the process of acclimation, filling a period of from three to five years, and even longer as constitutions differ. I refer now to physical, mental, and spiritual changes under one name, *acclimation*. It requires a long time to get the language; that is, to get ready to lay hold of the real work to which life is devoted: and not a few yield to sadness, mental depression, heart-sickness, — that is it exactly. *Their hearts drop out of them*, and it cannot be long before health of body will go down also. Heart-sickness has sent many a family home.

How I do wish that all of us on this side could have a touch or two! Well, say a month; six months would be better of real missionary home-sickness, the bottom all fallen out. Once get our brothers and sisters well through five years, and let them realize that they have got the work on their tongue's end, and on their fingers' ends, taken broadly and closely to their embrace in the form of a few converts won by the Holy Spirit through them, and then all else will follow. Nothing succeeds like success. "Lo this is our God, we have waited for him; we will be glad and rejoice in our salvation" (Isa. xxv. 9).

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## REPORT ON THE BASSEIN SGAU KAREN INSTITUTE.

BY C. H. CROSTHWAITE, ESQ., CHIEF COMMISSIONER, BRITISH BURMAH, DATED 4TH JULY, 1883.

I HAVE not seen any thing in India which gave me so hopeful a view of the possible future of the people as this school has done. I have heard much of what the American Baptist Mission have done in Burmah, but I do not think any one who has not seen this establishment can appreciate the results of this mission. It has manifestly raised the Karens, and placed them on a distinctly higher stage of civilization. I consider the government of India is deeply indebted to the American Baptist Mission for their work. They have succeeded where we utterly failed, — in winning and civilizing this timid and formerly oppressed race. I have no doubt that their present success is only a beginning, and that we shall see these Christian Karens progressing, and forming a very valuable element in the population of British Burmah. I hope and believe they will gradually attract and influence their wilder brethren in the hills.

One of the best characteristics of the institution, and that which promises best for its

permanence, is that it is self-supporting. This shows the value the Karens place on it; and it is not likely that it will meet with less support when every Karen village will be full of men and women educated in it. Of the singing I need say nothing. Every one has heard of Karen singing, and we were delighted with it. I am very much obliged to Mr. Nichols for allowing us to hear it, and for his kindness in showing us all over the institution. If I remain in Burmah, I shall certainly visit the school again.

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## GERMAN MISSIONARY SOCIETIES.

THE "Rheinische Missions-Berichte" for August gives a very full and interesting review of the condition of the German Missionary societies, from which the following information is taken:—

I. THE CHURCH OF THE BRETHREN (Moravian) has just celebrated the one hundred and fiftieth anniversary of its foreign missions. In the fields where it is carrying on missionary operations there are 166 missionaries at 99 stations, with 15 out-stations. Although the Moravians number only about 20,000 in their home churches, there are 76,646 members enrolled in their mission churches; and last year about \$95,000 was expended in the work. It should not be understood that all of this sum was contributed by the Moravians themselves. The very remarkable success of their foreign missionary work has attracted the attention of Christians all over the world; and a considerable portion of the funds is received from friends in England, not members of the church. Some comes from America and other countries; and the church has industrial establishments in Germany and on some of the mission-fields, the profits from which materially assist in the work.

In Greenland there are 6 stations and 10 missionaries, with 1,578 persons under their care. The interest is small, and there are many hinderances on account of the climate and sickness; but the influence of the mission is extending among the natives. Hitherto the work has been confined to the West Coast, but now is reaching the almost inaccessible East Coast. A few converts from there are reported. In Labrador there are 6 stations, 20 missionaries, and 1,300 adherents. The work here has also suffered much from sickness; 31 persons in a single church dying last winter. Among the North-American Indians (Cherokees and Delawares) there are only 4 stations and 4 missionaries, with 330 persons under their care.

On the Island of Jamaica there are 15 stations and 16 missionaries; on St. Thomas and St. John Islands, 5 stations and 3 missionaries; on St. Croix, 3 places of worship and 3 missionaries; on Antigua, 8 centres of work and 11 missionaries; on St. Kitts, 4 stations and 4 missionaries; in the Barbadoes and on Tobago, 3 missionaries each. In all the West Indies there are 41 stations and 43 European missionaries, and not less than 37,000 Christians connected with the Moravians. This is the most prosperous of their missions; and there are engaged in the work 10 native missionaries, 47 native evangelists or catechists, 346 male and 280 female native helpers in the church and schools. Christianity prevails to such an extent in the regions mentioned that the chief work of the missionaries is to care for and direct the churches.

On the Mosquito Coast, in Central America, there are 7 stations, 8 missionaries, and 1,711 adherents. This mission has experienced a remarkable work of the Spirit the past year, which has quickened those already members of the churches, and added many to the number of those who confess the name of Jesus. In South America the Moravians have a small interest in Demerara (English Guiana), where there are 2 stations, 2 missionaries, and 280 adherents. In Surinam (Dutch Guiana) is the work of next importance to that in the West Indies. Here there are 14 stations, 34 missionaries, and 22,553 Christians gathered into the

churches. Nearly half of this number belong to the church in Paramaribo, which must be counted as one of the largest Christian churches in the world. 19 of the missionaries also live in this city.

In the western provinces of Cape Colony, South Africa, there are 7 stations, 24 missionaries, and 9,290 Christians under their care. There are also 6 native missionaries, 22 catechists, 152 male and 121 female native helpers. In the eastern provinces of South Africa there are 7 central stations, with 11 missionaries and 2,414 Christians in connection with them. In Australia there are 2 stations among the Papuas, with 3 missionaries and 118 persons under their care. The work here is not encouraging in some of its features, as the natives are very degraded and are dying out; but the missionaries pursue their labor of love for this decaying people with great earnestness and steadfastness. The smallest and youngest mission of the Moravians is among the Western Himalaya Mountains of India, on the borders of Tibet. Here missionaries are laboring, and have gathered 34 converts from heathenism. Their ultimate object is to open a way into Tibet and Central Asia. There are many difficulties to be encountered in the languages, climate, and people; but the missionaries already see some hopes of opening the hitherto inaccessible regions of Central Asia to Christian effort.

2. THE EVANGELICAL LUTHERAN MISSION AT LEIPZIG has 18 missionaries laboring in South India among the Tamils; and these are assisted by 9 ordained native preachers, 6 candidates in preparation for ordination, 66 catechists, and 67 other native helpers. This class of workers is increasing from year to year. The work of last year was more fruitful than in any year preceding; 633 converts having been gathered, chiefly in the three adjoining stations of Sidambaram, Magaveram, and Shieli. This mission encounters the usual difficulties in laboring among the caste people of India, but has succeeded in gathering 12,701 Christians in its churches. School-work receives much attention; and at the close of 1882 there were 133 mission-schools, with 174 teachers and 2,912 pupils. The income of the society for the last year was \$63,000, or \$5,760 more than the year preceding; and the year closed with a balance of \$2,380 in the treasury.

3. THE BERLIN SOCIETY FOR THE ADVANCEMENT OF EVANGELICAL MISSIONS AMONG THE HEATHEN, otherwise known as the "Berliner Mission," has had a year of prosperity at home and abroad. The society has opened an interesting work among the Hakkas, or high-land people of the Amoy and Swatow Districts, China, and reports an income of about \$88,000, which was more than \$3,000 in excess of the expenditures. The principal missions of this society are in South Africa, where its missionaries are laboring in Cape Colony, Kaffreland, Orange Free State, South and North Transvaal, and Natal. In these provinces there are 46 stations, 41 sub-stations, 91 preaching-stations, 43 ordained missionaries, 10 lay missionaries, 45 paid and 199 unpaid native helpers. Missionary work is much hindered in a large part of South Africa by diamond speculation, wars among the native tribes, and by the difficulties between the Dutch and English; but last year 1,512 were added to the churches. In South Africa there are 5,724 communicants and 12,490 adherents; in China, 624 church-members.

4. THE GOSSNER MISSIONARY UNION had an income last year of \$32,000, nearly all of which was expended in its mission-work, which is among the Kohls or the aborigines of Bengal, India. The mission here has been very successful in spite of the great difficulties of climate and country, the latter being low and very often overflowed. The "Missions-Berichte" does not give the number of converts; but we have seen it stated elsewhere that there are about 22,000 in the Chota Nagpore district of Bengal. As usual in the case of successful Protestant missions the Jesuits are actively engaged in trying to proselyte the converts of this mission to Roman Catholicism, and thus add to the difficulties which the missionaries must overcome.

5. THE HERMANNSBURG MISSION is carrying on its work in four countries, — New Zealand, Australia, South Africa, and India. In New Zealand no natives have been converted as



yet, and the few churches are made up of those who were already Christians. In Australia there is one station far in the interior where the missionaries are laboring for the conversion of the ignorant and degraded natives, but so far without apparent result. In South Africa the mission has three fields. In Natal there are 9 stations, 10 missionaries, and 648 Christians; in the Transvaal there are 11 stations, 24 missionaries, and 6,537 adherents; and in Zululand there are 4 stations, 4 missionaries, and 335 converts,—making the totals in South Africa 34 stations, 38 missionaries, and 7,520 native Christians, of whom 909 were added in the last year. Among the Telugus in India the Hermannsburg mission has 9 stations and 10 missionaries, and about 1,000 Hindoo converts, mostly from the Pariah caste. The income of the mission is not given; but it is derived entirely from the district of Hanover, and largely from the parish of Hermannsburg, where the mission was founded.

6. THE NORTH-GERMAN MISSIONARY SOCIETY (Bremen) has 5 stations among the Ashantees of the West Coast of Africa, where its missionaries are laboring amid the greatest difficulties on account of the cruelty and depravity of the people and the unhealthfulness of the climate. The mission has suffered the loss of three missionaries within the past year,—one by return, and two by death. This has been a severe blow to the weak mission; but the society and the remaining workers do not lose courage, but propose to go forward in the strength of the God of Israel. The Bremen Society also has two missionaries in New Zealand, who are working among the partly civilized natives. One is at present in Germany, but will soon return to his work.

7. THE EVANGELICAL MISSIONARY SOCIETY OF BASLE has just completed its sixty-eighth year. It has on the Gold Coast of West Africa 5 different fields, with 10 central stations, 51 out-stations, 28 male and 24 female missionaries, and almost 5,000 church-members (2,026 communicants). Although the people have long been oppressed and enslaved, they are growing remarkably in strength and self-dependence in Christian matters. In India the Basle Society has 19 stations in the Canara, South, Mahratta, Malabar, and Nilghiri districts, with 63 out-stations, 63 male and 49 female missionaries, 198 native helpers, and almost 8,000 church-members (3,842 communicants). The churches in India are also growing toward self-support, and the work has had much success. In China there are 7 stations, 15 out-stations, 13 male and 10 female missionaries, 47 native helpers, and more than 2,000 native Christians. Some persecutions have happened unto the native converts, which have served to strengthen them in the faith. The income of the society last year was about \$180,000, and the expenditures nearly the same.<sup>1</sup>

8. RHEINISCHE MISSIONS-GESELLSCHAFT. — In order to complete the view of German missionary societies we have gathered such information as we are able from numbers of the "Missions-Berichte" in regard to the work of the society which it represents. We have seen no tabulated statements, such as societies here are accustomed to publish: consequently our view may be incomplete in some respects. The Rhenish Society has missions in the Namaqua and Damra (or Herero) countries of South-West Africa, in Cape Colony, and in Borneo, Sumatra, and Nias, islands of Oceanica, and in China. The West-African missions have suffered much in the last few years from fratricidal wars among the natives, and the work has been much broken up. Among the Hereros, as they call themselves, or Damras, as they are called by the Namaquas, there are now about 1,500 church members. The number of Christians among the Namaquas is much larger; but we are not able to find the exact figures. In Cape Colony there are about 10,000 church-members. The African missions of

<sup>1</sup> The figures of the "Missions-Berichte," in reference to this society, did not exactly agree with those which we had given from another source in THE MAGAZINE for January of this year, which seemed to be trustworthy, and we have ventured to combine the two in some cases, to give a fuller view of the missions. It is difficult to give an account of German missions that shall be understood, their methods of statement are so different from those to which we are accustomed in this country. In the above account "Christians" sometimes means communicants, sometimes baptized persons, and sometimes simply adherents. We have tried to note the exact meaning whenever it was clear. In most cases "missionaries" appears to mean *male* missionaries, no account being taken of female workers unless given as school-teachers.

this society cover a very wide territory, and there are a large number of missionaries and native helpers engaged in the work at numerous stations. In Borneo, Sumatra, and Nias there are 23 stations, 31 European missionaries, and about 7,000 native Christians. The mission in China is small.

THE PILGRIM MISSION INSTITUTION AT CHRISCHONA, near Basle, has sent forth 356 students as missionaries of various societies in different parts of the world. It is also supporting small missions in Palestine, Egypt, and Abyssinia. The missionaries in the latter country are reaching out toward the Gallas, to the south. The "Jerusalem-Verein," which has its headquarters at Potsdam, has missions to the Jews in Jerusalem, Beirut, Alexandria, and Cairo; and there are two woman's missionary societies in Berlin,—one supporting workers among the women of India, and the other standing in the same relation to China.

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## THE LEADERS AND THE PEOPLE.

BY C. H. W.

IT is urged, and not unreasonably, that the pastors of our churches should be among the foremost movers in every good work; that they should present not only the claims of all societies and benevolent objects from the pulpit, but should labor personally to secure pledges and contributions to the cause of missions and the various other organizations of the day. They, too, are the ones to seek to interest the people in the missionary periodicals; to be the prime movers in carrying out any desired course of action; besides setting the example of generous giving from their own, oftentimes limited, resources.

And this is all right and well if the idea be not carried too far. It is his to act, but, most emphatically, not his to act alone. We believe that any minister has an important part to take in regard to the missionary status of his church and society; but this not so much by direct appeals as by an unconscious influence, as it were, leading the people to work with him in this thing. It seems to us that something, which may be called a missionary atmosphere, should pervade his every gospel sermon, and so manifest itself in the general tone of his prayers and usual ministrations that his congregation cannot but catch something of the same spirit, which shall prove as leaven, leavening the whole lump.

To the pastor who thus works it is possible that little visible result may at once be seen among the adults of his congregation; but he is sowing seed, which gradually is to be a power, and to bring new missionary life into

the churches to whom he may minister. This, as we look upon it, is the wise pastor's true vantage-ground. Thus he is working from within, and helping create and build up a spontaneous desire to see the gospel carried to every creature, which is to manifest itself in a true enthusiasm in missions. Then, when special appeals are to be made, the heart is ready to respond; while any mere spasmodic effort is of little value in planting a firm basis for missionary operations.

But whatever may be the duties of pastors in connection with mission-work, and however well or ill they may individually discharge the sacred trust, this in no way relieves individual Christians from their own imperative obligations as workers together with ministers and others in carrying out the spirit and the demands of the great commission. There is no good and sufficient reason why any intelligent Christian man or woman should not be interested in the spread of the gospel, and well informed in regard to the work on the mission-field.

Usually too much is left to pastors to assume; and too little is expected of laymen in taking hold as real and interested helpers with him, or in their carrying on systematic plans of benevolence, whether the church has a pastor or has none. Not long since I remember a paragraph was quoted in this MAGAZINE, saying that the frequency of pastoral changes has a tendency to derange the benevolent operations of churches; there often being no plans carried out during the interim between



the going of one pastor and the coming of another. Now if leading members were accustomed to consult with the pastor, and to go forward as helpers instead of lingering to be urged by him, the interest would be kept up, the systematic plans carried out, and any needful special efforts made, at times when the church was without a regular pastor as much as when under his ministrations. And when a new minister was settled, he would find the church in working-order in this respect; and he could quietly and thankfully fall in with its methods, without being obliged to hesitatingly feel his way before venturing to assume the responsibility of leading in the matter.

I now call to mind a Christian layman, whose interest in missions began in his early new life, and never abated until the end; and who, without in any way encroaching upon the prerogatives of his pastor, was always enthusiastic upon the subject of missions, and made his influence felt in no small degree in the churches with which he was connected. He took it upon himself, as a matter of course, to secure subscribers to the missionary publications, to work in special ways, and, at times when the church was without a pastor, to see that its stated or special work went on as usual. It is not an easy matter for any pastor to present all the claims which may come to his notice; but let him have interested helpers in his church, who he knows will rise to meet

the emergency, and will help lead others, and then his task may be made a comparatively easy one.

Why must each year witness the need of so much outside pressure upon delinquent churches? Even then the appropriations, which have been made only on a limited scale, signally fail to be realized; and a debt is left as an incubus to future arrangements. It is the small offerings of the many, in which each believer should have a share, not the large gifts of a few, that can ever place the mission-work upon a firm and sure and ever-progressive basis.

There is need of a deeper spiritual conception of the meaning of the Redeemer's last command, and a true carrying-out in the heart of each Christian of the principle of the Golden Rule, which would give to others what has so freely been bestowed upon us in this Christian land. What is wanted is a soul-uprising, and a loyalty to the cause, among the rank and file of God's people—not merely an interest taken among the leaders—to secure for it material success. In a nation's conflict it is not only the valiant officers and the trained soldiers on the battle-field which help to insure its victories, but also the people who come up to the needs of the hour, and with their loyalty and enthusiasm sustain and co-operate with those on the field to gain for the cause its most signal victories.

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## MISSION-TRAVEL AMONG THE TELUGUS.

BY REV. G. N. THOMSEN, VINUKONDA.

### II.—A SUNDAY AT ADDUNKY.

AFTER a refreshing sleep we arose early on Sunday morning to make preparations for a preaching-service. A tent was pitched in a grove of trees near the bungalow, and by rolling up its sides we had a spacious chapel. Mats were laid on the ground for the people to sit on, while three chairs were brought for our use. About 7.30 o'clock a large number of Christians from Addunky and other villages and some heathen had gathered to listen to the preaching of the word of God.

Preaching to the Telugus is quite different

from preaching to an assembly of people in Europe or America. First of all, the confidence of the people is to be gained. They are very shy; and as Mr. Maplesden and I are strangers to them they keep at a distance: but by going up to them, and talking pleasantly with them, and letting them feel that there is a tie that binds our hearts in mutual love, we soon overcome this feeling of strangeness. The smile of Christ's love on a Christian's face will steal its way into any man's heart!



Now we are ready to begin. The people have taken their seats on the mats, the head men of the Christians sit on one side of us, Philip, the native pastor, and his wife, with the school-children, on the other. One of the strange yet inspiring hymns to Jesus is sung by the people, and Mr. Clough prays. We have all been lifted up, and have been brought nearer to God. Philip reads the 12th chapter of Romans; and Mr. Clough gives an exposition of it in his happy, characteristic manner, and no one can forget the grand lessons taught by the Apostle Paul in this chapter. Another hymn, and then Mr. Clough rises to preach. His text is John iii. 3: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God!" Christ's doctrine of the new birth was expounded, and the Brahmanical doctrine of the transmigration of the soul contrasted with it; and the people were shown that Christ's teaching is light, the Brahman's darkness. Jesus' gives joy; theirs gives pain. How dreary and dark must that system be that tells men if they be meritorious, give alms, etc., they may hope to be born again, perhaps in a cow,—to live again in some animal! Is it to be wondered at that such a system should degrade man?

After the sermon a short business-meeting was called. Philip and his lovely wife Sarah had been four years in Addunk; Philip preaching the gospel to the people, and Sarah teaching the village-school. They were entwined in the affections of the Christians in and around Addunk; but the day had come when their connection was to be severed. Philip had received a call from the Rev. J. McLaurin, of the Canadian Baptist Mission, to come to Samulkotta, and assist him in preparing young men for the gospel ministry in the northern part of the Telugu country. After much prayer it was decided to go; but the people declared this could not be. We reasoned with them, and tried to persuade them what evidently seemed to be God's will; but they said,—

"No! we cannot give them leave to go! Since Philip and Sarah are among us our women do not quarrel and fight, the men have given up their evil habits, our children are learning to read, and can sing. Are we to be left alone?"

On being told that another man would come if they were constant in prayer, they said,—

"We do not want any other man; we want Philip and Sarah, his wife!"

The Telugu mind is peculiarly excitable; and the people were working themselves up to a great pitch of excitement, so the subject was dropped, and after prayer by Philip and several other brethren the meeting was dismissed.

We returned to the bungalow, and there received many callers, both Christian and heathen. We had pleasant conversations with them, and the time flew very fast. After dinner, about five o'clock in the afternoon, we re-assembled with the Christians at the tent for a devotional meeting. Several of the brethren prayed, and some short addresses were also made. Then the subject of the morning was again taken up for discussion; and we were both amused and instructed by the speeches of different men trying to prove to Philip and to us that it would not be God's will for him to leave them, and take up the work of teaching.

One good old brother — one of the *peddela*, or headmen of the palem — arose, and, addressing Mr. Clough, said, —

"*Ajah* (sir), can a tree be transplanted after growing in one place for four years, and having its roots firmly fixed in the soil? If you transplant, it will certainly die! How can Philip leave us after having been planted among us for four years? He will certainly be ruined!"

"*Doragaru* (master)," said another, "what do you think of a gentleman who takes a man from his work who has gone into the jungle, cut down the trees, prepared the ground, ploughed and sowed it, and the seed is springing up, and gives promise of a very fine crop? Philip and his wife have done such work here, and they must stay and reap the fruit of their labors!"

A number of similar speeches were made; but the one answer Mr. Clough had for all of them was, "*Ichchethi, durekethi!*" i.e., "The fact of your giving will be the fact of your receiving!" But the people would not give in: they grew more clamorous.

"It is not God's will; it is your will! *Mi chittam, mi chittam*, your will! your will!" was heard on every side.

Mr. Clough arose and said, "Who am I that I should set my will over against God's will? Brethren, you know God could strike

me down; and I fear to do any thing against his holy will. I did not persuade Philip and Sarah to go, nor is it my will that they should go: but I told them to pray over this matter, and, if they felt God was calling them, then, and not before, they were to go; and, if they felt man was calling them, to stay here. Is not this what I said, Philip?"

"Yes, sir," replied Philip, "that was your advice. We feel God is calling us; and, as the Apostle Paul did not fear to go to distant lands to preach the gospel of Christ crucified, neither will I fear to go!"

By this time the people were considerably quieted; but still they were as yet not wholly convinced that it was their duty to send Philip and Sarah, and to pray for their success.

Mr. Clough again spoke: "Brethren, some of the missionaries were pastors of churches before they came to India. It was hard for the churches to give them up, and for them to leave; but where would you be if they had done as you are doing? You would still be groping in the darkness of heathenism. If this is the way you are going to do, you do not act as Christians, but as heathen. Brethren, *Ichchethi, durekethi!*"

A great change had come over the people, some saying, "We will let them go, and pray God to bless them!" But as it was already dark the meeting was dismissed, and we returned to the bungalow to retire for the night.

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## BRAHMOISM AND CHRISTIANITY.

IT has often been a subject of remark, and sometimes of reproach, that most Christian missionaries looked with avowed disfavor upon Brahmoism. It has even been charged by some, that they showed more hostility to this theistic system than to Hinduism itself; and it has seemed impolitic and very ungracious in them not to be able and willing to recognize the elements of good to be found in Brahmoism. We think the charge of disfavor, if not hostility, will have to be admitted; and it is well worth while inquiring as to its cause.

In the first place, it is a fact, which the present generation but imperfectly understands, that Brahmoism in its earlier stages aimed at nothing less than to displace Christianity in India. Even as late as ten years ago it was very common to hear intelligent Bengalees boasting that Brahmoism had completely put a stop to the conversions to Christianity that had formerly been so frequent. The Brahmo of fifteen years ago regarded Christianity, not as bad in any sense, but as unsuited to Asia, and believed that his system was to step in between awakening India and Christianity, and take the place which the latter was unfitted to hold. It was very natural that the Christian missionary should fail to see in such a system a natural ally. A Christian who regards his faith as secondary

to any thing else in the religious world has very misty ideas, indeed, concerning the supreme claims of him who is Lord over all forevermore.

Most missionaries also were quick to perceive that Brahmoism was not, as even yet many yet are fond of calling it, a "half-way house to Christianity." Many Europeans please themselves with the fancy that Brahmos are, like timid quails, ready to be enticed into the Christian cage by seeds scattered before them; and very often have we heard, and indeed received, rebukes for frightening them away by plain speaking and straightforward avowals of the truth. Those who indulge in such fancies know little about the Brahmos, and very little about kindred systems in Christian lands. Brahmoism is about as much of a half-way house to Christianity as Zanzibar is to Bombay, or the Andamans to Delhi. The Brahmo himself regards Christianity as a half-way house to his advanced position, and smiles with justifiable complacency at those who regard him as a half-instructed inquirer after the way of life. Whatever of good there may be among the Brahmos, — and there is much, — it cannot be said that their views are such as prepare men for the acceptance of the Christian faith. A century of religious history in England and America ought by this time to have made it sufficiently clear that



Unitarianism in all its phases is any thing but an auxiliary to living Christianity, and never serves as a stepping-stone to a purer faith.

The attitude of Christian missionaries toward the Brahmo movement is further explained by the fact, that its claims were of the highest character, and challenged either acceptance or rejection. It used to be said, "You seem to be more hostile to Brahmoism than Hinduism. Surely it is a better system, and deserves your sympathy." This was about equivalent to saying, "You seem more bent on fighting the living than the dead." The Brahmo came forward with claims which, if true, superseded the missionary altogether, and made his presence in India an anachronism, and his work a superfluous work of merit. No Christian who understands the terms of his commission can receive such a challenge lightly. His mind and his heart both teach him that the mission of Jesus Christ to earth, and his continuous work among the nations, must occupy the supreme place in all ages and among all men. He feels, as if instinctively, that every teacher and every system which thrusts the world's Saviour into a buried past, and assigns him a place, even though an exalted place, among such men and mythical characters as Zoroaster, Socrates, Sakyi Muni, Mohammed, and others, is essentially a bold denier of the only one who can lift up men and nations. The very worst thing about popular Brahmoism is, that, while it ostentatiously kisses the world's Messiah in public places, it practically denies him in the ear of those who most need his loving help.

While we say all this, however, we nevertheless think that the attitude of Christian missionaries towards Brahmoism has been changing of late years, and may safely change still more. Brahmoism itself has changed, and the public mind has become better informed. The dream of arresting the progress of Christianity by throwing Brahmoism in its pathway is forever past. The Brahmo cordially recognizes the Bengalee Christian as a permanent factor in Indian life. Every young man in Calcutta knows that Christianity stands distinct and apart from every other religious system; and he knows, also, that it is no more likely to be superseded than the sun or the tides.

Brahmoism is also understood as it was

not a few years ago. It stands upon its own merits. With the larger wing of the party its claims have abated materially; while the other wing has gone forward to a position in which it antagonizes Christianity less, and stands apart upon a base of its own. A Christian missionary can look upon his Brahmo neighbor very much as he would regard a Unitarian neighbor in England. Religiously, he may regard him as in serious error; but at the same time he may esteem him for his work as a reformer, and co-operate with him in all manner of common efforts to advance the public good. It ought to be cheerfully admitted that the Brahmos as a party have done a vast amount of good in contending against the inveterate prejudices of their countrymen.

Few Europeans have any idea of what it sometimes costs a man in good society in India to brave the opposition of his friends. To become a Christian one must come out from his caste and kindred; but few ever think what a struggle it costs a man to remain in his caste, and yet resolutely fight against all its prejudices. Some facts which have come to our knowledge have simply amazed us, as showing that a man in excellent caste standing may have to undergo a life of domestic or social torture in order to maintain a position which his sense of duty sets before him.

The Brahmos have not a monopoly of the work of reform; but most of them are imbued with its spirit, and hence as a party of reformers they deserve sympathy. Their religious system has practically broken down, and, in however many fragments it may continue to exist, need not excite the serious attention which was given to it in earlier days. But Brahmos as individuals should be the objects of kindly regard by Christians, and should be welcomed as valuable and valued co-adjutors in the wide field of domestic, social, educational, and political reform in India. We do not think that many of them will ever be gathered into the Christian church; but in their own sphere, and among those whose attention they can command, they can do a work for which every Christian ought to be thankful. — *Indian Witness*.

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Sow good actions: sweet fruits will grow from them.



## KAREN CHARMS.

A KAREN convert, in presenting himself before the church for baptism, mentioned nine different charms which he had been accustomed to sell, and the price he received for them, which were as follows. The man is the same spoken of in "More Ayah's Journal," in Dr. Cross's letter, found in *THE MAGAZINE* for June, 1881.

1. TA-TSU-NYA. — This is the image of a hand, or "natothank." It is smeared with the blood of a fowl, and then placed in the footprint of the person to be killed; and he soon dies. Price, Rs. 50.

2. TA-MAI. — This is the tooth of the animal called "water-elephant" on account of the shape and length of its rodent teeth. It is said to be a rat; but the projecting teeth are three inches long, white and curved upward and upward, like the elephant's tusks. This tooth, when stuck into a large plantain-stock, is said to cause it to wilt in a few hours. As a charm it is thought to be more effectual than "the hand." It is thrust into the footprint of the hated or envied person, and he dies. Price, Rs. 50.

3. LE-THRAU is a polyhedral stone of some sort, which when carried is kept in the house. It has power to keep off all contagions and sicknesses. Price, Rs. 300.

4. NAU-YEE. — This is a pointer or rod of some kind of wood, and is pointed toward the

object you wish to obtain; and it is sure to come into your possession. Price, Rs. 50.

5. TO-THEE-NA-TSAY. — This is the pointed end of some crystallized mineral. When people imagine that any spot of land is bewitched, because it has proved fatal to those who have tried to cultivate it or live on it, this pointed crystal is placed in the hand; and no harm comes to anybody from it afterward. Price, Rs. 5.

6. LWAI. — This is a metal, probably copper, as it somewhat resembles gold. When a child, especially, is in great distress, as from colic, this lump of metal is put into water, and the water sprinkled on the child's face; and it is immediately relieved. Price, Rs. 25.

7. TA-GAU-PEE TA-GAU-VAI. — This means two ivory images of "younger and older brother." The possessor of this is sure of abundant crops of rice and of all prosperity. Price, Rs. 150.

8. CHAY-MYA. — A Burmese charm to assure safety and prosperity. Price, Rs. 30.

9. T'DWEE-A-PAU. — This is the flower of a kind of wild fig-tree. The fruit of this tree grows in clusters from the bark of the trunk, roots, and limbs; but there seems to be no flower. When a flower is formed as the flower of this tree, it is supposed to have miraculous powers. It assures one of good crops of rice, health, and prosperity. Price, Rs. 50.

## MISSIONARY CORRESPONDENCE.

## BURMAH.

## Mission to the Burmans.

LETTER FROM REV. DAVID WEBSTER.

PAHPOON, July 28, 1883.

I HAVE at last reached Pahpoon, and am happy to be able to report to you at once. We are having more sunshine just now than for many days past. It makes every thing look cheerful and bright. I have been out for a walk to see the place, and look out for a building-place. I shall go again after breakfast. I hope to get a fine place, and one that will prove healthy. Still there is no flattering prospect of the latter being the case, though I shall do my best to make it so.

On the way here from Thatone we made very short marches, and turned off the direct line to visit villages of Karens on the way, so that our journey was more a preaching-tour than any thing else. I shall at once put up a bamboo house if I can get material, and occupy it till I can get timber for a permanent building. The market here is poor; but in time I hope to be able to get on comfortably.

Since commencing this letter I have received news from the Siam Karen Christians. They are still distressed for food, and the Karen brethren here have been helping them. The three preachers who are among them are all well, and find help and comfort in the Presbyterian brethren in Zim.

mai. The three preachers sent by the Bassein Association have come back. One some time since and the other two have just arrived, and are here. I shall go to Maulmain by boat to-morrow. I hear that several are asking to be baptized. This is the fruit of other men who have labored, and I am entering into their labors. Pray for the power of God to be manifested here in the salvation of souls.

## INDIA.

## Mission to the Telugus.

LETTER FROM REV. W. R. MANLEY.

ONGOLE, Aug. 10, 1883.

HIGH SCHOOL.—I am happy to report the school in the most flourishing condition it has ever seen since its opening. It is losing its experimental character, and is becoming an established fact in the minds of the natives. The securing of quite a liberal grant from government for our two upper classes, ninety-five rupees per month on my salary, and twenty-four rupees on Mr. Arbuthnot's, has increased the influence of the school wonderfully. Here the government is every thing, and without its help and sanction nothing is expected to succeed or be permanent. The enrolment is not larger than last year, but the attendance is much better. Another encouraging feature of the work is the fact that one of our Hindu teachers, and nearly all of the higher class boys (all of whom are heathen), have become regular attendants at the sabbath-evening English service which Brother Rayl and I are keeping up.

A few weeks ago I went to Kottapatam to examine the branch school there. The head teacher is one of our matriculates. As I entered the schoolroom my eyes were greeted with the words written in good plain English on the blackboard, "May God bless the Baptist mission and its servants!" The teacher referred to above as a regular attendant of our English service is a native of Kottapatam. He went from Ongole at my request, and started the school last December. He was there on this occasion to help in examining the school; and, as I afterward learned, it was he who wrote the words on the blackboard. Another thing that has pleased and gratified me not a little is the fact, that, of the few in Ongole who favor the remarriage of widows, a number are Brahman students in our school. This is some of the indirect influence of the school, for I have never urged that matter at all.

Three years ago I wrote that I felt that God was calling me to this work. It is a matter of great comfort and happiness to me, at least, that, so far from having occasion to regret the step I then took, every day makes me more and more convinced, not only that I am in the work for which I am best qualified, but the one to which duty calls me. The school, I trust, has a future of great use-

fulness before it. At present we are sadly cramped for want of room, and I am exposed to the sun and hot wind a good deal more than is pleasant or really safe; but we hope for better things in the not very distant future. The government will bear one-third the expense of a new building if we show that we are able to pay the balance, and our plans have been approved by them.

## CHINA.

LETTER FROM REV. H. JENKINS.

A VISIT TO KINGWA.—We have given two days to the district lying south of the city over the High Bridge, but were only partially successful, owing to the pressing harvests, in reaching the people. We sat the most of the first afternoon in a rest-house, near the large artificial reservoir in the south which supplies water to many hundreds of acres of rice land. That was a profitable day, as many farmers, in companies of ten or more, bearing loads of produce to the city-market, would stop for a few moments' rest; and we had ready for them a few words of exhortation, and a tract for each. Other companies, having disposed of their loads, were returning from the city with household necessities; and to all of these we gave of such things as we had, even of that which is more precious than gold and silver. So the afternoon wore away; but coming back home we made a circuit through the plain, giving tracts to all we met.

A TRAP FOR THE UNWARY.—On the second day we changed the direction of our walk, and at length came upon a crowd gathered to witness some theatricals. The effect of my presence was like magic. The gaping crowd immediately turned away from the play to gaze at the stranger, as word was passed that an *iang kwe-ts* ("foreign devil") had come; and even the actors ceased for a minute their gibberish and antics to feast their astonished eyes. It was evidently no place for *casting holy things*, and we beat a retreat. The theatricals of the kind here referred to are given for no good purpose. They are traps to catch the innocent, and drag to ruin the uninitiated. Gamblers will club together to hire a company of actors of the inferior sort to give an exhibition for a day or two, or a night and a day, at some place conveniently distant from the magistrate's ear, yet in a locality likely to draw, and at a season when money is plentiful. Under a specious notice the company of actors set up a stage, the play begins, and presently crowds gather. In the mean time the gamblers have "opened shop" close by, and money-making with them has commenced; for the people are fond of gambling, and the "gentlemen of the cloth" are sure to win. There the unwary are ensnared, and the knowing, but venturesome, are made to suffer heavily.



TWO SABBATHS have passed since my arrival in the city. The first Sabbath was a delightful day, — one of comfort to soul and body. The sun shone brightly during the whole day. At an early hour in the morning the disciples came in; and at ten o'clock I preached upon the necessity of faith and repentance to be followed by baptism as an outward sign of heart-conversion to God. At the close of the discourse a man and a woman were baptized. These two were from Weng-chow. The woman is the wife of a member who formerly lived in the country, but has now found employment as a gardener to a rich landlord in the city. They — the husband, wife, and a grown-up son also a Christian — have the Sabbath to themselves.

YESTERDAY was a most dismal day, — a pouring rain from morning to night, — but all the disciples were present at the services; and it would have delighted the hearts of American Christians to see these simple-minded men and women come into the chapel from their homes, especially on a rainy day. They have not yet learned to be "fair-weather Christians," nor to be greatly shocked to appear at the door of God's house with bare feet and tucked-up garments. As they sit within doors, though, all are becomingly clad. They have donned their stockings and shoes, and adjusted their dress, and seem to say, "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." After the usual preaching-service we partook together of the Lord's Supper.

## EUROPE.

### REPORTS FROM THE GERMAN MISSION.

HERSFELD, THURINGIA. — Brother M. Gute, pastor of the Baptist church, writes, "On my regular visitation tour to the different out-stations and preaching-places of our church, which always takes me three weeks, I had the joy of baptizing three young men. Two of them were baptized in Ruhla, as several friends in that place had the desire to witness one of our baptisms. We could not get the bathing-place for that purpose: but a rich manufacturer offered us his beautiful park, in which there is a pond; and we changed our dresses in a neighboring pavilion. A policeman was present, who kept the spectators in exemplary order; and the whole congregation listened attentively to my explanations of the ceremony. In the evening our meeting-place was crowded by strangers who had never been to our service before. Here in Hersfeld we baptized nineteen persons during the first and second quarter; but we also had the sorrowful duty of excluding three members."

MULHAUSEN, ALSACE. — Brother Mattes, pastor of the Baptist church, writes, "At Whitsunside

we baptized eight newly converted persons of all ages; and on such occasions we get very good congregations from all classes of people, and thus have good opportunities of preaching the gospel and explaining our principles. On the whole we feel that the Holy Ghost is working in our services and meetings, and therefore we expect to see greater things."

EBERSWALDE. — Brother Palm reports progress, as he baptized four new converts before a large congregation, who evidently got a good and deep impression of the holy ordinance.

DELMENHORST. — Brother Janssen speaks in his report of the difficulty they have with their Sunday schools, as the Lutheran pastor threatens the children who attend it, although he does not think of beginning a school himself. One young man was converted and baptized; but another had to be excluded, and two sisters died, so that there has been a small decrease this quarter.

HEILBRONN. — Brother Helmetag reports that during the last quarter one baptism took place, but that six others have found peace, and are now applying for baptism. They were especially blessed on Ascension Day, when a special conference of our churches in Wurtemberg was held in Heilbronn.

FREIBURG, SILESIA. — Brother Knappe, pastor of the Baptist church, reports that the last quarter was a time of sowing, but that in several places a good harvest very soon may be expected. "In one village five new converts have decided to join our church, and have already declared their intention of quitting the state church, and at another place two have done the same. We have suffered much from a great inundation, which has done a great deal of damage. Two families belonging to us had to leave their houses. On the 24th of June the conference of the new Silesian-Austrian Association took place in Breslau, and we resolved to appoint a colporter for Silesia."

ZURICH, SWITZERLAND. — Brother Bues reports from the first quarter, that he had the joy of baptizing two persons who had found peace with Christ. "One of these," he writes, "the husband of one of our sisters, has attended our services for twenty years before he could make up his mind to give his heart to the Lord."

ST. PETERSBURG, RUSSIA. — Brother Schieve, pastor of the Baptist church, writes, "During the past quarter four converts have applied for baptism. Two of these ladies belonged to the Russian church, and therefore we should have got into conflict with the government if we had granted their wish. One went to Kiew, where she was baptized by a brother who is a Russian by birth; the other was baptized in Tilsit, Prussia. The two others, a married couple, were baptized on Ascension Day in a little river before the Narwian Gate.



Some brethren had pitched the tents beforehand, which of course drew a great multitude to the spot, who were curious to witness the proceedings. Thus the sacred ceremony was performed before a great gathering of people."

#### AUSTRIA.

SYNATIN, GALITZIA. — Brother Massier writes, "In March I travelled from here to Roumania to fetch my family; and on this occasion I visited Bukarest, the capital of Roumania. I met several dear friends and brethren in Christ there, to whom I preached four times. I had also occasion to speak to several persons there, who are seriously seeking peace, among others a merchant, who belongs to the Greek Catholic Church. On the third of April I continued my journey, arrived at Galatz, and visited the only believing family who lives there as far as I know. In the evening I preached to a small congregation; but before that I had occasion to speak with a Roman-Catholic family, who seemed very much affected by the gospel truth, and who promised me to seek Christ till they found peace.

"The darkness concerning the way of salvation about here is very grievous, and great exertions are made by our enemies to hinder the progress of our mission. In Stanestie, a village in Bucowina, we were not permitted by the governor of the district to hold meetings. I appealed to the government, and at last we got permission to hold closed meetings with invited guests; and, although that is not much liberty, it is still a great progress, and we sincerely thank the Lord for his grace. In Sereth, a town in Bucowina, some Roman Catholics have been converted, and they have had to endure many persecutions from their relatives and friends; but as they still remained firm their enemies tried to destroy our whole mission. They brought forward false accusations and calumnies against these converts, and succeeded so far that our meetings were forbidden by the police; and four of our members have been accused of having insulted or injured the Roman-Catholic Church. I know that this accusation is false, but nothing can be done at present. Our mission in Sereth is subdued, and it was prospering so well. We trust in the Lord, and he will give us victory over our enemies.

"From Alexandersdorf, a German colony near Bucowina, I recently received an invitation, signed by seven men, to come and show them the way of salvation. Accompanied by two brethren I arrived there on the 16th: but they had been so frightened by our enemies, that they did not dare to speak to us; and as we were in danger from the excited crowd we had to leave the village, and went to Wisnitz, asking those who wished to speak to us to come thither. Our enemies, however, threat-

ened to kill everybody who should try to go to us. Therefore only one man came secretly to us in the darkness, and from him we heard what they had to suffer. When they had gathered together during the night in order to read the Bible a crowd had surrounded the house, broke all the windows, and, armed with great clubs, threatened to kill every one of them if they would not give up reading the Bible. These are not Roman Catholics, but Lutheran Christians, who rave thus about reading the Bible, and persecute men who do nothing but meet together to sing hymns and read the Scriptures.

"More enjoyable was my visit to another German colony, Bolowee in Galicia. The attendants at our meetings there listened with the greatest attention to my sermon; and persecutions we had not to fear there, as the judge of the place and a curate of the church were among the congregation. Four times I preached there, and many have begun to seek the salvation of their souls. On the 1st of June I baptized eight converts in the River Pruth during the calm and stillness of a beautiful night. Three others have applied for baptism, and thus we hope to continue to reap. At present we have seventy-one members living at ten different places."

#### RUSSIA.

CAUCASIA. — Brother Pawloff sends the following interesting report: "In my last report I told you of my safe arrival at Nowoiwanowka. I staid there ten days, and spoke to great congregations. Several of those who had been in our meetings for the first time invited me to their houses in order to hear more about the way of salvation. On the 6th of April one of these inquirers was received into the church, and baptized in a beautiful little mountain-brook in the presence of a great many spectators. I was not able to witness this administration of the holy ordinance, as I was suffering very much from an attack of fever. Also the sister of brother Twanoff, the preacher of this church professed conversion. On the 9th I left Nowoiwanowka for the neighboring village of Michailowka, which is situated much higher up in the mountains. We had to travel three hours on horseback to get there; but on the way I had another attack of fever, and thus arrived ill at the hospitable house of our brother Gorbatschhoff. For some days I was prostrate, quite unable to do any thing; but on the 12th I had recovered so far that I could preach in the evening to our members and friends. There are in this village seven members of our church: and by the generosity of our host they have their own little chapel. The people in this village are not very friendly towards us; but notwithstanding this I had well-attended meetings of about a hundred and fifty persons.

"Among the regular attendants were also several 'Sabbotniki' (sabbatarians), who unite with the Jews, but do not acknowledge or accept the Talmud. At the close of our services they remained, and would discuss with me about the validity of the Old Testament, and whether Jesus is the Messiah. I succeeded in silencing them by asking them to explain the fifty-third chapter of Isaiah. They began by referring the prophecies of Christ's sufferings to the temple; but when they came to the ninth verse they did not know how to apply it to the temple, and got very confused. Those who listened to our discussion were mostly Molekanians, and they were very glad to see the Sabbotniki silenced. After this dispute one man confessed that he had been about to join the party of the Sabbotniki by circumcision; but now he had seen the weakness of their arguments against Christianity.

"On the 16th I returned to Nowoiwanowka, took leave of the brethren there, and set out for the railway-station Taus. Brother Twanoff accompanied me, and we reached the place about midnight. In pouring rain, and on foot through a heavy, dirty road, we had to make our way on foot to the railway-station. The railway had then not been opened, and therefore it was quite uncertain when a train would pass the place. At the station we found neither men nor shelter, and had to pass the night on the balcony; and as it was rather cold we did not get much sleep. The next day, after a long time of tedious waiting, I succeeded in getting into a train which went to Baku. The train carried the government commission for inspecting the railroad, and therefore went very slowly, and stopped a very long time at every station. The journey, which will last only a few hours when the railway is opened, took three days. At Adschi-Kabul I left the train, and continued my journey by the mail; but this also was a very slow way of travelling, as I often had to stop and wait till fresh horses could be provided. At last on the 22d of April I safely arrived at my destination, the village of Andrejewka. This village is situated in the southern corner of the Russian empire near the Persian border, and close to the Caspian Sea. In five neighboring places about here members of our church are living, who have their regular services each Sunday, several brothers being able to preach. They have no ordained ministers; and for two years they had not been visited by one, which perhaps accounts for the small growth. They should be visited more regularly.

"I remained in Andrejewka three days; but as many brethren were not at home, being out at their work as fishermen, the congregations were but small. I went several times to the meetings of the Jumpers, who pretend to possess all the spiritual gifts of the first church in the apostolic time;

for example, the gift of prophecy and speaking with other tongues, etc., who, under the pretended influence of the Holy Spirit, often jump and dance in their meetings. They call themselves *Duchownje*; i.e., the spiritual. They had just celebrated their Easter in accordance with the Jewish law. They give feasts in turn as offerings for the forgiveness of their sins, although some among them say they do it only from love to the brethren. I was asked to go to such a feast, and accordingly went. During the prayer those who offered were upon their knees. Then a prophet and a prophetess were transported, and blessed those offering the feast by laying their hands upon their heads; but one who was supposed not to repent sincerely was not blessed. After that the prophet took a block of wood, placed it upon the table, and then took it off again. When I asked for an explanation of this ceremony I was told that it did not concern me. The prayer being finished, all sat down to the meal, with the exception of the one who had not been blessed. He went away in anger, and did not take part in the offering feast. I tried to prove them that the ceremonial law was fulfilled and abolished by Christ, and that we could be only saved by grace, and not by offerings or other works of the law. In a few points only some agreed with me, but that was all.

"At the neighboring village, Nowoiwanowka, I preached also three evenings. There were but very few strangers attending the service; but a young girl, the daughter of former members of the church, was converted. Easter was celebrated in Andrejewka, and all members of the neighborhood came together. In the afternoon I baptized the young girl before a great congregation. On the 1st of May we had a gathering in the open air near the village. The thought had struck me during the baptism, that many were only afraid of being seen entering our meeting-place, but that they would listen to the gospel when I preached in the open air. And I was not mistaken; for about a hundred strangers attended the service, and attentively listened to the sermon.

"I continued my journey over to Nowogolka, where I preached in the evening, and had a discussion about the offerings until two o'clock in the night, and arrived the following day at Prishib. Here I staid four days; and, although we have only three members living there, a great many were anxious to hear of the way of salvation. After my departure I hear two men confessed faith, and have been baptized. From here I visited the village, Priwolnoje, which is habited only by 'Sabbotniki.' Some of them have become Jewish proselytes, and even introduced the Hebrew language into the services of their synagogue. It was rather strange to hear Russian people recite Hebrew prayers. I went with some friends to the



synagogue, and told them I should like to speak with them about their religion. Their rabbis told me that it was not the time for it at present, but they would be ready for it in the afternoon. We went to the appointed place in the afternoon, but neither of them was to be seen. At last one of the crowd asked me some questions; and, when I showed him from the prophets that Jesus was the Messiah, a man appeared, and read a long article about the Messiah, which contained many quotations from the Talmud. During this lecture the sun went down, and I had to depart. The next Sabbath I had another open air-meeting in Prishib, when I spoke to about two hundred persons.

"On the 7th of May I arrived at Nikolajewka, the inhabitants of which all belong to the sect of 'Obshtshie,' i.e., communists. Following the apostolic example they formerly also had community of goods; but, as the apostolic spirit failed, they very soon had to give up this institution. They had gathered in this village from the neighborhood round about in the belief that Nikolajewka would become the centre of the millennarian empire. Not long ago, by the influence of our members, an awakening began in this village, and now we count here ten members. I staid three days there, and baptized a woman who had become a believer in Jesus Christ. On the 10th of May I took leave of the brethren, and arrived on the same day at Lenkoran, a town situated on the Caspian Sea. Here twenty of our members are living, the first of whom I baptized in the year 1876. I worked for ten days in this town, which is in the extreme south of Russia; and on Sunday I preached the gospel three times to great gatherings. Several were

awakened, and are earnestly seeking peace with God.

"From there I started on the 19th of May to sail to Baku. The Caspian Sea was quiet; and favored by the most beautiful spring weather I reached my destination on the following day. On this day the Transcaucasian railway from the Caspian to the Black Sea had been opened; and thus I could continue my journey to Tiflis without any difficulty, where I safely arrived twenty-four hours afterwards. In the mean time three persons had been converted here, whom I baptized on the 27th (the day of the coronation) in the Kura in the presence of a great many spectators. When we returned to the town we found all houses decorated with flags as a sign that the coronation had safely taken place; for the government would not allow any flags or festivities before the news of the accomplished coronation had arrived. On the 25th I left Tiflis by mail, and journeyed high up into the mountains beyond the boundary of snow over the Caucasus to Wladikawkas, my home. As soon as I had arrived, the brethren took me to a love-feast, which was arranged to celebrate the coronation, and where I had to relate my experience during my journey.

"I spent the Russian Whitsuntide in Pawlodolskaja, a Cossack village, where three women who professed conversion were baptized. In the evening we had a service in the little chapel, which the brethren here have erected without any other help; and the service was attended by at least three hundred persons. The following Sunday I was at home, where I again had two converts to baptize. Thus closed the second quarter of this year's work."

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### GLEANINGS FROM LETTERS.

ZEEGONG.—I am glad to be able to report our general good health, with ample opportunity for work. My class of assistants has been studying with me since the 1st of June, and I am pleased with their progress. We have been at work in the Acts of the Apostles, and have completed the twenty-second chapter. Mrs. George is still at work with the class of girls and Bible-women. They are growing in grace and in knowledge. Our preaching, too, has been kept up without any break. We have baptized for four Sundays in succession,—three last Sunday, two the week before, and one each of the two preceding Sundays; and there are more on the road. I have succeeded in getting the monu-

ment erected over Mrs. Bailey's grave. I have built a brick base and plinth two feet high, on which the slab rests. The base is large enough to fill all the space enclosed by the iron rail. I have also got things in a line to put up the bell sent out for Mrs. Bailey's school-work.—REV. W. GEORGE, Aug. 9, 1883.

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MAULMAIN.—I have over one hundred and fifty pupils, nearly eighty boarders. I have been very much encouraged of late by a large number of the boys expressing a desire to become Christians. More than twenty new voices are heard in our prayer-meetings. I



feel sure a good many of them are really trusting in Jesus. One young man who has been a great stickler for the heathen religion is now rejoicing in Christ, and wishes to go forward in baptism. His folks oppose him in every way; but he seems very decided for Christ. I ask your prayers that the work may be genuine.—MISS S. B. BARROWS, Aug. 10, 1883.

MUN KEU LANG.—We have an excellent base for the Hakka work; but the fact that I am without a colleague confines me within narrow limits. In the region immediately around us there is a remarkable opening. Heathen opposition is there almost unknown. We are well received everywhere. The fame of the worship of God has gone out everywhere around. The people are farmers living in small villages, and constitute an almost ideal missionary field for ease of working and accessibility; but it is impossible for me to do half justice to the work even within the narrowest limits, being alone.—REV. W. K. McKIBBEN, *Swatow*, Aug. 18, 1883.

YOKOHAMA, JAPAN.—The work at Hachioji is prospering. I baptized two there a few weeks ago; and there are others who will, I think, soon follow. We have now regular Bible-reading almost every day, and preaching almost every Sabbath there. A servant who has been with us for a long while, indeed ever since we came to Japan, will probably to-night be examined for baptism. Last year my head carpenter, while I was building, was baptized with others working on the house. The man who at that time was assistant head carpenter

is among those now desiring baptism. Surely God is blessing us.—REV. A. A. BENNETT, Aug. 31, 1883.

TOKIO.—During the last summer we have received four women by baptism. I have two Bible-women and one colporter out at work. School began this week, but is still small; for the Japanese, though so variable themselves, generally wait some time to get over the changes we make.—MISS A. H. KIDDER, Sept. 8, 1883.

GOWAHATTI.—At the beginning of last month I was out on a short visit to some of our Christian people in the vicinity. I found them all well and faithful. During my stay in the interior I had the privilege of baptizing two persons. On account of the rainy weather, and the paths being almost impassable, I was unable to extend my journey and returned home. Our religious meetings are attended as usual.—REV. KANDURA, Aug. 17, 1883.

PARIS.—In THE BAPTIST MISSIONARY MAGAZINE for July last, page 278, it is said that "Revs. V. Lepoids, A. Dez, and H. Andru, in connection with the two evangelists I. Vignal and H. Hanneman, have preached in more than sixty assemblies." The omission at the end of this sentence of the two words, "each month," gives to the reader a very wrong impression. Can this impression be now modified? These sixty assemblies comprise ten or twelve in Mr. McAll's halls.—REV. H. ANDRU.

## MISSIONARY OUTLOOK.

ADAPTATION OF CHRISTIANITY.—Faith in Christian missions may be strengthened by considering the adaptation of Christianity to the state and needs of mankind. It is suited to man as man in all parts of the world. There is nothing local in its nature or requirements. It is not circumscribed by any geographical limits. Its ideas may be expressed in all languages. It can exist under all forms

of government. It will accord with all systems of sound philosophy. Its converts exist in Europe, Asia, Africa, and America. In its entire harmony with the condition, needs, character, instincts, aspirations, and capabilities of our common humanity, who can fail to see that it is God's provision for the world?—REV. WILLIAM WALTERS, *in Gospel in All Lands*.

**A MISSIONARY WELL.**—One of the members of the Tekkali Baptist Church, India, who is a leper, owns two pieces of land,—one in the town, and one a little way out. The former he proposes to give as a site for a chapel, and latter as a burial-place. On the chapel-site is the only good well in that part of the town,—a rock in which contains this inscription:—

“THE GREAT GIVER, LORD GOD OF ALL.”

“In the year of Christ 1877 this well was dug to a depth of twenty-two cubits. It was constructed at an expense of a hundred rupees by Babu Balundruni Atu Sootanarai Gorahatee. The mason-work was done by Darapoo Kittiah.

“No one has power to give this well away as charity (i.e., with the idea of getting merit by so doing), or to sell it. If any one covet the waters of this well for his own use alone, and hinder (others from using it), may the curse of God rest upon him! Amen.”

**NORTH AND SOUTH INDIA.**—At the August meeting of the Calcutta Missionary Conference the following reasons were given for the wider acceptance of Christianity in South India than in the North: 1. A Christian community has existed there almost from apostolic times. 2. Successive European governments have countenanced and aided the efforts made for the spread of Christianity. 3. A proportionately much larger body of foreign missionaries have been and are at work there. 4. This disparity is still greater as regards native Christian agents. 5. The arrangements for training native Christian agents are more numerous and efficient there. 6. Christian effort has been more concentrated, and hence more effective. 7. The higher or English education has been from the first directed by or tinged with Christian influence. 8. The homogenous character of certain castes or classes, through the greater strictness of caste rules, has made them more accessible to Christian influence.—*The Indian Baptist*.

**NO LACK OF MISSIONARIES.**—In the history of the South-Sea Mission truth is stranger than fiction. The marvellous power of the gospel has been such as to fulfil literally the prediction, “A nation shall be born in a day.” Not the half has ever been told of the debarring influence of those horrid systems which kept the people in the most abject slavery for so many ages; and it was the joy experienced in their deliverance from that slavery to the full liberty of the blessings of the gospel which inspired our converts to devote themselves to the work of emancipating their fellow-men by preaching Christ unto them. This “first love” has not died out in this generation; but now, as of old, we have no difficulty in finding men moved by the Spirit of God, who are willing to “forsake father and mother,” and children too, for Christ’s sake, and for men to carry to the regions beyond the word of everlasting life. Oftentimes our difficulty lies in selecting from candidates those whom we judge best adapted to the work. It is by the aid of these native brethren that the rapid spread of the gospel along the shores of New Guinea has been accomplished.—*London Missionary Chronicle*.

**UNTIL THE CHURCH** calls out, not only the blind people who have eyes and the deaf people who have ears, but also all her latent energies, and puts on a new style of character, till she grows to the greatness of her mission, will God keep back from a church unready the hour which shall strike her victory. She may win in some fortunate throw, but her gain will be taken away. She must come to success in her work, to her work breaking forth on the right hand and the left, in the strength of aspirations she cannot keep in, in a soul, in a robust Christian virtue, great as her work, her resources, her destiny.—REV. S. L. CALDWELL, D.D.

## OTHER SOCIETIES.

**SOUTHERN BAPTIST.**—The Board wants \$100,000 for the present year. The receipts for the first five months are a little in excess of last year. Four were baptized in Canton, Aug. 5. One of the native preachers baptized his mother.—A

new chapel has just been dedicated in the great city of Suchow, China.

**AMERICAN BOARD.**—The seventy-fourth annual meeting of the Board was held this year at

Detroit, beginning Thursday, Oct. 2. The total receipts for the year, with the balance on hand from last year, amounted to \$591,488.67, including \$67,000 from the Otis Fund, — an increase of \$61,155.71. The expenditures were \$590,266.31, leaving a balance in the treasury of \$1,222.36. The appropriation from the Otis legacy for evangelistic and educational enlargement has now been all expended, and future growth must be provided from the current receipts. A large part of the attention of the Board was devoted to the report of the committee appointed to consider the troubles in the Turkish mission. The conclusions reached were substantially those given in the article on "The Missionary Conference at Constantinople" in THE MAGAZINE for September. They provide for a greater independence on the part of the native churches, and a larger participation in the direction of the mission-work by the native Christians. The mission-funds will be controlled by the American missionaries; and the work is to be planned with reference to a final withdrawal of the missionaries from the Armenian work.

METHODIST EPISCOPAL. — The prospects of the Bulgarian mission are brightening, and it is thought the schools will soon re-open. — At Lucknow sixteen have been baptized since January from various castes and classes, Hindus and Mohammedans. The new centennial school-building adjoining the famous "Residency" is nearly completed. It will accommodate five hundred pupils. The school is specially designed for the sons of native converts. — At Sitapur, where a few years ago no heathen would attend church-service, the church is now filled, and must be enlarged. Since the beginning of the year forty Europeans have been converted, and seven natives baptized. — A converted Jew, now a preacher in a circuit near Lucknow, has recently baptized twenty-eight. He was ordained last January. — A Sunday school at Madras has a society connected with it which last year built a

house costing five hundred dollars, and supports a Sunday and day school in it. — All the Methodist and Wesleyan bodies in New Zealand have united in a single ecclesiastical body.

ENGLISH BAPTIST. — Having resolved to abolish the School and First Arts classes in Serampore College, Bengal, and to make it henceforth exclusively a training institution for native converts preparing for evangelistic or pastoral work, the society has appointed Rev. E. S. Summers, B.A., president and Rev. L. Tucker, M.A., assistant. — A missionary of the society has made a journey into independent Tipperah and was well received. He was granted by the Rajah freedom to preach the gospel and to sell Christian books in his territory; and the people showed themselves disposed to buy his books, and listen to his preaching. — A three-days' meeting of the Backergunge Christians was held in August for the discussion of subjects of practical importance. In regard to the best method of preaching the gospel to the heathen some advocated adopting the style of the Hindu fakirs, or ascetics; others recommended teaching and singing from house to house; and others, instrumental music and processions. Church discipline was found very difficult to administer, because the relatives of the accused were likely to take his part, and also on account of the efforts of Roman-Catholic priests who try to draw into their churches any disaffected Protestants. It was resolved to treat all who joined the Roman Catholics as *phirtees* (backsliders), and to prohibit inter-marriage, eating, smoking, and associating with them. Strong ground was taken against wife-beating. An interesting meeting was that occupied by the women, who acquitted themselves so well in their papers and public exercises, that it was resolved to invite them to participate in all meetings in future. Sixty candidates were baptized the following Sunday at two places.

## CONDENSED MISSIONARY NEWS.

EUROPE. — *France.* — The new flower-mission in Paris has failed, as the flowers distributed in the hospitals are taken away from the patients because they are given by Protestants. — Until recently there has been no Protestant preaching in Calais for two hundred years. A mission is soon to be established there. — *Germany.* — Extensive preparations are being made for the celebration of the fourth centenary of Luther's birth, Nov. 10. Preparatory gatherings, at which all the German universities

were represented, have been held at Erfurt. The French Protestant Reformed churches have decided to take part in the celebration, which promises to be general and enthusiastic. — At the annual meeting of the Old Catholics at Baden encouraging views were taken of the future of the Old Catholic movement. — *Austria.* — The papers report that great numbers are joining the Old Catholics. — *Turkey.* — In 1882 twenty-two literary and scientific periodicals were published in the Turk-



ish language at Constantinople. Turkey is experiencing a great intellectual revival.

WESTERN ASIA. — *Turkey*. — The city of Hadjin, Central Turkey, has suffered from an extensive conflagration, which has impoverished many, and left six thousand people homeless. The new Protestant church and school buildings were consumed, and only sixteen families connected with the church have homes left them.

INDIA. — English is fast becoming one of the vernaculars of India, and the demand for English tracts is rapidly increasing. This is an encouraging fact in missionary operations, as it is difficult to convey spiritual ideas to the heathen in the native tongues, they have been so exclusively applied to ceremonial usages and superstitions. The influence of the Western spirit and civilization into India has affected only the Hindus, leaving the Mohammedans practically untouched. — A committee of eleven Hindus and five Europeans has been appointed by the Calcutta Bible Society to prepare a new version of the Scriptures. The Europeans are merely to see that the rendering is accurate; and the idioms are to be left wholly to the natives in the hope that in this way a version will be secured which will be acceptable to the people. — There is said to be more ill feeling now between natives and Europeans in India than at any time since the mutiny of 1857–58. This feeling has been added to by the attempt of the government to enlarge the powers of native officials, giving them power over Europeans in criminal cases. — The Hindus are slow to abandon the idea that sin can be atoned

for by torturing the body, and therefore use every means to keep up their old and cruel practices. — The missionaries have been forbidden to continue their labors in Indore by the reigning prince. The case has been carried to the viceroy, and taken up by the Calcutta Missionary Conference. — The free distilling of liquors in India is about to receive a check. As soon as the proper arrangements can be made, restrictions will be imposed limiting the quantity to be manufactured, defining the quality, and regulating the hours of selling.

CHINA. — Rev. Dr. Lechler of the Basle mission is pastor of a Chinese church in Hong-Kong, which has one thousand members. — In the Shantung province last year the American Presbyterian and European Baptist missionaries gathered six hundred converts. Dr. Mateer expresses the opinion that those missionaries are the most successful of any in China.

COREA. — A few months ago very few Koreans were willing to leave their country. Now seven hundred young men have applied for permission to go to Japan to study. It is granted only to the most proficient, who are selected by competitive examination.

AFRICA. — *Northern*. — Notwithstanding the cholera large orders for religious books have been received at Constantinople from Egypt. — *Southern*. — Rev. Dr. Laws reports from Livingstonia, that the translation of the New Testament into Chinyanja, the language of the people at the south end of Lake Nyassa, is completed.

## DONATIONS RECEIVED IN SEPTEMBER, 1883.

### MAINE, \$405.40.

Waldoboro', 1st ch., 7; Livermore Falls, ch., 35; Belfast, ch., 2.50; Harpswell, ch., 7.50; Cooper's Mills, ch., 3; York Asso., William Emery, tr., Kennebunk, ch., 5; Shapleigh, 2d ch., 3; Sanford, ch., 3, — 11; China, 1st ch., 1; Paris, 1st ch. (of wh. 5 is fr. Mrs. Almira D. Crocker for Bible-work), 35.75; Harrison, ch., 2.39; Camden, a friend, 200; Piscataquis Asso., per A. F. Mower, tr., coll. at do., 4.08; Abbott, ch., 1.50; a friend, 75, — 6.33; Waldoboro', L. L. Kennedy, 5; Warren, ch., 24.35; West Sidney, ch., 3.50; East Limington, George M. Small and family, 1; Yarmouth, ch., 8; Sidney, ch., 1; Industry, Thomas Stevens, 1; Penobscot Asso., J. C. White, tr., Bangor, 2d ch., S. S., 10.80; Winterport, ch., 3.61; Houlton, ch., 10; Corinth, ch., 3.04; Hampden, ch., 7; Bradley, ch., 1; West Hampden, Mrs. E. Pickard, .50; coll. at Asso., 14.13, — 50.08;

From April 1, 1883, to Oct. 1, 1883, \$670.19.

### NEW HAMPSHIRE, \$77.74.

Dublin Asso., Joseph Hammond, tr., Swansey, ch., 16.82; East Jaffrey, ch., 8.75, — 25.57; Bradford, ch., 5; Dover, Franklin-st. ch., addl., 1; Salisbury Asso., coll. at do., per Rev. E. F. Merriam, 8.67;

Coll. per Rev. W. S. McKenzie, Dist. Sec., Deerfield, ch., 7.50; South Hampton, ch., 8; Stratham, ch., 5; coll. at Portsmouth Asso., 17;

From April 1, 1883, to Oct. 1, 1883, \$331.67. \$37 50

### VERMONT, \$61.25.

Windsor, ch., 9.80; Groton, ch., 1; Hydeville, ch., 2; Richford, ch., 8.79; East Dover, ch., 29.05; Coll. per Rev. W. S. McKenzie, Dist. Sec., West Randolph, ch., for Bible-work, 3; St. Johnsbury, ch., 7.61;

From April 1, 1883, to Oct. 1, 1883, \$223.34. 50 64 10 61

### MASSACHUSETTS, \$831.93.

Weston, ch., 10; Winchester, 1st ch., 40; Needham, 13.63; Marlboro', ch., 37; Millbury, ch., 50; Sutton, 1st ch., 5; Fitchburg, friends for a boat for nat. pr. at Mergui, care Rev. H. Morrow, Tavoy, 45.75; Brookline, ch. (of wh. 1.55 is S. S.), 8; Belchertown, ch., 30; Northboro', ch., Charles Wood, tr., 2.40; Wachusett Asso., L. H. Bradford, tr., Bolton, ch., 13.70; South Gardner, ch., 6.93; Groton, ch., 15; Winchendon, ch., 10; Holden, ch., 38; Harvard, ch., 19.20; Sterling, ch., 50, — 103.33; Chelsea, Cary-ave. ch., A. D. Bosson, tr., 150; Holyoke, 2d ch., J. B. Whit-

\$405 40

more, tr., 50; Spencer, ch., 5; Boston, Bethel ch., for the China Mission, 7.75; Malden, 1st ch., 46.66; Medfield, Mrs. Celia B. Fowle, deceased, per J. R. Cushman, 100; Maplewood, ch., 2; Franklin Asso., J. B. Bardwell, tr., Bernard, ch., 11.20; Rowe, ch., 14, —25.20; Weston, ch., Dr. Goodenough, 15; Randolph, ch., 25; Roslindale, ch., 11.20; Webster, ch., 12 50; West Bedford, North ch., 10; Fitchburg, 1st ch., 10.44; Worcester, 1st ch., a friend for mission-boat for Rev. M. Jameson, 1; Westminster, ch., 15.07; From April 1, 1883, to Oct. 1, 1883, \$4,755.91.

## RHODE ISLAND, \$79.35.

Providence, 1st ch., G. D. Wilcox, M.D., 30; Cranston-st. ch., S. S., tow. sup. Mounse See-dee, care Rev. A. Bunker, 18.75; Pawtucket, Pleasant View, ch., 23; Warwick, Shawomet ch., 7.60; From April 1, 1883, to Oct. 1, 1883, \$733.85.

## CONNECTICUT, \$233.47.

Willimantic, ch., 11.97; Clinton, ch., 24; Colchester, ch., 18; Essex, a friend, 12; Wethersfield, Merrit Butler and wife, for the Burman and Karen Mission, 100; West Suffield, ch., 25; Bridgeport, Marshall E. Morris, for mission-boat for Rev. M. Jameson, 5; Waterbury, ch., Bible-School Miss. Soc., for sup. Mounse Win, care Miss S. E. Haswell, 17.50; From April 1, 1883, to Oct. 1, 1883, \$1,003.30.

## NEW YORK, \$1,353.12.

Waverly, S. S., for sup. Waverly Depuy, care Rev. J. F. Burditt, 100; Adams Centre, ch., for Bible-woman's training-school at Swatow, 15.70; Tyler-ville, ch., coll., 11.72; North Granville, ch., 25 55; Keesville, ch., 29; Cherry Creek, S. S. (of wh. 1.35 is special coll. fr. Mrs. Robertson's class), 21; Lowville, ch., 32; South New Berlin, ch., 10; Ogdensburg, S. S. and friends, 18.25; Gouverneur, friends, 1.85; Canandaigua, Albert Smith and wife, 10; John Smith and wife, 10; George Hicox and wife, 5; Mrs. Sackett, 1; Manchester, Mrs. Melvin, 1; Mrs. Dewey, 1; Melvin Hill, William Jameson and wife, 10; Almon Melvin and wife, 5; Lyons, S. B. Gavitt, 20; Dr. Bottum, 1; Mrs. Getman, 1; Buffalo, E. L. Hedstrom, 25; Dr. Wright, 5; Elbridge, Dr. and Mrs. Rogers, 5; Albion, W. H. Sloan and others, 15; Troy, friends, 1.50, —all for mission-boat, care Rev. M. Jameson, 136.60; Strykersville, ch., S. S., 15.19; Springville, ch., S. S., 5.75; for sup. Garo boy, care Rev. M. C. Mason, 20.94; Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., New York, Calvary ch., 67; George Ten Broek, 25; Long Island Asso., Hempstead, ch., in pt., 3.63; Babylon, ch., 7 17; Union Asso., Kent and Fishkill, ch., bal., 8; Kent, 1st ch., bal., 1; Bradford, ch., Ladies' Industrial Soc., 6.28; Carmel, ch., bal., 6; Croton Falls, ch., 40.23; Kent, 2d ch., 20; Yorktown, ch., 4.50; Paterson, ch., 20; Mahopac Falls, ch., 20; Hudson River Central Asso., Lackawack, ch., Hamilton, friend of missions, 25 00; Coll. per Rev. G. H. Brigham, Dist. Sec., Broome and Tioga Asso., Union, ch., 2 50; Buffalo Asso., per Rev. M. C. Mason, Alden, ch., 3; Amherst, ch., 59; Boston, ch., 6; Buffalo, Dearborn st. ch., 10; E. ch., 7; Evans, ch., 2.50; Holland, ch., 10; Yorkshire, ch., 5; 102 50; Cataraugus Asso., per Rev. M. C. Mason, Franklinville, ch., 3; Smithport, Penn., ch., 2; fr. tr. of asso., 20; 25 00; Chautauqua Asso., per Rev. M. C. Mason, Cherry Creek, ch., 26.25; Dewittville, ch., 2.50; Frewsburg, ch., 5; Fredonia, ch., 1; Friendly Lake ch., 6; Holland, 1st ch., 23.80; Harmony, ch., 12.19; Leon, ch., 1; Mayville, ch., 10; Napoli, ch., 4.13; Stockton, ch., 8; St. Clairville, ch., 6; West Portland, ch., 28.53; 134 40; Chemung River Asso., Elmira, 1st ch., 4; a sister, 2; Canisteo, ch., 31.45; Hornby, ch., 7; Horsehead, ch., .50; Painted Post, ch., 19.74; Waverly, ch., 10; 74 69

Chenango Asso., Afton, ch., 2; Coventry, ch., 5; Earlville, ch., 4; Greene, ch., 9.23; Sherburne, ch., 11.06; Mrs. Ferguson, 5; W. B. Lewis, 5; coll. at asso., 20.41; 561 71; Cortland Asso., Dryden, ch., 5; Groton, ch., 1; Homer, ch., 33.29; Lansing and Groton, ch., 10.75; McGrawville, ch., 12.40; Locke, ch., S. S., 4.35; Truxton, ch., 1.50; Mrs. Gillett, deceased, 6; 74 29; Franklin Asso., Franklin, ch., 8 37; Hudson River North Asso., Emmanuel ch., Schenectady, 7 00; Limington Asso., Hemlock Lake, S. S., sup. nat. pr., care Rev. E. G. Phillips, Tura, 12 50; Madison Asso., Cazenovia, 1st ch., 11; Fenner, ch., 7.80; 18 80; Onondaga Asso., Apulia, ch., 5; Clay, ch., 5.23; Fabius, ch., 1; Fayetteville, ch., 50; Marcellus, ch., 9.08; Manlius, North ch., 19.48; Memphis, ch., 9; Syracuse, 4th ch., 1.25; Tully, ch., 5.50; Vesper, ch., 2; 107 54; St. Lawrence Asso., Gouverneur, ch., 2 00; Yates Asso., fr. churches, 30.85; Milo, estate of Jeremiah Sprague, per Rev. C. M. Bruce, 25; 55 85; From April 1, 1883, to Oct. 1, 1883, \$5,152.82.

## NEW JERSEY, \$191.90.

Hopewell, Calvary ch., per Rev. A. Hopper, 12.11; Stelton, Piscataway, ch., a thankoffering for Bible-work, 52.66; 64 77; Coll. per Rev. A. H. Burlingham, Dist. Sec., North N. J. Asso., Paterson, miss. soc. of 1st ch., S. S., for sup. nat. pr., Murdick, care Dr. Clough, 25; Fourth ch., 4; Deckerton, Wantage, 1st ch., 5; Hamburg, ch., 2.75; Newfoundland, ch., bal., 3.75; 40 50; Coll. per Rev. R. M. Luther, Dist. Sec., West Jersey Asso., Gloucester, ch., 2.50; Memorial ch., Salem, 26.23; do., S. S., 15; do., infant class, 3; Newport, ch., 3.19; Dividing Creek, ch., 11.19; Camden, 2d ch., 5; Allowaystown, ch., 1.17; Port Morris, ch., 8.90; Hammonton, ch., 10.45; 86 63; From April 1, 1883, to Oct. 1, 1883, \$1,595.68.

## PENNSYLVANIA, \$902.50.

Peckville, Mrs. L. C. Bowen, for Bible-work, 6 00; Coll. per Rev. R. M. Luther, Dist. Sec., Central Union Asso., Phoenixville, S. S., 10; do., primary room, 5.12; 15 12; Beaver Asso., Providence, ch., 8.75; Sharon, ch., 6; Unity, ch., 5; Amana, ch., 50; Muddy Creek, ch., 28.05; Zoar, ch., 3; Zion, ch., 13.50; New Castle, ch., 2; Harmony, ch., 1.75; Colony, ch., .25; 68 80; Centre Asso., Milesburg, ch., 14.87; do., S. S., 6; Shirleysburg, ch., 9.06; Mill Creek, ch., 1; Stone Creek, ch., 1; Warrior's Mark, ch., 3; Centre Union, ch., 2; Altona, 2d ch., .50; a sister, .25; 37 68; French Creek Asso., Stoneboro' miss. band, 10; Linesville, ch., 3.91; West Springfield, ch., 15; do., S. S., 2.58; Springboro', ch., 4; Edinborough, ch., 2; McKean, ch., 11; Carmel, ch., 12.60; Cambridge, ch., 5; 66 09; Indiana Asso., East Mahoning, ch., 5 00; Monongahela Asso., Mt. Moriah ch., 6.20; Great Bethel, ch., 12.83; 19 03; Oil Creek Asso., Warren, ch., 2 00; Philadelphia Asso., Media, ch., 12; Passyunk, ch., 12; Fourth ch., 101.23; 125 23; Ten-Mile Asso., Enon, 5; Goshen, ch., 3.50; Beulah, 9.75; Pursley, 2.75; Jefferson, 10; Bethel ch., .94; North Ten Mile, 15.50; Bates Fork, 12.05; South Ten-Mile, ch., 3.25; New Freeport, ch., 2.75; Waynesburg, ch., 4; East Bethlehem, ch., 3; Bethlehem, ch., 6; Mt. Zion, ch., 5; Macedonia, ch., 2; 85 49; Tioga Asso., Antrim, ch., 2.29; Blossburg, ch., 13.80; Barley Creek, ch., 4.50; Cherry Flats, ch., 3; Deerfield, ch., 2.70; Delmar, ch., 3.75; Mansfield, ch., 5.70; Rutland, ch., 2.80; Sullivan's State Road, ch., 8.55; Tioga, ch., 9.50; Wellsboro', ch., 8.80; West Jackson, ch., 3.05; 68 44; Memorial ch., pulpit supply, 20 03; Pittsburgh, 4th-ave. ch., 378 05; Purchase Line, ch., 5 00; From April 1, 1883, to Oct. 1, 1883, \$4,544.92.



## WEST VIRGINIA, \$903.90.

Coll. per Rev. Thomas Allen, Dist. Sec., Broad Run Asso. (of wh. 100 is for sup. Pwai-Ma, nat. pr., care Rev. A. Bunker, and 75 is for sup. of Po-An-Gee, nat. pr., care Dr. Cross), Avon, ch., 1.62; Broad Run, ch., 13.50; Bethany, ch., 6.30; Centre Branch, ch., 1.5; Ebenezer, ch., 1.25; Fairview, ch., 2; Fink's Creek, ch., 7; Freeman's Creek, ch., 3.25; Hopewell, ch., 3.43; Jones Run, ch., 12.50; Jarvisville, ch., 1.50; Liberty, ch., 1.78; Mt. Pleasant, ch., 8.10; Mt. Olive, ch., 3.85; Mt. Carmel, ch., 2.45; Mt. Zion, ch., 2.12; Mt. Lebanon, ch., 8.50; Mt. Vernon, ch., 15; Murphy's Creek, ch., 6.34; Mt. Calvary, ch., 1.98; New Hope, ch., 1.75; Pine Grove, ch., 9.07; Providence, ch., 3.50; Rockford, ch., 2.50; Rock Grove, ch., 11.90; Riverside, ch., 1.50; Sago, ch., 5; South Fork, ch., 10.56; Salem, ch., 3.80; Ten Mile, ch., .75; Toll Gate, ch., 3.25; Victory, ch., 3.60; West Milford, ch., 1.97; Pleasant Valley, ch., 1.45; Arnold's Creek, ch., .50; Troy, ch., 2; avails of quilt sold, 2.41; coll. at asso., 6.87; \$175 00

Greenbrier Asso., for sup. of Athota, nat. pr., care Rev. A. Bunker, 100 00

Union Asso. (of wh. 150 is for sup. A. Low and A. H), nat. prs., care Rev. S. B. Partridge), 164 69

Guyandotte Asso. (of wh. 75 is for sup. Ah Shway, nat. pr., care Rev. W. F. Thomas), Spruce Lick, ch., 1; Big Sandy, ch., 4; Greenbrier, ch., 4; Buffalo Valley, ch., 2.05; Huntington, ch., 10; Milton, ch., 4; Trace Fork, ch., 4; Pleasant Hill, ch., 5; Union, ch., 4; Cassville, ch., 1.66; Bloomingdale, ch., 3.75; Pleasant, ch., 3.50; Sandy Valley, ch., 3.25; Gragston, ch., 1; Savannah, ch., 3; Pleasant Grove, ch., 3; Taber Creek, ch., 2; Salem, ch., 1; Guyandotte, ch., 2.50; Zoar, ch., 3; Bethesda, ch., 2; Enon, ch., 4; Beulah Ann, ch., 1; Big Hurricane, ch., 1.50; Tom's Creek, ch., 1.50;

Hopewell Asso., for sup. Kopana, pr., care Rev. W. F. Thomas), 100 00

Teays Valley Asso. (of wh. 100 is for sup. Au Yay, nat. pr., care Rev. W. F. Thomas), 105 75

Mt. Pisgah Asso. (of wh. 75 is for sup. Tha-payau, nat. pr., care Rev. A. Bunker), 103 14

Parkersburg Asso., tow. sup. Duntaloose Yellow-mundoo, nat. pr., care Dr. Clough, Parkersburg, ch., 50; Bethel, S. S., for education of lad in Dr. Cross's school, 10; 70 61

From April 1, 1883, to Oct. 1, 1883, \$1,275.87.

## OHIO, \$780.77.

Dayton, Mrs. E. J. Barney, for Talign mission, care Susie Haswell, 100; Cleveland, Wilson-ave. ch., 27.20; Girard, Mrs. Jas. Morris, 10; Coll. per Rev. Thomas Allen, Dist. Sec., Ashland, John Thomson, 50 00

Adams Asso. (of wh. 50 is for sup. of Nee Myo, nat. pr., care Rev. A. Bunker), Perryville, ch., 2.50; Bethany, ch., 7.75; Bethlehem, ch., 1.60; Brush Creek, ch., 2.20; Cedar Grove, ch., .85; Evergreen, ch., 5.04; Lick Fork, ch., 3.50; Mowrytown, ch., 5.14; New Market, ch., 10.95; Rockville, ch., 2.85; Salem, ch., 4; Winchester, ch., 6.60; coll. at asso., 9.76; 62 74

Auglaize Asso., Harrison, ch., miss. band, 7.50; do., S. S., primary class, 5; Mt. Zion, ch., 2; Pleasant Grove, ch., 1.25; St. Mary's ch., 2; Van Wert, Mite Soc., 2.50; Willshire, ch., 3.97; coll. at asso., 68.90;

Central Asso., Madison, ch., 3; ½ coll. at asso., 3 50;

Clermont Asso., Lindale, ch., 1; New Richmond, ch., 2.50; Mrs. M. M. Wilson, 1; 6 50

Cleveland Asso., Painsville, ch., 22 50

Clinton Asso., for sup. Mau Cheh, nat. pr., care Dr. Cross, Caesar's Creek, ch., 5; Cowan's Creek, ch., 3; Good Hope, ch., 5; Hillsboro, ch., 4.36; Jamestown, ch., 6.84; Milledgeville, ch., 1.07; Pleasant View, ch., 6.50; Roxabell, ch., 3.50; Todd's Fork, ch., 2.50; Sugar Creek, ch., 4; Washington, Court House, ch., 4;

Columbus Asso., Jersey, ch., 6.15; Johnstown, ch., 3.60; Liberty, ch., 4.15;

Dayton Asso., Dayton, Linden ave., A. E. Stevens, 25; Casstown, S. S., Mattie Wallace's class, 5.63; Lisbon, ch., 26.20;

Gallia Asso., Hopewell, ch., 2.45; Siloam, ch., 4 40; coll. at asso., 12.64; \$19 49

Huron Asso., Bellevue, ch., 5; do., S. S., 2.70; East Townsend, ch., 1.20; E. C. Rigg's, 5; Peru, ch., 1.10; Republic, R. A. Platt's S. S. class, 1; 16 00

Lorain Asso., Camden, ch., 31; do., S. S., 6; 37 00

Mad River Asso., Pemberton, ch., 5 00

Mansfield Asso., for sup. Kau Gye, nat. pr., care Rev. W. F. Thomas, Galion, ch., 6; Greentown, ch., 1.50; Bloomfield, ch., 3.75; Harmony, ch., 6.05; Savannah, ch., 3.75; Vermillion, ch., 2; Windsor, ch., 15.75; ½ coll. at asso., 4 67; 43 47

Marietta Asso., Centre Valley, ch., 5.67; Good Hope, ch., 3; Lowell, ch., 1; Road Forks, ch., .90; Troy, ch., 2; ½ coll. at asso., 8.19; 20 76

Miami Asso., Cincinnati, 9th st., 34.84; Columbia, 11.03; 45 87

Mt. Vernon Asso., Chester, ch., 14.25; Franklin, ch., 3; Hopewell, ch., 5.69; Martinsburg, ch., 3; Ohio Asso., for sup. Sau Dway, nat. pr., care Rev. A. Bunker, Ohio, ch., 4.59; Symm's Creek, ch., 4.50; Beulah, ch., 2.75; South Point, ch., 5.92; Myrtletree, ch., 5; Ice Creek, ch., 8.35; Palestine, ch., 6; Harmony, ch., 5.50; Zoar, ch., 3; Salida Creek, ch., 3.20; Pomaria, ch., 1.50; coll. at asso., 1.39; 51 70

Zanesville Asso., Duncan's Falls, ch., 20.25; do., S. S., 2.23; 22 48

From April 1, 1883, to Oct. 1, 1883, \$4,229.48.

## INDIANA, \$276.65.

Aurora, 1st ch., Mite Gatherers For. Miss. Band, tow. sup. nat. pr., Moung Toon, care Miss S. E. Haswell, 100; Tanglewood, ch., 1.65; 101 65

Coll. per Rev. S. M. Stimson, Dist. Sec., White Lick Asso., Amo, ch., 6 15

Salmonie River Asso., coll., 7.76; Hoagland, ch., 2.47; Pleasant Mills, ch., 4.30; Poneto, ch., 1; Ebenezer, ch., 2; Canaan, ch., .25; Warren, ch., .50; 18 28

Flat Rock Asso., Mt. Pleasant, 2d ch., 15.48; Mt. Pisgah, ch., 7.80; Adams, ch., 2.66; Flat Rock, ch., 15; Columbus, ch., 5.60; 46 54

Bethel Asso., Mills Creek, ch., 2.45; New Providence, ch., 2; 4 45

Mt. Zion Asso., coll., 4.46; Freedom, ch., 1.05; 5 51

Brownstown Asso., coll., 15 13

Tippacanoe Asso., Chauncey, ch., 4 00

Perry County Asso., coll., 6 50

Monticello Asso., coll., 9.38; Pilot Grove, ch., 5; Goodland, ch., 4.75; 19 13

White Water Valley Asso., Richmond, 1st ch., 6 05

Coffee Creek Asso., Hopewell, ch., 25

Laughery Asso., Mrs. Ann Durham, 1; W. Daughters, 1; 2 00

Freedom Asso., Brown's Valley, ch., 2 50

Judson Asso., Michigantown, ch., 1.11; Elizaville, ch., 9; William Eaton, ch., 1; 11 11

Northern Indiana Asso., Walkertown, ch., 1 00

Indianapolis Asso., Indianapolis, South-st. ch., 5.25; Friendship, ch., 3.50; Southport, ch., 10; 18 75

Curry's Prairie Asso., Friendly Grove, ch., 6.65; Shelburn, J. P. Siner, 1; 7 65

From April 1, 1883, to Oct. 1, 1883, \$520.93.

## ILLINOIS, \$267.05.

Old Ripley, Peter Long, for Bible-work, 1; Chicago, Miss A. L. Stevens, 5; Alton, ch., 19; Home, S. S., 41.73; mission S. S., 6.25, all for mission-boat for Rev. M. Jameson, 71.98; 72 98

Coll. per Rev. S. M. Stimson, Dist. Sec., Flat Rock, D. H. Clements, 1 00

Salem South Asso., coll., 12 18

Quincy Asso., Payson, ch., 15; Newton, ch., 7.25; 22 25

Coll. per Rev. C. F. Tolman, Dist. Sec., Bloomington Asso., El Paso, ch., 9.70; Green Valley, ch., 2.70; Tremont, ch., 4.50; 16 90

Chicago Asso., Chicago, Immanuel ch., for Bible-work, 5 80

Gilman Asso., Chatsworth, ch., 6.20; East Lynn, ch., 3.50; Loda, ch., 9.16; 18 86

Peoria Asso., Galesburg, 1st ch., S. S., for sup. of Bapiram, care Rev. P. H. Moore, Nowgong, 50; Young Helpers' Miss. Band, for sup. stu. at Ramapatam, 12; 62 00



Salem Asso., Carthage, ch., 8.51; Littleton, A. Wilson, 1; Mt. Vernon, ch., 4; Roseville, ch., 29.10; Tennessee, ch., 1.22;  
 Jacksonville, ch., 10; Kirkwood, ch., 1.25, per Rev. C. F. Tolman;  
 From April 1, 1883, to Oct. 1, 1883, \$1,856.78.

## IOWA, \$381.23.

Sidney, S. S.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Valley Asso., Bethel, ch., 1; Clear Creek, ch., .25; Hampton, A. Green, 3; Janesville, F. Codding, 1; Mason City, ch., 66.10; Northwood, ch., 2; Osage, Mrs. Button, 1; Sheffield, Rev. J. T. Bryant, 1; Wayne, ch., 5; Waverly, ch., 1.25;  
 Central Asso., coll. at do. by Dr. Keith, 12.80; Sherman, ch., 2;  
 Council Bluffs Asso., Atlantic, ch., 2; Boonman's Grove, ch., 1.50; Harlan, ch., 1.50; Lewis, ch., 5; Newlan's Grove, ch. (of wh. 5 is fr. W. M. Reed), 6; coll. at asso., 5.60;  
 Dubuque Asso., Delevan, G. L. Sprague, 1; Delphi, E. Cummings, 1; Dubuque, ch., 3; Independence, ch., 5.63; Winthrop, Rev. J. W. Allen, 1; Worthington, ch., 5;  
 Davenport Asso., Clinton, ch.,  
 East Nodaway Asso., coll. at do., 8.40; Bethel, ch., 4.75;  
 Eden Asso., coll. at do., 9.80; Bethel, ch., 2.50; Allerton, ch., 1.25; Cambria, ch., 12; Chariton (of wh. 5 is fr. H. L. Glenn), 6.70; Corydon (of wh. 5 is fr. Mrs. R. Miller), 8.75; Goshen, Mrs. R. S. Brown, 1; Leon, ch., R. E. Dye, 1.50; N. P. Burch, 1,—2.75; Lineville, D. H. Dye, 1.50; Otter Creek, ch., 1; Peoria, Rev. S. S. Greenley, 3; Russell, ch., 2.50;  
 Keokuk Asso., Bonaparte, ch.,  
 Linn Asso., Anamosa, ch., 2; Cedar Rapids, 1st ch., William Krebs, 5; Fairview, ch., 50; Mechanicsville, ch., Clarence Br. Mrs. E. O. Campbell, 5; Martelle, ch., Rev. De Witt, 2;  
 Oskaloosa Asso., Pella, R. D. Hays, 1; Eddyville, Bro. Bryant, 1;  
 Turkey River Asso., Oelwein, Rev. J. B. Kingsbury, 1; Strawberry Point, ch., 7.10;  
 Upper Des Moines Asso., Ames, ch., 10.65; Boone, ch., 1; Homer, ch., .50; Jefferson, ch. (of wh. 25 fr. Mrs. Stillson, memorial gift for her son, and 5 fr. S. M. Curtis), 39; Kelley, ch., 1.50; Lake City, ch., 2; Nevada, ch., 1; Renwick, Rev. A. Plumley, 1; Webster, ch., 1.25; coll. at asso., 7.82;  
 Western Asso., Carroll City, ch., 14.35; Mapleton, ch., 6;  
 From April 1, 1883, to Oct. 1, 1883, \$863.13.

## MICHIGAN.

Ann Arbor, 1st ch., 10; Linden, Silas Jameson and wife, for mission-boat, for Rev. M. Jameson, 8; Grand Rapids, 1st ch., 82.02; Saline, ch., 4.50;  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Wayne Asso., Parshallville, ch., 10; Kensington, ch., addl., 6; Milford, ch., 20;  
 Huron Asso., Port Austin, ch., 1.75; Unionville, ch., 1; Minnie Leonard, 11; Cass City, ch., 3.85; Marlette, ch., 1;  
 Flint River Asso., Grand Blanc, ch., 5; North Branch, ch., 7; Birch Run, ch., 1; Flushing, ch., 10; Oxford, ch., 9.90; Mrs. Harrison's class, 5; Almont, "A sister," 2;  
 Michigan Asso., Marquette, ch. (of wh. 3 is fr. S. S.), 34; Detroit, 1st ch., addl., 25; Royal Oak, ch., 3; Waterford, ch., 2; Mt. Vernon, ch., 2.86;  
 Wales, ch., 65; Macomb, ch., 5;  
 Jackson Asso., Eaton Rapids, ch.,  
 White River Asso., Shelby, ch., 1; Muskegon, ch., addl., 5.57;  
 Grand River Asso., Lyons, ch.,  
 Hillsdale Asso., Tekonsha, ch.,  
 From April 1, 1883, to Oct. 1, 1883, \$846.55.

## MINNESOTA, \$48.50.

Monticello, ch., 2.50; St. Paul, Woodland Park, ch., John W. Griggs, 10;

Coll. per Rev. C. F. Tolman, Dist. Sec., Minnesota Asso., Brooklyn Centre, 1; St. Paul, 1st ch., S. S., for stu. in Ongole, 30;  
 Southern Asso., Winona, ch.,  
 From April 1, 1883, to Oct. 1, 1883, \$522.57.

## WISCONSIN, \$72.20.

Coll. per Rev. C. F. Tolman, Dist. Sec., Janesville Asso., Afton, ch., 20; Evansville, ch., 5; Stoughton, ch. (of wh. 3 is fr. Mrs. Hildreth), 24.70; Union, ch., 18.50;  
 St. Croix Valley Asso., Chippewa Falls, ch.,  
 From April 1, 1883, to Sept. 1, 1883, \$702.27.

## MISSOURI, \$126.78.

St. Louis, F. J. Comstock, for mission-boat, for Rev. M. Jameson,  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Shoal Creek Asso., Rev. T. L. Largen, for sup. nat. pr., among the Telugus,  
 Lawrence County Asso., Verona, ch.,  
 Springfield, 1st ch., Rope Holders, for sup. of Ah Koola Bennaya, care Rev. W. R. Manley,  
 Shoal Creek Asso., Pierce City, ch., 35.20; Antioch, ch., 6; Cassville, 1st ch., 3; 2d ch., 2.15; Exeter, ch., .50; Washburn, ch., 5.55; New Hope, ch., 2.50; Newtonia, ch., 3.75; Elm Spring, ch., 25; Neosho, ch., 14; Swan Prairie, ch., 2; Beaver Spring, ch., 1.75; Prosperity, ch., 3.45; Big Spring, ch., 2.75; New Site, ch., 6.15; Humility, ch., 1; Macedonia, 1st ch., 3.15; Mt. Zion, ch., 1.90; for sup. of Unaportly Soobiah;  
 From April 1, 1883, to Oct. 1, 1883, \$350.63.

## KANSAS, \$76.86.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Peabody, ch.,  
 Miami Asso., Appanooch, ch., 9; Beulah, ch., 3.08; Gardner, ch., 2.14; Greenwood, ch., 5.63; Mt. Olivet, ch., 5.60; Sack Valley, S. S., 1.25;  
 Neosha Valley Asso., coll. per tr.,  
 Republican Valley Asso., coll. at do., 5.08; Clifton, ch., 9;  
 Solomon Valley Asso., coll. at do.,  
 From April 1, 1883, to Oct. 1, 1883, \$215.54.

## NEBRASKA, \$35.45.

Coll. per Rev. C. F. Tolman, Dist. Sec., Blue River Asso., Fairburg, ch.,  
 Omaha Asso., Bancroft, ch., 13.60; Blair, ch., .50;  
 Omaha, ch., Mrs. T. O. Hendryks, 10; Silver Creek, ch., 5; Riverside, ch., .50;  
 From April 1, 1883, to Oct. 1, 1883, \$221.21.

## COLORADO, \$17.50.

Coll. per Rev. C. F. Tolman, Dist. Sec., Boulder, S. S., for stu. at Ongole, 12.50; Greeley, Mrs. Harger, 5;  
 From April 1, 1883, to Oct. 1, 1883, \$50.70.

## OREGON, \$3.96.

Portland, Clyde Weston, for training sch. for Bible-women, Swatow, China, care Miss S. A. Norwood, per Miss A. M. Field,  
 From April 1, 1883, to Oct. 1, 1883, \$135.71.

## LEGACIES.

Unadilla, Forks, N.Y., David Cutter,  
 per Rev. G. H. Brigham, \$204 39  
 Philadelphia, Penn., Mary A. Sutton,  
 per Rev. R. M. Luther, 100 00  
 Kent, O., Adaline K. Williams, per S. T. Williams, ex'er, 1,000 00  
 \$8,736 70  
 1,304 39  
 \$8,736 70  
 28,823 18  
 Donations and legacies from April 1, 1883, to Sept. 1, 1883,  
 12 50  
 Donations and legacies from April 1, 1883, to Oct. 1, 1883,  
 \$37,559 88

THE  
BAPTIST  
MISSIONARY MAGAZINE.

VOL. LXIII. — DECEMBER, 1883. — No. 12

THE MISSIONARY MAGAZINE FOR 1884 will be conducted on the same general plan as during the last year, and continued efforts will be made to improve its character. While its first object must still be to present full and fresh information regarding our own missions, much attention will be given to those of other societies, and to the progress of Christian missions throughout the world. It is intended that THE BAPTIST MISSIONARY MAGAZINE shall give all the information concerning missions in general, which most persons need or desire. Attention is again called to the eight departments into which each number is divided: (1) Editorial, (2) General Articles, (3) Missionary Correspondence, (4) Gleanings from Letters, (5) Missionary Outlook, (6) Other Societies, (7) Missionary News, (8) Donations for the Month. It is only by *careful* reading of every one of these departments, that the full benefit of the MAGAZINE will be realized, and the object of the care and labor devoted to the preparation of each number be secured. Limited space requires that some of the matter be printed in small type, but it is believed none will be found unimportant. In addition to the missionary information which will be given, a series of articles by eminent writers, on the principles of missions, is projected, and it is hoped will be of interest and value. The illustrations will continue, and new arrangements have been made to secure such as will contribute to the pleasure and information of our readers. No effort which the circumstances will allow will be spared to make our oldest Baptist periodical in America worthy of its age, its history, its growing constituency, and the great work in which it is engaged.

GENERAL INDEX, 1803-83. — The readers of the MAGAZINE will find, at the end of the present number, a GENERAL INDEX for the whole series, from the beginning. This will be of great advantage, especially to those who are called upon to prepare missionary lectures or sermons, or matter for missionary concerts. For the use of pastors and others who will have occasion to use the Index frequently, copies have been printed separately, which will be sent at ten cents each. Those who have even a partial set of the MAGAZINE will find, by the use of this Index, that a complete missionary library has been opened to them. In preparing the Index, the amount of valuable information furnished in the pages of the MAGAZINE has been a cause of increasing surprise; and those who have, or can obtain, complete sets for the last ten or twelve years, will find that the Index has made accessible a mine of missionary information, amply sufficient for most of the practical purposes of life.

PERSONAL. — Rev. J. R. Goddard, wife, and family sailed from New York for London, Oct. 16, on the "Assyrian Monarch." On their way to their station at Ningpo, China, they propose to visit Mrs. Goddard's father, the venerable Dr. Dean, at Bangkok, Siam. — Miss M. A. Whitman has started for Japan by the way of San Francisco, from which port she expected to sail Nov. 7. She will be stationed at Tokio. — Miss H. N. Eastman of Toungoo, Burmah, arrived in New York Oct. 31, having been obliged to leave her work for a season of rest, and for the restoration of her health. — The missionary party which left New York Oct. 13 reached Glasgow the 22d. — Just before going to press, the painful intelligence is received of the death of Rev. Miles Bronson, D.D., long a missionary in Assam. He died in Eaton Rapids, Mich., where his funeral occurred Nov. 10. A notice of his life and services may be expected hereafter.

THE INTER-SEMINARY MISSIONARY ALLIANCE. — The fourth annual convention was held in Hartford, Conn., Oct. 25-28, and was attended by three hundred and forty-seven representatives of twenty-seven theological seminaries and two colleges. The sessions as reported were occasions of interest. Last year the spirit of the meetings seemed specially one of personal consecration. This year the thought and discussions turned in the direction of aggressive work for the conquest of the world for Christ. The sentiment of the convention was strongly against denominational rivalry in mission-fields, and in favor of going into fields where the gospel is not preached. The meetings next year will be held in Princeton, N.J.

"RAMBLES IN MISSION FIELDS" is the title of Dr. S. F. Smith's new book about to be published by W. G. Corthell, the publisher of the MAGAZINE. It is composed of letters written during his recent visits to various missions in Burmah, India, and Europe. Dr. Smith's interest in foreign missions has been life-long, and most intelligent. While he was a student in Andover Theological Seminary, he wrote one of his most celebrated hymns, —

"Yes, my native land, I love thee."

a hymn which has voiced the feeling and purpose of hundreds of devout missionaries in leaving country, home, and friends, for service among the heathen. Another of his hymns, —

"The morning light is breaking," —

is sung in nearly every missionary meeting. He has not only been the sweet singer of missions, he has also been the teacher of missions. He was several years the editor of THE MISSIONARY MAGAZINE; and, only a few years since, he issued from the press of Mr. Corthell his volume of "Missionary Sketches," being brief histories of the missions of the Union in different parts of the world.

With all this preparation for studying our missions, he has recently made personal visits, covering a period of a year or more, to all the principal stations in Burmah, India, and Europe; and the results of his observations are given in the book about to issue from the press. It will be understood, of course, that these letters must be of much more value than those of the hurried tourist, who, without any considerable previous knowledge of our missions, attempts to describe them from a hasty and necessarily superficial view. Next to seeing the working of our missions on the ground, these letters will afford the best possible impression of their real state and character.



"CHINA AND THE CHINESE," by Rev. John L. Nevius, is a general description of the "Celestial Empire" and its people, by one who has been for twenty-eight years a missionary in that country. He has therefore enjoyed the best of opportunities for his observations, the results of which are given in this copiously illustrated volume, published by the Presbyterian Board of Publication, Philadelphia. The style is popular, and the information given appears to be very complete. The book may well take its place as one of the most desirable of the many which have been written on the "Middle Kingdom." Editors of missionary periodicals, who have vainly wrestled with the problem of the proper orthography of Asiatic names, will find comfort in the fact that the writer of this book, although twenty-eight years in China, is not always uniform in that respect.

MISSIONS OF THE WORLD. — "The Missionary Review" has this year collected statistics of one hundred missionary societies, — fifty in America and fifty in Europe, — although, to do this, some bodies are included which seem to have but a nominal existence, and carry on no foreign work. The results are very complete and valuable, and are as follows : —

	INCOME.	MISSIONARIES.			NATIVE WORKERS.		COMMUNICANTS.	YEAR'S GAIN.
		Ordained.	Lay.	Women.	Ordained.	Others.		
European . . .	\$5,880,913	1,863	463	921	1,205	15,046	395,751	23,741
American . . .	3,086,587	966	145	1,092	1,005	7,673	222,906	14,440
Total . . .	\$8,967,500	2,829	608	2,013	2,210	22,719	618,657	38,181
Year's gain . .	519,509	229	17	407	253	630	43,936	14,982

The "year's gain" must be partially ascribed to more complete figures.

It will be noticed that the gain in communicants, in the last column but one of the table, is 5,755 more than the total of the last column. This difference we are unable to account for, but would call the matter to the attention of the ever-vigilant "Review." The net gain of home churches for the year is 155,914, or 1.21 per cent; of mission churches, 43,936, or 7.64 per cent. We thank the editor for the important figures he has collected with so much industry and perseverance.

AN AFRICAN MISSIONARY. — A native from the interior was converted at Natal, returned to his own people as a missionary, and for nine years has been laboring among the heathen and savage people, unknown, unpaid, unvisited by missionaries, and unrecognized by any church. In this time several hundred have been converted through his labors; and at one time he and two hundred converts were driven from their own tribe because they were Christians, and compelled to find homes in a strange country. The preacher and the people have remained true to Christianity in the face of persecution, and have held fast to the Wesleyan Church, in which the leader was converted, although tempted to leave it by missionaries who desired to add this promising interest to their own work. The place now occupied by the preacher is two hundred miles in the interior from the farthest Wesleyan station, and his out-stations reach within fifty miles of the Limpopo

River, the northern boundary of the Transvaal. It is now proposed to take up the work, send an English missionary there, and carry on the mission vigorously. In view of this case, who can say that the natives of Africa are incapable of exercising intelligence, constancy, courage, and faith in the cause of Christ?

THE CONGO. — Every new development regarding this wonderful river excites increasing surprise. Mr. Stanley now estimates the routes open to navigation above Stanley Pool at 4,520 miles in length. When it is considered what an extent of country must naturally be tributary to this vast reach of navigable water, it appears at once that the Congo is the most practicable route to by far the largest portion of Central Africa. So far as we are yet informed, this territory contains within its limits the finest races and much of the most fertile lands of the continent. The people are already engaged in trading among themselves, and have high ideas of the value of commerce. A trader is welcomed, and entitled to the protection of all the chiefs. Mr. Stanley is well received by the natives, and his friendship sought. He writes that no angry words have passed between his party and the natives, and he has even been asked by two tribes to settle a dispute between them. He did this by imposing a fine of £66. 13s. 6d. on one of the parties, which was paid.

The control of the commerce of the interior is now in the hands of Mr. Stanley. Count de Brazza is on friendly terms with him, and his route to Stanley Pool by the River Ogowe is abandoned. He now uses Stanley's road. Stations have been established to the point where the Congo crosses the equator. The stages between these stations are: (1) Mouth of the Congo to Vivi, 115 miles; (2) Vivi to Isangila, 52 miles; (3) Isangila to Manyanga, 74 miles; (4) Manyanga to Leopoldville (Stanley Pool), 95 miles; (5) Leopoldville to Mrwatu, 87 miles; (6) Mrwatu to Bolobo, 79 miles; (7) Bolobo to Lukolela, 92 miles; (8) Lukolela to the equator, 105 miles, — total, 699 miles.

The chief concern is now regarding the control of the territory about the mouth of the Congo. It would be disastrous to the people, and injurious to commerce, civilization, and religion, for it to pass into the hands of the Portuguese. Stanley favors an English protectorate. From present prospects it seems certain that the Congo is the key to the African problem, and will be the centre of the immense trade with Central Africa which will soon arise.

ALBERT NICHOLAS ARNOLD, D.D., was born in Cranston, R.I., Feb. 12, 1814. Having graduated from Brown University in 1838, and from Newton Theological Institution in 1841, he became pastor of the Baptist church in Newburyport, Mass., where he remained two years, when he entered the service of the Missionary Union as missionary to Greece. He sailed from Boston Jan. 1, 1844. After his return to America in 1855, he was elected professor of church history in Newton Theological Institution, but resigned after two years to become pastor of the Baptist church in Westborough, Mass. In 1864 he became professor of biblical literature in Hamilton Theological Seminary, New York, and five years later accepted the same chair in the Baptist Union Theological Seminary, Chicago. This was his last public service. By the failure of his health, he was compelled to resign his position; and he then returned to his native place, where the remaining years of his life were spent in study and literary labors. He died Oct. 11, 1883.

By nature and attainments, Dr. Arnold was well qualified for the various positions to

which he was called. As a preacher, he was solid and informing ; as a pastor, genial, sympathetic, and faithful ; while his pure character and blameless life added weight to his teachings. In addition to his other qualifications, his thorough knowledge of the classical Greek language and literature admirably fitted him for missionary work in Greece, and his love for the traditions of the country brought him into close sympathy with what is best among its people. By his extensive and varied acquaintance with ancient languages and literature, he was also well prepared for the position of teacher of young men preparing for the ministry. In 1860 the honorary degree of doctor of divinity was conferred upon him by Rochester University, and in 1875 he was elected a member of the corporation of Brown University. During his later years, he frequently appeared as a contributor to the religious press, and he continued his studious habits to the time of his death. The personal character of Dr. Arnold was such as to endear him to all with whom he came in contact, and he is sincerely mourned by a wide circle of friends ; while, as far as human judgment can determine, his devotion in the varied duties of his life has merited the commendation of his Lord : "Well done, good and faithful servant."

OUR PIONEERS AGAIN : *Another Correction, and an Addition.* — I do confess my fault this day, Oct. 11, 1883. To Mrs. Stilson, wife of Rev. Lyman Stilson, under date of Jefferson, Io., Sept. 29, 1883, am I indebted for the following correction : "In the article in the May number of the MAGAZINE, you place my husband, Mr. Stilson, among 'the noble dead.' He *still lives*, though very infirm, and in his seventy-ninth year. His mutilated right hand and scarred face still testify to his desperate encounter with robbers, in defence of the Mission Treasury, Sept. 12, 1847."

His name, added to those before given, makes the whole number, still on this side of the flood, twelve. Brother Stilson was appointed October, 1836 ; left this country October, 1837 ; and, after working about thirteen years, returned home in 1852, three years before the writer became corresponding secretary. His first wife died at Maulmain, Aug. 14, 1851 ; after which he married Miss H. E. T. Wright, who had been for a brief period engaged as instructor in the Karen Normal School at Maulmain, and who has been the sharer of his toils and trials for the last thirty years or so.

To the same correspondent am I indebted for the additional name of Harvey M. Campbell, a member of the class filling ten years from the end of 1844 to the beginning of 1855 ; making the total thirty-four men, with their wives, besides Miss Wright, Miss H. H. Morse, and Miss Lillybridge (afterwards Mrs. Simons). — REV. J. G. WARREN, D.D.

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## MISSION TRAVEL AMONG THE TELUGUS.

BY REV. GEO. N. THOMSEN, VINAKONDA.

### III.—A HINDU VILLAGE.

EARLY on Monday morning some of the Christians again came to us, but this time the most of them came with unclouded faces. Those who had been the most obstreperous ones the day before now plead with those who had as yet not changed their mind ; and

very soon all the Christians were unanimous in letting Philip and Sarah go, and in praying God to bless them richly in their new sphere of labor. But, while we are talking about the Christians at Addunky, let us walk through the town, and take a look at its buildings,



streets, etc. We will study it; and if we know one village we know all villages, for there is a sameness in Hindu villages, almost painful to the traveller.

A Hindu town is as different from an American or European town as any thing can be. Of course, into the building and arrangement of a Hindu village, the question of caste enters, as it does into every thing connected with Hindu life. Every village contains a number of hamlets, each caste residing in a separate hamlet. The Brahmans, the aristocracy of the land, live in the best and most respectable part of the place. The streets and houses are generally kept very clean, and it is very interesting to take a walk through the Brahman quarter of a town. The Brahmans have their own well, and nobody is permitted to draw water from it besides them.

Separated from the Brahmans, live the Komitees, or merchant caste. They are generally the rich men of the village, and are, consequently, very influential. In the daytime you can see them in the bazaar, in their small stalls, sitting with their goods piled up around them, selling to the people of all castes. They are as keen as any merchants in the world. They demand exorbitant prices for their goods, especially from Europeans. They are also, as a rule, the money-lenders of the people: in fact, they are the Jews among the Telugus. They also have their separate caste wells.

The Sudras live in another palem, divided, perhaps, only by a street from the Komitees. They are the carpenters, blacksmiths, goldsmiths, etc., of the people; and among them you find very clever artisans indeed. They do not do as much work as American mechanics, but some of them certainly do good work. If you give them a sample of the article you want, they will frequently make as nice and smooth a piece of work as the original itself.

Besides these mentioned, there are separate quarters for the barbers, — who are also the musicians of the people, — for the dancing-girls, for the dhobies or washermen, etc. They all have separate wells, they never eat together, they never mingle in social festivities, they never intermarry, they do not drink water from the same wells: in fact, they are as distinct from each other as they possibly can be, all living in the same village. Their only intercourse is in business relations, and at great festivals.

The Pariahs, or out-castes, usually live on the outside of a village. They are the down-trodden among the people, and in olden times were virtually the slaves of the other castes. Although caste-less, yet they have caste among themselves. They are subdivided into the Mala or weaver caste, and Madiga or shoe-maker caste. The Malas have their own palem, and the Madigas live in their own distinct hamlet. They have separate wells, and live as exclusive of each other as they do from the other castes.

Besides these different Hindu castes, there are also a number of Mohammedans in every larger village. They, of course, live for themselves, and they treat the idolaters with as much contempt as they dare to. They are generally of a lighter complexion, and speak Hindustani, as well as Telugu. If there be a sufficient number of them, they often have a beautiful mosque; and you can hear their call to prayer at sunrise and sunset, and see them prostrating themselves on the ground, with their faces turned toward Mecca. On Friday, their Sabbath, you meet them at their mosque, bathing, and praying to Allah.

Thus you see that in a Hindu village there is a heterogeneous mass of population. The Bible doctrine of the brotherhood of man is probably nowhere so lost sight of in this world as in a Hindu village.

The complicated system of government in a Hindu village is a subject on which much has been written; and I will not go into details, but will only point out the main parts of it. The government is patriarchal. Every palem is presided over by one or more *peddelu*, or headmen. This office is hereditary; the *peddelu* may be either young or old men. They officiate at all festivals, settle palem difficulties, see to it that the requirements of caste and custom are adhered to, and that every man does his duty socially and religiously.

Then each village has one grand *munsiff*, the justice of the peace, or magistrate of the whole village. This official tries all petty civil and criminal cases. He has power to imprison for one hour, and impose a fine of two rupees, or about one dollar; but if the prisoner refuses to abide by this sentence he is at once turned over to the *tahsildhar*. The office of the village *munsiff* is also hereditary. Perhaps the most important village official is the *kurnam*, or town-clerk. He is generally a Brah-

man. These two last-named officials—viz., the *munsiff* and the *kurnam*—are also government servants. The English government made use of the old Hindu system to administer justice, and to collect revenue.

The highest official in a *talug*, or county town like Addunky, is the *tahsildhar*. He tries all larger criminal cases, and has power to fine up to fifty rupees, and to imprison for a term of three months, according to his grade. He is also the revenue collector of the district, and is a man of great power, corresponding to a county judge in America; but he, as well as the whole district, is superintended by English officials, called collectors or sub-collectors. The *tahsildhar* is generally a Brahman, and is well educated. He speaks English, as a rule, fluently, and is generally a sharp, shrewd man, who knows how to make the most of his position.

The most interesting place to visit in a Hindu village is the bazaar. Here all castes meet and mingle to some extent; here the events of the day are discussed: in fact, the bazaar supplies the place of the American daily newspaper. Of course it is a very noisy place, for the Telugus are loud talkers.

Other interesting places to go to are the temples and shrines of heathen gods. A place like Addunky has at least twelve of them. Some of these temples have very elaborate carving, and are substantially built. They prove that the people are not lacking in ingenuity as builders. The temples are usually unoccupied, and only at large festivals the people congregate there in large numbers. But it must not be supposed that these temples are imposing halls, in which thousands can gather and listen to the preaching of some priest: they are only shrines in which the idols are kept, with a large court surrounding them. In this court are the altars, and here

the heathen assemble on festival-days, and offer their sacrifices, which often consist in the slaughter of one or more sheep, burning of incense, etc.

The houses have a peculiar appearance, the houses of the wealthier being generally built of stone or bricks, with tile roofs. They are almost all one story high, and in some parts of the village they are built together so as to form a continuous row on either side of the street. They are all the same, and they are not beautiful or comfortable according to an American's idea.

This is a partial description of the villages we enter to preach the gospel of a risen Saviour. The Brahmans, as yet, are too self-righteous, and too self-conceited, to give a believing ear to the word of God. The Komitees (merchants) are too much engrossed in worldly things to think seriously of their eternal salvation. It has been almost impossible to reach this class; but we hope that soon all barriers will be removed, and their hearts will be inclined, and their ears opened, to receive the gospel of a crucified Saviour. The Sudras are not far from the kingdom of God. Some of them have found Christ precious to their souls, and we are working hard to reach more of them. They are, as a class, the most desirable for us to gain. The Mohammedans, as a class, are still inaccessible. They love to hear the missionaries speak about God; but, when they hear us speak of Jesus as the Son of God, it often puts them into a passion, and they turn away, treating the gospel-call with contempt. The class among which the gospel has made the greatest progress is the outcaste, often called Pariahs, or, as they are known here, the Malas and Madigas. The poor hear the gospel gladly. Thousands have accepted Jesus as their Saviour, but there still remains a great work to be done.

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## MISSIONARY WORK IN CHINA.

BY BISHOP THOMAS BOWMAN.

FIRST of all, let it be recorded with devout thanksgiving, that we have neither seen nor heard any thing that would excite doubt or discouragement as to the great work of saving the millions of China and Japan. Of

course the missionaries do not agree in every thing relating to missions. They differ, as other men do, in regard to plans and methods. But as to the great principles involved, and the general work to be done, and the results

already attained, there is wonderful agreement; and one and all speak with confidence as to what is being done, as well as to what has been accomplished.

All through these regions we have been impressed with the spirit of consecration to their work which has been manifest among all the missionaries. They work as men believing that God has called them and thrust them out into these fields. We have rarely seen one who was not cheerful and hopeful and happy.

We have also been greatly impressed with the spirit of fraternity existing among the missionaries, no matter of what persuasion, or from what country they come. There is a marvellous fellowship among them, and a wonderful readiness to aid each other in any way possible. Differing, as they necessarily do, in many things, they all agree to differ pleasantly, and to love one another, and to co-operate, so far as possible, in the work of the Master.

All appeared to appreciate our presence. It did them good to see and hear and talk with one fresh from one of the home churches. All receive these occasional visits from abroad as sources of encouragement and inspiration to them in the work. "Failing," as one of the oldest missionaries said to us, "to bring the heathen up to our standard, we find ourselves in danger of coming down toward theirs. Unconsciously we are affected by our surroundings. Hence, when some one comes, fresh from the spiritual life of the churches at home, and preaches to us or talks with us, we are greatly blessed." "I am not sure," said another, "but that we get as much benefit from your biennial visits as your own people do." The opinion expressed in a former letter—viz., "that the gain to missionary work itself, by their occasional visits, will amply compensate for all the labor and expense involved"—has been strongly confirmed by what we have seen and heard in China and Japan. And we believe that if one of our missionary secretaries could visit the foreign fields, it would be very helpful to the men and women who are struggling with the fearful evils that surround them, as well as quite profitable to the office at home.

Another fact, which has come to us almost like a new revelation, is the great amount of work done by the wives of missionaries. We

had seen something of this in India, but supposed that was an exceptional case. Here we have found, in all the missions, that the married women do an immense amount of labor. In the schools, sometimes in the hospitals, but much more frequently among the women, they are almost constantly employed. Indeed, in many cases, it is to be feared that they labor more than is consistent with their duties to themselves and their families. And this is no new thing. From the beginning, wives of missionaries, constrained by the love of God and of precious souls, and anxious to aid their husbands in this great mission, have given themselves to earnest work, especially among the young and the women; and to-day many faithful and successful teachers and Bible-readers can be seen in China and Japan, who have received their training under the instruction of these devoted wives of the missionaries.

But let us look for some moments at the work itself as it appears in China. This is mainly embraced in the twelve eastern provinces. The six western provinces cannot be said as yet to be occupied. It is true that missionaries and Bible colporters have travelled to some extent through all of them; but few places have been really taken up for permanent work, although we believe that the entire country is fully open. Still the eastern provinces contain the larger part of the population, and are the more accessible. It is both wise and politic to get possession of, and hold, the strong points, as the army advances to further conquests; and this is being gradually and surely done. In this territory there are now employed, in all branches of work, 625 persons. These report 31 missionary societies,—17 British, 12 American, and two German,—and they embrace 389 married and single missionaries, with 236 wives of missionaries. But "what are these among so many?" This number should be increased a hundred-fold, and could be if the churches would do their duty. God help them to see and feel this responsibility!

But what is the work in which these 625 people are engaged? The men, of course, are mainly employed in travelling here and there, preaching the gospel, and planting and building up churches. A few of them, and a small number of the single women, are in the hospitals, healing the suffering bodies of



these poor heathen, and pointing them to the Great Physician who can heal their souls. Most of the married and single women, with a few of the men, are at work in the schools, bringing the youth to Christ, and training them in the principles of Christianity for future usefulness; or educating the women to adorn Christian homes in the sight of the heathen, or to labor among their sisters as Bible-readers, or as assistants to their husbands in the ministry. In all these cases, however, the gospel is preached; and the one great purpose, to bring the people to Christ, is never forgotten.

We must not omit the few who, as the representatives of the American, British, and Scotch Bible societies, are travelling to and fro through all the land, and, either directly or through the other missionaries, distribute the word of life, thus either preparing the way for the preacher, or aiding him materially in his work. Nor should we forget that the press is also utilized for the spread of Christian literature as well as for the publication of the Word. Few at home can appreciate the value of the press and the school in this proud land of China. Here the *literati* are the ruling class. They are proud of their learning and of their literature. These are to be reached largely through the instrumentality of a Christian press and of Christian schools. These are not to supersede the gospel; but they may be mighty aids to the gospel, both as forerunners and as accompanying helps. The hospitals, too, bring annually hundreds into the knowledge of the truth, besides breaking down the prejudices of the people against the foreign teachers.

What have been the fruits of all this toil, and is the work advancing? Forty years ago China was a country wholly unexplored, and was closed against us by the inveterate pride

and prejudice of its vain and selfish people, and by the almost unbending authority of its haughty rulers. To-day the whole country is open to the Christian teacher; and the strongest places in two-thirds of its provinces are occupied by the churches, while the heralds of the truth are gradually moving into the hitherto unoccupied provinces.

Five years ago a conference of Christian workers in China was held in Shinghai. A full report of its proceedings lies before me. From this we learn that at that time only half the provinces were regularly occupied, and that 473 persons — 301 missionaries and 172 wives of missionaries — were employed in the various departments of work. To-day twelve of the eighteen provinces are under the care of 389 missionaries, assisted by 236 married women. Then the native converts numbered 13,518: to-day they will not fall short of 20,000, an increase of at least forty per cent in five years! So that, with an increase of about thirty per cent in the number of foreign laborers, there has been a gain of over forty per cent in all the elements of strength. Surely such results ought to satisfy the Church that the work is of God, and that the workmen are doing their duty well.

As we have passed from point to point, preaching, through interpreters, the blessed gospel to the dear and interesting people in these new and strange lands, we have longed for the gift of tongues, that we might directly from our heart tell the precious story of the cross. Now we have an equal longing for the trumpet of an archangel, that we might rouse the churches to their duty; and for a pen of fire, that we might write words that would burn into the hearts of our people, and inflame them with zeal for the salvation of these ends of the earth. — *Northern Christian Advocate*.

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### "A LITTLE CHILD SHALL LEAD THEM."

THE following letter from Judge R. S. Greene of Portland, Ore., to Miss Fielde, presents a remarkable instance of early devotion to the cause of missions. Such an example is worthy of imitation as well as commendation. By direction of Miss Fielde, the money

will be used for the Bible-women's Training-School at Swatow.

"To-day is sent you, by registered mail, a little packet. Within it you will find a leathern purse containing \$3.96. This purse belonged to a five-year-old boy named Clydie

Weston, who died a short time before the meeting of our association. Its contents are his savings. This little boy was the only son of our associational clerk, Howard H. Weston, Esq., and grandson of Rev. Rodolphus Weston, pioneer Baptist missionary on Puget Sound. The little fellow was, from birth to death, a helpless, bed-ridden cripple, and a great sufferer with spinal disease. But, by one of God's sweet compensations, often seen, the rush of young life, finding no fair outlet through the body, showed itself in stir and cheer of mind. His memory, intelligence, power of expression, patience, and simple faith were wonderful. His favorite exercise was to sing religious songs, and the cause that lay nearest his heart was the spread of the gospel.

"Friends occasionally would give him small pieces of money. These he carefully kept

for the one purpose of missions. If he needed any thing for his body, or his appetite craved any dainty such as children like, he would always ask for it, or ask that it might be bought for him; but never would take, or allow to be taken, a particle for such a use from his savings. But if he were aware of an opportunity to contribute to missions, he straightway was manifested as one that the Lord loveth, — a cheerful giver.

"His fond parents want these pieces of money to be sent to you, to be put to such missionary service as the Holy Spirit shall point out and bless. This dear boy left no will in any form of words. But we all know what his will is. It is, that this little purse of small coins be made to publish to the utmost, among the heathen, the glad tidings of the crucified Jesus who has arisen. You, dear sister, are administratrix with this will annexed."

## MISSIONARY CORRESPONDENCE.

### BURMAH.

#### *Mission to the Burmans.*

LETTER FROM REV. C. BENNETT.

RANGOON, Sept. 5, 1883.

PREPARING THE WAYS. — I am inclined to think that at least some of the present demand for the Scriptures may be one of the results of means that God employs, for we are taught that "his ways are not as our ways." Some five or six years ago, the Burmans began to establish printing-presses; and from that time to this, the country has been flooded with Buddhist books of all kinds, and at sale from two annas up to five rupees. As the distribution of these has, no doubt, incited a greater reading spirit among the people, and a far larger number will be able to know what their own books teach, instead of only the hearsay of the priests, possibly some of the people will be more likely to be willing to read our books, and be able to make a contrast with their own most mythical books.

A DANGER. — The education of the people in the masses is very much promoted by the government schools, over what it used to be when left to the kyoungs; still the danger in Burmah exists, that while the Buddhist boy is educated by the state, and in Buddhism, as has been the Bengali lad in Hinduism, we shall have, ere long, a lot of Burmese lads with no religion at all, or, at best, none that is a deterrent from crime of all kinds. It is

to be feared that the make-up of an educated Burman will be far more for evil than that of the Hindu. The phrase "the mild Hindu" can never be applied to the Burman, as the latter by nature is far more savage, reckless, and ungovernable. At present, it is almost impossible to say what the Burman will be fifty years hence. If he only becomes what has been called a "nominal Christian" (but I am glad to see the phrase altered to a far more appropriate term, non-Christian), I fear the change will not be to his advantage. Nothing but a change from nature to grace will be a real benefit to him.

LETTER FROM E. A. STEVENS, D.D.

RANGOON, Aug. 27, 1883.

WE ARE REJOICING just now over some fresh tokens of interest among the Burmans. The preacher Ko Nay Oo, stationed at Wah-kai-mah, the latest-occupied station, about half-way between Rangoon and Bassein, came in about a month since, bringing three men from that district as applicants for baptism. After several examinations before the church, it was decided to baptize them. About the same time, two women living on the Dalla side of the river applied for baptism, and they too were received. Eleven pupils of the Kemendine girls' school had also been received for the ordinance; so that, on the Sabbath of the 5th of August, sixteen persons were baptized by

the new pastor of the Rangoon Burmese church. Moung Nay Oo stated that there were others also at his village, and in its neighborhood, who were asking for baptism, and begged that either I or the pastor might visit them, and, if found suitable candidates, baptize them at their own place of residence, specially for the benefit of those who had never witnessed the ordinance.

**ANOTHER BAPTISM.**—The pastor accordingly, with three other members, including a preacher and two Bible-women, visited Wah-kai-mah, spending about a week. They were delighted with what they saw and heard; and on the 19th inst. the pastor baptized eighteen persons, mostly adults, all from among the heathen; the oldest being seventy years of age, and the youngest sixteen. Some of these lived at a village called Thayet-tau, about half a day's distance from Wah-kai-mah. And now Ko Nay Oo writes that there are ten more persons who have asked to be baptized, but he has told them they had better wait to the close of the rains. They are also moving to get a chapel built, which may answer the double purpose of chapel and schoolhouse.

We trust that this may prove to be the work of the Lord. At least we feel that we have reason to thank God, and take courage.

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LETTER FROM REV. F. H. EVELETH.

TOUNGOO, Sept. 11, 1883.

**SEEDTIME.**—Several persons have recently asked for baptism, but they have been advised to wait until their faith and persistency in the Christian course have become more fully established. This has been thus far a year of earnest, prayerful toil, and the disciples have held on in the way of life; but the ingathering from among the heathen is sadly wanting. We have a number about us who are studying the New Testament, and appear to be fully in earnest to know the truth, with a view to accepting it.

**NICODEMUSES.**—Last Sabbath, while on our way to chapel, a young man met us, and said he desired very much to become a Christian, but his father was so opposed to it that he dare not go forward. He expressed a desire to meet one of the native preachers where his father would not know of it, that he might learn more about the gospel of Christ. On the same day also, a man from the jungle spent the Sabbath with us. He has read the New Testament carefully as far as Corinthians, and believes in the religion of Christ; but he has not strength enough to come out from the world yet. He appeared to enjoy the Sabbath services much. Recently one of the girls in the school made known her wish to be baptized. Thus we have gleams of hope here and there to encourage us on our way; but, while the number of Burmans

who are willing to confess openly that the religion we preach is the true religion, none seem able to rise higher upon the wings of their faith than the level of such acknowledgment. I hope the time is not far distant when not only their heads shall rise out of the dark cloud of heathenism into the light, but their hearts and their whole bodies.

I am taking much satisfaction in my boys' school. I have now thirty-six boys, with an average attendance of about that number. They study a Scripture catechism daily, and attend the Sabbath school and preaching-services on the Sabbath faithfully.

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### Mission to the Karens.

LETTER FROM REV. D. L. BRAYTON.

RANGOON, Sept 4, 1883.

**PWO-KAREN BIBLE COMPLETED.**—You will be glad to know that on the last day of August I received the last galley-proof of Revelation, thus completing the entire Bible in Pwo-Karen. The last form is being worked off, and will (D. V.) soon be done.

**BIBLE DISTRIBUTION.**—We are making plans for a general meeting at Tah-yah-gong, a little more than half-way to Bassein, to begin June 8, 1884. The object is two-fold: 1st, Thanksgiving and praise for the Bible; 2d, To organize a plan for making a special effort to place a copy of the Bible in every Christian family within the year. The appropriation of the Executive Committee will greatly aid us in this work; for I am confident it will be quite sufficient, in connection with other help, to fully meet the necessities of the case. One Karen, who some three years ago paid for six copies in advance, said to me the other day, "I shall want two copies for myself and family, and the other four may go to those who cannot pay." And other Karens have paid in different sums, so that we now have the necessary funds for this object.

**REST FROM LABOR.**—The fact of our having this general meeting will preclude the possibility of our going to Upper Burmah this year, for I would not expect to go in any other part of the year except the cold season. Hence the fact that no special appropriation was made for that purpose is just as well. I may never live to need it. My work must be near its close, and my final rest cannot be far away; so whether or not I take rest here below is a matter of quite a secondary moment. We are now on the battle-field where we need not look for rest, for that will come when the battle is over. The doctor urged my taking rest even last year, and I did suppose that, should life be spared to see the Bible done, then, after so long and severe application, I should need some rest of



body and mind ; but if my kind, loving Father in his wise providence says "No," then my heart says "Amen and amen."

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LETTER FROM REV. W. F. THOMAS.

SHANYUA (on the Bassein River),  
Sept. 18, 1883.

A SCHOOL AT WORK. — A word as to why I am here at this season of the year, when all my missionary comrades are busy training the youth in their rainy-season schools. Such was our employ till within a month or two, when we reached the limit of such funds as the Karens saw fit to appropriate to the direct work of our normal school, the balance having been devoted to the building of a much-needed girls' dormitory. While we were sorry to bring our important school-work to such an untimely close, we are glad to report not only that a goodly number of our Chin pupils made public profession of their faith in Christ before leaving us, but also that quite a number of our Christian scholars, both Karen and Chin, left our school with the fixed determination to do definite mission-work among their respective peoples. Two of our Chin pupils have gone as missionaries to their countrymen over in Arracan, while two others of them have made the still more hazardous attempt to evangelize their wild countrymen up in Burmah Proper.

A GOOD CHANCE FOR WORK. — It is to get an idea of the work of two of our recent Karen pupils, that we are at Shanyua. They are teaching jungle schools, one to the east and the other to the south of us, as we are here stopping in the government bungalow, which is as near as we can get to them at this season of the year, owing to the bad travelling. A large number of the Karens to the east came here to worship last Lord's Day with us ; some of whom had to swim jungle streams, besides wading through mud up to their knees across the rice-fields, to reach us. We are expecting a delegation from the Karens to the south to-morrow. Among those who daily come to see us, are many heathen Karens ; some of whom have children in the neighboring schools, but who are trying to prevent their becoming Christians.

BURMAN VISITORS. — But, besides the large number of Karens whom we have the privilege of meeting here, we have seen very many Burmans as well. We have had a constant stream of Buddhist visitors, many of whom have come more than once, to ask questions in regard to the Christian religion. We have quite exhausted our stock of tracts, which we have given away as sparingly as we could, only to those who asked for them. Day before yesterday we were invited for the first time, by a Buddhist priest, to go to his monastery, and preach there to his people, assembled to gain merit

by worshipping him, on what happened to be their Sabbath as well as ours. One of our objects in making this trip is to see representatives from a Burman village to the south, which is clamoring in vain for a preacher. These unprecedented opportunities of presenting the claims of our religion only strengthen our belief that Buddhism is losing its hold on the masses, at least in the rural districts ; and that all that is wanting, under God, to complete the conquest of the ruling race for Christ, is a generous supply of Burman missionaries.

TAKING UP HIS CROSS. — *Sept. 25, Henthada.* After writing the above, we had still further evidence that God is working on the hearts of the Burman nation, in the case of a man who came to see us from Yahthah, the Burman village which I have already spoken of as being south of Shanyua. The whole family have come out in the midst of much opposition on the part of the numerous villagers ; and I can truly bear testimony, as an eye-witness, as to "what God has wrought" in their behalf. This man used to live in Henthada, but neither Crawley nor his preachers could reach him. He was to be brought to Christ by humbler instrumentalities. It was a recently converted Karen in his neighborhood, who, like Andrew of old, "brought him to Jesus." The genuineness of his faith is attested by the sacrifice he is making in becoming a Christian. He is a carpenter by trade, and earns his living mostly by the making of idols and Buddhist shrines. But after talking the matter all over with S'yah Tike, the Burman preacher, and myself, he finally said that he was fully determined to abandon the most lucrative part of his meagre business ; although in so doing he is almost certain, humanly speaking, to come to want. May the Lord grant him "a hundred-fold in this life" for his noble sacrifice !

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LETTER FROM REV. A. V. CRUMB.

TOUNGOO, Aug. 29, 1883.

KARENNEE. — During the past quarter some things of interest have come to my notice. The king's village in Central Karennee has built a chapel, which gives encouragement to the two native preachers located in that village. Another village, about twenty miles to the north, has also built a chapel, and is asking for a native preacher to come and live among them. There are two other villages of Northern Central Karennee, and also two in the South-west, that are ready to build chapels if we can send native preachers to live with them. I trust we shall have men so that we shall be able to occupy two of the five villages. We ought to have more native preachers for Karennee than we have, but we have not got the men : if we had, we have not the money necessary to support them. Food is very scarce in Karennee, therefore

the expense of supporting a mission there is greater than in many parts of Burmah.

WAR.—There is some trouble between the chiefs of Central Karennee and the chief of Eastern Karennee. I presume there will be a war between the two parts of the country during the next cold season. It will not make much difference with our work, whether they have a war with Eastern Karennee or not. The whole country is in a constant turmoil: if they do not fight the Eastern Karennee chief, they will fight among themselves. I am in hopes of making another trip to Karennee during the next cold season, if I can get money enough. I shall be able to gather something from the Karen churches. It costs me about seventy-five dollars per month to travel in Karennee.

GOOD MEN NEEDED.—So far as I have heard, the rice crop throughout the Paku Karen district is good. There has been much sickness in some villages, especially among the children. There is something of a revival in a number of villages. Two of the native preachers took an elephant, and made a preaching-trip among several churches, and baptized, I believe, eighty-eight. We ought to have more ordained native preachers to go around among the churches. All of our ordained native preachers, except one, are more or less disabled by sickness; so that they cannot go among the churches, and administer the ordinances, as frequently as they ought. Among our younger pastors there seems to be no one whom we can safely ordain, without violating Paul's command to Timothy, "Lay hands suddenly on no man." I trust the Theological Seminary will soon remove this difficulty, by furnishing us with a class of educated growing men whom we can ordain, and send out as leaders of the churches. There is no advantage in ordaining, and sending out among the churches, uneducated native preachers: they would do more hurt than they could good.

SCHOOL.—We have had a pleasant school during the past two months and a half. The average daily attendance has been about 134. The government annual examinations are over. We received for attendance and results Rs. 1,222, which we shall have for the school's support next year. The school is under much better discipline than it has been in some previous years. We have baptized sixteen in the school during the term. We have a general examination of all the classes every month. There is less sickness this year than we have had some years.

LETTER FROM MISS E. LAWRENCE.

THATONE, Sept. 12, 1883.

PLENTY OF WORK.—Last Sunday was a busy day with me, as all Sundays are; only more so than usual because of the presence of two Tounghthoos at our worship and Bible-lesson, who seemed

interested in the gospel, but not yet decided Christians. Besides these, three heathen Burmans came in after worship, to whom I had to give part of my time, as well as to the five Tounghthoo Christians present. At our Sabbath-school, at two o'clock, I give up the Karen class to the Bible-woman, and I take the Tounghthoos to instruct through the Burmese language myself: though with my little knowledge of Burmese, and their half knowledge of the language, besides their great ignorance of the Bible, it is no easy thing; but, feeling my own weakness, I am led the more to trust in the All-wise and Almighty One and the Holy Spirit to teach them the Word.

NEED OF WORKERS.—If the Tounghthoos generally understood Burmese as well as these few Christians do, I should feel better about them, for they might get enough of the gospel through the Burmese to be saved, as these have been; but when I think of the thousands right here in Thatone and the villages near who do not know any, or scarcely any, Burmese, I can see no hope for them, unless there is some one to give it to them in their own language. If you say, Send the Tounghthoo Christians to teach their own people, I can say we do as much as possible; but if you could be with these people one Sunday, and know how ignorant they are, you would agree with me in thinking they ought to be better instructed themselves before they are fitted to teach others. From what little I have found out about the language, I do not think it can be very difficult; and, if the Board does not send a family here to take up the Tounghthoos, I shall try to answer my own prayers for a teacher to them, and undertake them myself, hoping in time to get a lady associate in that work, and ask the Board to send some one to take my place in the Karen work.

I hope soon to see those two who were here last Sunday become true Christians,—one the wife of one of the Tounghthoo Christians, and the other a man living here in town, with a wife and children. Since I wrote the first of the year, eight Karens and one Tounghthoo woman have been baptized. The latter was the first Tounghthoo woman in this district to be baptized.

## INDIA.

### Mission to the Telugus.

LETTER FROM J. E. CLOUGH, D.D.

ONGOLE, Aug. 30, 1883.

THE Malas and Madigas have been converted by the thousand, as you know, but heretofore not many caste people have been baptized. The time is near when I believe the Sudras are coming to us in crowds. Many are converted men now, I believe, but they will break away from caste and



Hinduism in the near future ; and I long to be back to help them to come, and to guide them after they do come. Therefore, I do not want to be detained long in America ; for I feel like work, and want to do a lot here in India before ten years more roll away.

At our last quarterly meeting (July 14-18), the preachers, teachers, etc., from the new fields of Nursaravapetta, Baputla, and Vinakonda, were here for the last time, unless they come as visitors. So we now suppose, at least. During that meeting a hundred and twenty-three were baptized, and brother Keirnan, our Eurasian evangelist, was ordained. Since the quarterly meeting, sixty-five others have also been baptized, making the number of baptisms for this year about sixteen hundred. Twenty-three young men, a superior class we think, went to the seminary at Ramapatam early in July, who hope to take the whole four-years' course. Our boys' school, — of which Miss Rauschenbusch has lately taken the management, — the girls' school, and the village schools, and all branches of our mission-work, were never more prosperous and encouraging.

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LETTER FROM REV. E. CHUTE.

SECUNDERABAD, Sept. 8, 1883.

WHAT I AM DOING. — I am now occupied in studying and teaching from nine to twelve hours each day. I am teaching a Bible class of eleven of the native helpers. We are studying the Gospel of John. As the helpers go out from day to day, preaching the truth, the people ask them many puzzling questions : these questions I have them bring to the class, and I explain them before the whole class, thus giving them the information necessary to meet the objections whenever they may arise. There is no one that stands more in need of a good, deep, sound, and thorough theological training, than the missionary ; for here we meet with the most subtle scepticism in all its forms, such as atheism, deism, materialism, Unitarianism, etc.

ATTITUDE OF THE PEOPLE. — While preaching, a man will come to ask you, "How do you know there is a God? Did you ever see him?" Another will ask, "How do you know God has no form or shape? Did you ever see any thing without shape?" Another will ask, "How do you know a man has a soul? Has any one ever seen a soul? Or what is your reason for saying he has a soul?" Another will ask, "If Christ is God, why were men able to put him to death? And if he were God, why did he pray to God on the cross? Will any one pray to himself?" "Who was Christ's father?" and many other questions, too numerous to mention, the missionary has to meet. There-

fore, familiarity with the word of God, as well as a first-class theological training, is very necessary to teach the people. As the influence of the truth is being felt more and more by the common people, the higher classes are becoming more and more opposed to the gospel, and also to the British rule, as many of them connect the Christian religion with the British nation. They say that the British have forced their government upon them, and now they are going to force their religion upon them.

PERSECUTION. — A missionary and native helper were preaching in a village near Secunderabad, when the police took them before the magistrate with the charge that they had been preaching the gospel by the roadside ; but the magistrate dismissed them, saying that there was no law against preaching. At another time they ordered the minister to move on while preaching ; but, he having paid no attention to them, they scattered the crowd that were listening to him. A short time ago, three of the native helpers and myself took our stand on one of the most public corners in Secunderabad, to preach the truth. We sang a hymn ; and, by the time we had finished, there was a large crowd gathered around us, hemming us in on all sides. We began preaching, and soon I could see that the Word was having a varied effect. Much the larger number were listening very intently ; but some had the smile of derision, and others had the frown of discontent and anger, marked upon their countenances. After they had listened about fifteen minutes, the pent-up feeling found expression in an aged Parsee, who strongly opposed the truth. Soon after he began to speak, some in the crowd began to throw dirt, cobs, and stones at us. Many of them struck us, but they did not hurt us, as the crowd was pressed so close on us that they had no chance to throw any thing swiftly. During this time a native came to me, and begged me to leave, for he said it was not safe to stay there, as the people were stoning us. I told him that I would not leave then, as very much the greater part of the crowd were anxious to hear the Word. In a few minutes a policeman came along ; and, seeing the conduct of the crowd, he went in amongst them, drove them back from us, and struck some of them who were throwing stones. He stood there, and kept the people in order, while we preached the Word to them. After preaching for a long time, we went home rejoicing that we had the privilege of preaching the gospel to the perishing, and also that we were permitted to suffer shame for His name. While the ruling classes do all they can to hinder the progress of the gospel, the common people hear it gladly.

The work in Secunderabad is progressing favorably. There have been five persons baptized since we came here.



## AFRICA.

LETTER FROM MRS. M. VONBRUNN.

VONBRUNNVILLE, Sept. 10, 1883.

I HAVE great responsibilities resting on me this year. The school is kept regularly. The church is regularly attended, but we need a man on the place to help give instruction. We have young men that might be made able in a few years to take charge of the church, but they need proper theological training that they may thoroughly understand the Scriptures. We have native deacons, church clerk, and sexton; and, if I could say pastor, it would be what I desire. There are two men that go around every alternate Sunday in the villages to talk to the people, and teach them the way to Christ. These two men might be instruments in the hand of the Lord in doing good for their brethren, provided they had an older person to teach them. Brother Cook gives us one sermon a week, and we see no more of him; but the men keep up prayer-meeting Tuesday night and Thursday.

I often get discouraged when I look around and see no one to care for these Bassa people. But on the other hand I am encouraged, for my Father has

said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me;" and I believe he will hear prayer. Mr. Vonbrunn's people are dear to me. I have been with these people thirty-six years; thirty-six years I have spent a missionary life, and am still willing to spend and be spent in trying to teach these people the way to Christ. I was first employed in this mission in 1841. We had new missionaries, Mr. and Mrs. Fielding, and Mr. Constantine and wife; but Mr. and Mrs. Fielding fell victims to death, and Mr. and Mrs. Constantine went home to America, and I, losing my sister at Monrovia, was obliged to go and look after her children. There I remained until Rev. I. Clark came here as missionary. Through ill-health he was obliged to leave, and go to America. I came to Bassa in 1848 to take charge of the mission-house and children, and married Mr. Vonbrunn. Our coming together was ordered by our Father, and he blessed the work. We labored together thirty years; then the Lord in his all-wise providence called him from works to reward: though he be dead, he speaketh. The work has not stopped, though at times the wheels seem to be clogged. I trust, as long as I have breath, God will enable me to impart light and knowledge to these Bassa people.

## GLEANINGS FROM LETTERS.

STOCKHOLM, SWEDEN.—The committee passed a vote of thanks to the committee of the American Baptist Missionary Union, not only for their continued interest in the Lord's work among us, but especially for the increase of five hundred dollars for preachers and evangelists. This increase was most welcome, as it enabled us to extend a helping hand to some more brethren than usual, especially in the vast regions of North Sweden, where comparatively little has been done, and where the Macedonian cry of the few scattered Baptists is louder just now than ever before. We cannot feel sufficiently thankful for the aid which we continue to receive, year after year, from your society, seeing that without it the mission-work would be most seriously crippled. At the same time we also feel most thankful to the Lord, not only for putting it into your hearts to aid us, but for the signal blessing with which he has been pleased to crown our mission. We may truly and adoringly say, "What has the Lord wrought!"

Thirty years ago we were merely a handful of Baptists in Sweden: at the close of last year we numbered 22,891, of whom 4,549 were baptized during the year. To the Lord be all the glory.—REV. A. WIBERG, Oct. 5, 1883.

RANGOON.—Last evening we had our anniversary—the twenty-fourth—of the Rangoon Missionary Society. Six preachers were sustained by it during the year,—five Burmese and one Tamil. Eight Bible-women also were sustained by funds supplied to Mrs. Bennett in part by contributions from the Rangoon community. Of the Bible-women, six labored among the Burmans, and two among the Telugus and Tamils. Vernacular day-schools, too, have been sustained under her superintendence, containing over two hundred pupils; and probably not less than seventy-five persons have been baptized during the financial year, mainly from among the

Burmese. I feel that we ought to "thank God, and take courage."—REV. E. A. STEVENS, D.D., Sept. 20, 1883.

TOUNGOO.—I have to report a school examination by the Government Senior Inspector, in that the record made by him in the visitors' book closes with this remark: "Unquestionably this school is doing much good of a kind that cannot be shown in a tabular statement like that I have on record. It is economically and judiciously managed." His table gives, "On rolls, 186. Average daily attendance, 118.44. The total results grants for the year won by the school is 1,474 Rs., or an advance on last year of 319." I may add that morally the advance has been much more than usual. We have had less disorder, and better discipline. The girls, especially, under Misses Eastman and Ambrose, have made excellent progress in every way. The study of the Bible, and preparation for work in their homes, have been constant. My class of ministers is now about half through Isaiah. I get good news from the jungle churches and schools.—REV. A. BUNKER, Aug. 22, 1883.

ZEONGONG.—Last Sunday five more were baptized, making twenty-eight in all since our return. Some eight or ten are expected to apply for baptism next Sunday. The truth is mighty, and prevails in proportion to its being preached; but I am distressed over some who live so far away from a preacher that they cannot be instructed in the "all things" after their baptism. They seem to be truly converted; but, if the sheep go astray without a shepherd, what can we expect from these lambs just out of heathenism?—REV. WILLIAM GEORGE, Sept. 15, 1883.

THE TELUGU MISSION.—The past history has been glorious, but we are as yet only at the beginning of things. The higher-caste Telugus have yet to be evangelized, and we shall need all the prayers and help which the home churches can give us for some time to come. This I feel sure we shall receive.—REV. R. MAPLESDEN, Sept. 22, 1883.

NEED OF NATIVE WORKERS.—I am reading carefully the July number of the MAGAZINE. You feel deeply the need of men called

of God for the foreign service. With us in Madras the pressing need is men and women "called of God" to evangelize their fellow-countrymen,—men of common-sense, unction, tact, and some education; women of the same qualifications, and some of them skilled in needlework. Our Sabbath school numbers from twenty-eight to thirty-eight. Mrs. Jewett is superintendent. Sunday school from eight till nine, followed by a conversational sermon of half an hour by me. At four o'clock, Mrs. Jewett goes to the caste-girls' Sunday school, which has increased from a "handful" to thirty and even thirty-seven. I had forty-seven boys and girls at Mulakotram last Sabbath (about the usual number); seven girls only. I take special interest in our prayer-meetings: we are holding them daily. Revival influences have come down upon us: we are looking for conversions.—REV. L. JEWETT, D.D., Sept. 26, 1883.

ONGOLE.—I have had the pleasure of baptizing about eighty-five since I came here. We are learning to love these people more and more. Dr. Clough and I get up at four A.M. each alternate morning now, and go to a village near by, to visit the people, and preach to them a little. Thus I am learning some of the work. We had expected to be out on a tour at this time, but the weather is so hot that we would not at all dare to live in the tent. The west wind still blows; and that means, stay in the house during the heat of the day.—REV. D. K. RAYL, Sept. 14, 1883.

GUNTOOR.—Since writing you I have made two interesting tours in the Nursaravapetta district. You will be glad to hear that during the first of these I secured a very suitable piece of land for the mission compound. It is a little more than seven acres in extent, situated on the prettiest and healthiest side of the town, between two roads. One of these roads goes to Vinakonda, and the other to a place called Kottapakonda,—a famous shrine. As this is the largest place of pilgrimage in this part of the country, and as the main road to it leads past the future bungalow and chapel, I shall have an excellent opportunity of disseminating the gospel among Hindu pilgrims. During the above-mentioned tours I found the work throughout the district cheering, and full of promise. Many are ask-

ing for baptism, and at our first quarterly meeting in October we are expecting good accessions. — REV. R. MAPLES DEN, Aug 27, 1883.

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BAPUTLA. — We have come to Baputla, and are doing all that can be done to make a good beginning, and secure a firm hold in this place. I have had the privilege of baptizing seventy-three persons since my last letter, making two hundred and fifty-three baptisms since February. — REV. E. BULLARD, Sept. 12, 1883.

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SWATOW. — All the members of our mission-circle are enjoying good health, and hope in another month to be actively at work in all our departments. Reports from the country indicate that the cholera is abating. Thus far we have heard of but two deaths from this disease among our church-members, and they were both individuals advanced in years. They consider that they have been especially guarded by the Lord whom they worship. They have confidence in the cholera-medicine and "Pain-Killer" with which we have provided them, and have used them when the first symptoms of the disease have appeared, and have thus in many cases prevented the approach of the dangerous stages. — REV. S. B. PARTRIDGE, Sept. 3, 1883.

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NINGPO. — Our work of preaching has been kept up at all our stations, and our schools that have had vacations have been re-opened. There were two baptisms at our last communion season at Kong-keo, and two also at our last communion season at Nyng Kong Gyiao; and at both of our churches here there were some applicants for baptism, but their cases were deferred. We learn with pleasure that our absent ones, the Goddards and Barchets, will soon return. — REV. E. C. LORD, D.D., Sept. 10, 1883.

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KOBE. — The first Sunday of this quarter, the wife of the school-teacher was baptized in our big baptistery (Hiogo Bay). A few days after her baptism, her husband stopped after morning prayers, and asked to be examined for admission to the church. We have learned

to be very distrustful of the young men who ask for baptism, and so no attention was paid to the request; but a marked change in him was noted, and finally, in August, he was presented to the church, and, being accepted, was baptized. At the same time, another of the school-girls was baptized. In August, we were compelled to withdraw the hand of fellowship from the first person who received baptism in Kobe, a young man of whom we had cherished high hopes. — REV. H. H. RHEES, Oct. 1, 1883.

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IS IT TRUE NOW? — In reading this morning one of Dr. Judson's letters, dated Rangoon, March 28, 1847, I was struck with the following expression. He says, "It is my growing conviction, that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare of debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench; new enterprises are checked in their very conception; and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home." — REV. WILLIAM DEAN, D.D., Sept. 4, 1883.

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"GOLD and silver, like the sands,  
Will keep slipping through our hands;  
Jewels, gleaming like a spark,  
Will be hidden in the dark;  
Sun and moon and stars will pale:  
But these words will never fail, —  
*Bread upon the waters cast  
Shall be gathered at the last.*

Soon like dust, to you and me,  
Will our earthly treasures be:  
But the loving word and deed  
To another in his need,  
They will unforgotten be;  
They will live eternally.  
*Bread upon the waters cast  
Shall be gathered at the last."*

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LET men laugh when you sacrifice desire to duty, if they will. You have time and eternity to rejoice in.



## MISSIONARY OUTLOOK.

A WORLD WITHOUT LOVE. — Such was the world of heathenism. There was in it liberality of a sort, but no charity. Such largess as was given had a political complexion, or had its spring in some form of selfishness. Pity was deemed a weakness unbecoming to full manliness of character. Philosophy taught that human wisdom and virtue were best secured by attaining to a tranquil and polished selfishness. The poor and the weak were better out of the way, as they were obstacles and incumbrances in the path of the well-to-do. That wretchedness was to be sought out and cared for, simply because it was wretchedness, was an idea that never entered the heathen mind. If any thing was ever done for the suffering, it was, as it were, by accident. There was no organization of relief, no system devised and carried out for the benefit of suffering classes of human creatures. It was Christianity that introduced charity into the world. — *Evangelical Christendom.*

POPULATION OF INDIA. — The census of 1882 shows that the grand total of the population of British India is 254,899,516. Of these the various sects and castes of Hindus make up 187,937,450. Of Mohammedans there are 50,121,585. The nature worshippers, or demonolaters, number 6,426,511; Buddhists, 3,418,844; Christians, 1,862,634 (500,000 Protestants); Jains, a sect whose worship is a mixture of Buddhism and Hinduism, 1,221,896; the Sikhs, who are simple theists, 853,426. Of others, different creeds not specified, 3,057,130. The Hindus are most numerous in the south and upper valley of the Ganges; the Mohammedans, in the Sinde, Punjab, Eastern Bengal, and North-west Provinces. The Buddhists and Jains are almost exclusively in British Burmah; the Sikhs, in the Punjab only. The unspecified, professing for the most part various forms of aboriginal belief, are scattered through the Central Provinces and Bombay. Of the Hindus, the Brahmans are the most numerous in the North-west Provinces, Oudh, Bengal, and Madras. The out-castes are in

Madras, the aboriginal tribes in Bengal, Central Provinces, and Assam. The Eurasians and Indo-Portuguese are principally in Calcutta, Madras, and Bombay cities. — *The Christian Advocate.*

A COMPARISON between the present condition of native Protestant Christianity in India and its condition in former years affords the very greatest encouragement. In 1871 the total of India's Protestant Christians was only 318,363. The present number shows an increase of 86 per cent in ten years. Thirty years ago the number was only 102,951. In 1861 this number had increased by 53 per cent; and again, in 1871, by 61 per cent. A growth marked by 53 per cent increase of native converts (Christian adherents?) between 1851 and 1861, 61 per cent between 1861 and 1871, and 86 per cent between 1871 and 1882, is something to be heralded throughout the known world. — *The Christian Advocate.*

JAPAN. — It is only a little more than eleven years since the first church was organized in Japan: now there are ninety-three scattered through the land. There are fifteen missions of various boards and societies of this country and Great Britain now at work. Of the ninety-three churches, twenty-one are self-sustaining; and there are others that need but little help. The number of church-members is over 4,500. The little island kingdom boasts of 113 newspapers, besides 133 miscellaneous publications.

AFRICA. — There is not a tribe on the Continent of Africa, — in spite of the almost universal opinion to the contrary, in spite of the fetiches and greegrees which many of them are supposed to worship, — there is not, I say, a single tribe that does not stretch out their hands to the Great Creator. There is not one who does not recognize the Supreme Being, though imperfectly understanding his character. They believe that the heaven, the earth,

the sun, the moon and stars which they behold, were created by an almighty, personal agent, who is also their own Maker and Sovereign; and they render to him such worship as their untutored intellects can conceive. The work of the Christian missionary is to declare to them that Being whom they ignorantly worship. — REV. DR. BLYDEN.

HUMILITY is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good, and to feel that your good is nothing; to advance, and become more conscious of pollution; to ripen all excellence, and like corn to bend the head when full of ripe and bursting grain, — that is Christianity.

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## OTHER SOCIETIES.

**SOUTHERN BAPTIST.** — A Baptist church of twelve members dedicated their house of worship June 10, at Suchow, China. — The work of brethren Taylor and Bagby at Bahia, Brazil, is attracting increased attention from the people. It is proposed that one of them should open a new mission, with Rio Janeiro as a centre. — The Board has decided that it will be prudent for the young ladies who were expecting to sail for Canton, China, in October, to await further developments of the troubles in that country before starting. The ladies of the Canton mission went on board a steamer during the riot: the gentlemen remained on shore to protect the mission property.

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**CANADIAN BAPTIST.** — In July and August, eleven were baptized on the Tuni field. — The Ontario Board estimates the expense of next year's work at \$10,935. — The "Missionary Link," published by the Women's Societies, cleared \$100 last year.

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**AMERICAN BOARD.** — The general summary of the work for the past year is as follows: Missions, 20; stations, 80; outstations, 742. Ordained missionaries, 154 (of whom 6 are physicians); physicians, male and female, 9; other male assistants, 7; female assistant missionaries, 263; total laborers from America, 433. Native pastors, 144; preachers and catechists, 369; school-teachers, 1,014; other native helpers, 300; total native helpers, 1,827. Pages printed, 32,000,000. Churches, 278; members, 19,364; added during the year, 1,737. High-schools, theological seminaries, and station-classes, 58; pupils in above, 2,086; girls' boarding-schools, 40; pupils, 1,538; common-schools, 832; pupils, 31,016. Of the \$557,245 expended for missions, \$232,687.30 was for Turkey; \$104,288.61 for India; \$58,689.60 for China; \$53,542.40 for Japan; \$33,416.76 for Africa; \$20,718.25 for Micronesia; \$17,268.44 for Spain; \$13,100 for the Sandwich Islands (chiefly for schools); \$10,619.91 for Mexi-

co; \$7,974.42 for Austria; and \$4,939.31 for North-American Indians. The whole home expense for administration, publications, and agencies was \$33,021.31, or about 5½ per cent of the whole expenditure. The balance of the Otis legacy remaining unexpended is \$269,983.31; the general permanent fund is \$163,047.32; and the permanent fund for officers is \$59,608.

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**PRESBYTERIAN.** — *Northern.* — Nineteen missionaries, male and female, sailed for the missions in September and October. — Sixteen have been admitted into the church in Bogota, Colombia, since the first of the year. — The mission in Siam is enjoying a revival. Forty-two have been added to the church in Petchaburi, in the last few months. — From May 1 to Nov. 1, 1883, 21 male and 29 female missionaries were sent out; 783 converts were added to the mission churches; two new churches were formed, and two new presbyteries. — *Southern.* — A lot for a church and parsonage has been secured in Salonica, Greece, and the foundations laid. — *United.* — One of the Indian stations, Gujranwala, is enjoying a revival, which has followed upon the observance of a week of fasting, during which the Christians neither ate nor drank from sunrise to sunset of each day, unless compelled by sickness. Among the converts were four Mohammedans, and one high-caste Hindu, who united with a church composed of low-caste people. In twenty-five years the Sialkot mission has grown from nothing to five churches, with 608 members.

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**EVANGELICAL ASSOCIATION.** — During the past year, 1,340 persons were added to the churches of this association in Germany and Switzerland. There are two conferences in Europe, six presiding-elder districts, 67 preachers, and 8,400 members. — In Japan the work has prospered greatly. There are now 146 members (an increase of 180

per cent), two male and four female American missionaries, three native preachers, four student helpers, three Bible-women; another missionary and his wife are now under appointment for Japan, and more are called for.

ENGLISH BAPTIST. — Mr. Bentley, at Arthington Station, Stanley Pool, West Africa, has boys of two native tribes already under instruction. — There has been steady and strongly marked progress at San Salvador. There are forty boys in school, of whom twenty are boarders. The king holds his friendship with the missionaries, and the most prominent men are strong friends of the mission. There are several inquirers, and it is believed that some have been truly converted. Along the missionary route to the south of the Congo, the missionaries enjoy the unlimited confidence of the people.

LONDON MISSIONARY SOCIETY. — Rev. Mr. Shaw, the missionary who was unjustly imprisoned by the French admiral, after his attack on Tamatave, Madagascar, has been promised redress for his injuries and losses. The French government will pay him \$5,000, and present an apology to the English government. The missionaries at present in Madagascar report themselves in no danger, but suffering for the supplies of English goods which have been cut off by the French blockade. — By the end of the present year, it is hoped that all the parts of the steamer "Good News" will have reached the southern end of Lake Tanganyika.

The work of construction will then be proceeded with as rapidly as possible, and in a few months it is expected she will be actively engaged in carrying the gospel to the people in the regions about the lake. — In February, a new chapel was dedicated on Manpiti, one of the Society Islands, which has only 450 inhabitants. The chapel cost £1,020, and the average contribution of the people was £2. 10s. for every man, woman, and child. On the day of dedication, a larger number of guests were entertained than the whole population. The chapel seats 500. — On New Guinea, the society has 16 stations, and 68 church-members. — The society has 152 missionaries, 383 native ordained preachers, and 4,436 unordained; 86,422 church-members, and 107,317 pupils in 1,592 schools. The income of the society for the last year was \$623,785, of which \$87,770 came from the mission fields.

CHURCH MISSIONARY SOCIETY. — The society has 212 stations; 222 ordained, 34 lay, and 15 female missionaries; 249 ordained, 2,599 lay, and 508 female native helpers; and 37,443 communicants in its mission churches. The income of the society last year was \$1,002,010, a gain of nearly \$50,000 over the year before. The whole income — including special gifts of more than \$100,000, and \$360,000 from W. C. Jones, Esq., for China and Japan — was nearly one and a half million dollars (\$1,462,010). — Intelligence has been received from Uganda, Central Africa, to about the first of the present year. The condition of the mission is practically unchanged.

## CONDENSED MISSIONARY NEWS.

EUROPE. — *France.* — The McAll Mission is establishing dispensaries as a practical mode of Christian evangelization. — An "American McAll Association," composed wholly of women, has been formed for the purpose of raising funds in this country for the work in France. A quarterly "Record" will be published, which can be obtained by applying to Mrs. William Bucknell, 1,631 Walnut Street, Philadelphia, Penn. — A steam-yacht has been transformed into a travelling "Bethel," and great crowds have been collected to listen to the gospel at Havre, Calais, and Boulogne. — *Belgium.* — During the repeated strikes, no Protestant has ever been brought before a magistrate for connection with them; and when Roman-Catholic employers have been urged to discharge Protestant workmen on account of their religion, it has been found impossible to do so, as they were the most capable, trustworthy, and indispensable.

— The Christian Missionary Church of Belgium is considering the establishment of a foreign mission. — *Italy.* — The Genoa Harbor Mission sustains a "Bethel," which is spoken of as "perhaps second to none in the world." About 5,000 attended its services last year, and there was "awakening and revival of spiritual life in the hearts of these hardy men of the sea." There is an extensive sale and distribution of Scriptures and religious books. — The population of Rome is estimated at 285,000, of whom about 4,000 are nominal Protestants; 5,000, Jews; 3,500, other sects; and 272,500, Roman Catholics. There are said to be 352 Roman-Catholic churches, and twelve places of Protestant worship. — *Turkey.* — A Mohammedan Board of Publication has been established at Constantinople, to publish the Koran, and the theological and historical works of Mohammedan writers.



WESTERN ASIA. — *Turkey*. — In the native province and city of the Apostle Paul, a revival of religion is in progress. The members of the Armenian Church are demanding greater evangelistic privileges and efforts; the abolition of images, worship of the Virgin and the saints, and of a liturgy in a dead language. The missionaries consider prayer-meetings of less than five hundred rather small.

INDIA. — Prejudice against Christianity is wearing away in some parts of India. A conference on public matters was recently held in Barisal, Bengal, in which Hindus, Mohammedans, and Christians cordially united. — The local authorities of Hazaribagh district, Bengal, in which the Santal mission of the Free Church of Scotland is situated, have encouraged the missionaries to plant a school in every village, and granted aid to each one established. — The race-feeling over the bill to give native judges the power to try foreigners has become so strong, that, in cases, Englishmen have discontinued their subscriptions for missionary work among the natives.

CHINA. — Four years ago there was not a single native Christian in the western half of China: now there are 150. — Proclamations have been issued in some districts, declaring that no opium-smoker will be allowed as a candidate for literary honors: should any apply for examination, and be detected, they are to be deprived of all degrees already won. In certain regiments, the soldiers are said to have been given forty days to break off the habit of smoking opium: if they fail, they will be dismissed.

JAPAN. — The last census, taken Jan. 1, 1883, shows that Japan has a population of 36,700,100; of which 18,598,998 are males, and 18,101,102 females. — A native Japanese newspaper says missionaries are working hard, in all parts of the land, and making great conquests among the population. It says Christianity is rapidly supplanting Buddhism, and will soon become victorious.

AFRICA. — An African trader said to a missionary, "There must have been a lot of people joining your church lately, because they have been here buying dresses, cloth, etc." This is one way in which missions promote commerce and civilization. — *Central*. — The Roman-Catholic missionaries have prepared a dictionary of Souaheli and French, which will soon be printed. — *Western*. — Mr. Comber, under date of July 3, reports all at peace at Stanley Pool. The natives are on much better terms with white men than they used to be, and are willing to act as carriers. — *Southern*. — A German colony is to be established in Great Namaqua Land, where German missionaries have been laboring forty years.

SOUTH AMERICA. — Until the missionaries went to Brazil, a Bible sold for twenty dollars: now one sells for fifty cents. — The presence of English missionaries in Terra del Fuego has wrought a great change in the morals and habits of the people about them: from ignorant, superstitious savages, they have become virtuous and industrious Christians, and are adopting the customs of civilization.

ISLES OF THE SEA. — Every missionary to the South-Sea Islands has made fifty thousand dollars annual trade. — The trustees of the Public Institution of Art and Science in Melbourne, Australia, opened it on Sunday for a few weeks; but, as soon as the parliament met, the trustees were rebuked, and the institution closed. — The native Christians of Madagascar have given more than one million dollars for the spread of the gospel within the last ten years. — It is believed that the Jesuits are at the bottom of the present troubles in Madagascar. — The new queen of Madagascar was educated in the mission schools of the London Missionary Society and of the Society of Friends. She is said to be proud and haughty in her manners, and hasty in speech. She is to marry the prime minister, who was the husband of the late queen.

## DONATIONS RECEIVED IN OCTOBER, 1883.

### MAINE, \$302.11.

Jefferson, 1st ch., 10; Bowdoinham Asso., J. E. Brainard, tr., 8 88; Lincoln Asso., F. S. Kallcock, tr., Tenants' Harbor, ch., 20; Friendship, ch., 3,— 23; Old Town, ch., 20; Hancock Asso., J. M. Butler, tr., 27; Mercer Village, Eliza Fogg, 3 90; Camden, "a good friend to missions," to const. Miss S. M. Wood and Miss A. L. P. French H. L. M., 200;  
Coll. per Rev. W. S. McKenzie, Dist. Sec., Waldo Asso., coll., 7 33; Kennebunk Village, ch., 2;  
From April 1, 1883, to Nov. 1, 1883, \$972.30.

\$292 78

9 33

### NEW HAMPSHIRE, \$150.15.

Penacook, 1st S. S., 104; Hubbardton, ch., 8 50;  
Richmond, ch., 6; Newport Asso., A. J. Kidder, tr., Meriden, ch., 6 65; Hanover, ch., 12; Plainfield, ch., 4,— 22 65; Troy, ch., 9;  
From April 1, 1883, to Nov. 1, 1883, \$481.82.

\$150 15

### VERMONT, \$76.15.

South Windham, ch., 11; Georgia, Mrs. E. P. Jones, 6; North Springfield, ch., 3 75; Bellows Falls, ch., 14; West Townsend, ch., 17 10;  
Coll. per Rev. W. S. McKenzie, Dist. Sec., St. Johnsbury, ch., 4 30; Montpelier, ch., 20;  
From April 1, 1883, to Nov. 1, 1883, \$299.49.

51 85

24 30

## MASSACHUSETTS, \$2,046.63.

South Framingham, ch., 26.74; Lowell, 1st ch., George Durant, tr., 10; Barnstable Asso., F. F. Bassett, tr., 28.97; Chelmsford, 1st ch., 30.02; Miller River Asso., Petersham, ch., 3.50; Erving, ch., 3; Shutesburg, ch., 2; Warwick, ch., 1, — 9.50; Boston, W. P., 30; Merrimac, ch., 5.11; Sharon, ch., 11; Salem, 1st ch., 305.56; Hyde Park, ch., 22.57; Norton, ch., Rev. W. S. Walker, 1; Boston, Clarendon-st. ch., quarterly coll., C. M. Winch, tr., 156.95; Fiskdale, ch., 1.51; North Bellingham, ch., 2; Danversport, ch., W. A. Jacobs, tr., 8.90; Wenham, ch., 12; Berkshire Asso., V. A. Whitaker, tr., Egremont, ch., 10; Stamford, ch., 3; Tyringham, ch., 9.25, — 22.25; Chelmsford, Central ch., 15.41; Newton Centre, ch., C. C. Patten, tr., 128.27; Old Colony Asso., D. B. Gurney, tr., Mansfield, 1st ch., 10; So. Hanson, ch., 12.78; So. Scituate, ch., 2.50, — 25.28; Becket, ch., 25.50; Framingham, 1st ch., E. Hemenway, tr., 43.12; Salem Asso., R. B. Gifford, tr., Marblehead, ch., 18; Rowley, ch., 13, — 31.00; Billerica, 1st ch., 8; Beverly, 2d ch., 48; Freetown, P. C. Bryant, ch., 5; Framingham Asso., 5.50; Boston, A. L. B., 8.20; First ch., F. E. James, tr., 900; Amesbury, Sarah T. Osgood, 10; Westfield Asso., Henry A. Chase, tr., Chicopee, Central ch., 12.50; Huntington, ch., 5, — 17.50; Salisbury and Amesbury, ch., S. Woodman, tr., 64.77; So. Sudbury, a friend, 2; Boston, Union Temple ch., Tay Edwards, for Chinese mission, 25; \$2,046 63

From April 1, 1883, to Nov. 1, 1883, \$6,802.54.

## RHODE ISLAND, \$361.74.

Providence, 1st ch., weekly offerings, 54.86; G. D. Wilcox, M.D., 60; 4th ch., 37.76; East Greenwich and Warwick, ch., 5; Pawtucket, 1st ch., 179.12; 336 74

Coll. per Rev. W. S. McKenzie, Dist. Sec., Providence, a friend, 25 00

From April 1, 1883, to Nov. 1, 1883, \$1,095.59.

## CONNECTICUT, \$611.00.

Rainbow, S. S. (of wh. 37.50 is for sup Key Bow and Kyah Paw, in Dr. Cross's school), 62.50; Lyme, ch., 25; Stonington, ch., 5; Hartford, 1st ch., 269.70; Torrington, Mrs. J. G. Lyman, 25; Meriden, Main-st. ch., S. S., tow. sup. of a nat. pr., care of Rev. W. K. McKibben, 70; Deep River, ch., 117; Bloomfield, ch., 19.80; West Hartford, ch., 2.50; Rainbow S. S., tow. education of 2 nat. prs., care Rev. A. V. Crumb, 12.50; 609 00

Coll. per Rev. W. S. McKenzie, Dist. Sec., Brooklyn, ch., 2 00

From April 1, 1883, to Nov. 1, 1883, \$1,614.30.

## NEW YORK, \$2,691.46.

North Granville, ch., 1.10; Straits Corners, S. S., for sup. of stu., care of Rev. H. Morrow, 4; Tioga Centre, S. S., for sup. Za Be Paw, care of Rev. H. Morrow, 10; Sandy Hill, ch., for Bible-work, 89; New Baltimore, ch. (of wh. 1 is fr. Mr. and Mrs. Wayne Brewster), 2.59; Brooklyn, Mrs. A. N. Carleton, for Pwo-Karen Bible, care Rev. D. L. Brayton, 15; Belleville, ch., 57.85; Pennfield, Miss. Band of Little Helpers, for school in Perambore, care Mrs. Waterbury, 25; Gilbertsville, Miss Mary Gilbert, for mission-work, care Rev. A. V. Crumb, 2.55; 207 09

Coll. per Rev. G. H. Brigham, Dist. Sec., Broome and Tioga Asso., Nestal, ch., 2 16

Cayuga Asso., per tr., 93 10

Cortland Asso., Marathon, ch., 5 50

Deposit Asso., Deposit, ch., 23.43; Rev. J. L. Smith and wife, 5; 28 43

Madison Asso., Canastota, ch., 10.50; Clockville, ch., 3; Fenner, ch., 7.60; North Brookfield, ch., 3; 24 10

Ontario Asso., Bethel, ch. (of wh. 20 is for sup. stu. in Tel. Theo. Sem.), 51; Benton, ch., 38.25; Middlesex, ch., 5; 94 25

Oneida Asso., Bartlett, ch., 5.75; Booneville, ch., 1.50; Cassville, ch., 12.60; Clinton, ch., 5.60; Rome, ch., 8.39; Trenton, 1st ch., 6; Utica, Blecker-st. ch., 75.78; Tabernacle, ch., 2; Vernon, ch., 13; Whitesboro', ch., 12; \$142 62

Oswego Asso., Hannibal, ch., 4 00

Otsego Asso., Edmeston, 2d ch., 26 50

Stephentown Asso., per tr., 22 65

Steuben Asso., per tr., 14 56

Seneca Asso., Bennettsburg, ch., 13; Caroline, ch., 3; Covert, ch., 4; Enfield, ch., 5.19; Farmer Village, ch., 35.17; Mecklenburg, ch., 10; North Hector, ch., 1; Ovid Centre, ch., 1; Romulus, ch., 12; Twinsburg, ch., 26.85; Watkins, ch., 5; North Hector, Garrett Clamson, 100; 216 21

Wayne Asso., per M. C. Mason, Marion, ch., 24.80; Palmyra, ch., 46.50; Rose, ch., 5.01; Walworth, ch., 7; West Walworth, ch., 2.50; Williamson, ch., 10.34; coll. at Asso., 10.93; 107 08

Syracuse, Gardner B. Weeks, a thank-offering for a special blessing, 100 00

A friend of missions, 50 00

Coll. per Rev. A. H. Burlingham, Dist. Sec., Southern N. Y. Asso., White Plains, ch., 9.46; Yonkers, Warberton-ave. ch., 969.53; 978 99

Long Island Asso., Brooklyn, Emmanuel ch., 312.50; Trinity, ch. (of wh. 10 is fr. Mrs. Ira Goddard), 26; Herkimer-st. ch., 143.29; Central ch., 4.37; Greenpoint, Union-ave. ch., 9; 495 16

Hudson River Central Asso., Lattingtown, ch., 7; Rosendale, ch., 7.25; Bangall, 2d Stanford ch., 3; Warwick, Calvary ch., 14.79; Port Jervis, ch., 21; 53 04

New York, Madison-ave. ch., coll. at for. mission-ary meeting, 26 02

From April 1, 1883, to Nov. 1, 1883, \$7,844.28.

## NEW JERSEY, \$246.73.

New Brunswick, Remsen-ave. ch., Youth's For. Miss. Soc., tow. sup. Tan Thoon, care Miss S. E. Haswell, 100 00

Coll. per Rev. A. H. Burlingham, Dist. Sec., North N. J. Asso., Paterson, Union-ave. ch. (of wh. 10.34 is fr. S. S.), 27 64; Echo Lake, ch., per Miss Annie Freeland, 4; 31 64

East N. J. Asso., New Monmouth, Port Monmouth, ch., 56.34; Perth Amboy, S. S., 2.75; 59.09

Coll. per Rev. R. M. Luther, Dist. Sec., Central Asso., Cherryville, ch., 47; Sandy Ridge, ch., 9; 56 00

From April 1, 1883, to Nov. 1, 1883, \$1,842.41.

## PENNSYLVANIA, \$593.44.

Coll. per Rev. R. M. Luther, Dist. Sec., Abington Asso., Greenfield, ch., 3.50; Mount Bethel, ch., 3; Scott Valley, ch., 4.60; 11 10

Bridgewater Asso., coll. at do., 10 00

Centre Asso., Three Springs, ch., addl., 3 67

Cleardfield Asso., Zion, ch., 5 00

French Creek Asso., Franklin, Mrs. Dr. Evans, German Ant. Conference, per tr., J. A. Shulte, Phila. Ladies' Aid, Baltimore, 25; do., Rochester, 25; Rochester, German ch., 38.53; S. S., German ch., Albany, 5; 10 00

Indiana Asso., Bethel, ch., 4; Brush Valley, ch., 3; Fairview, ch., 2; Mahoning, ch., 5; Punxsatawney, ch., 2; Two Lick, ch., 2.30; Rev. C. H. Prescott, 20; 93 53

Northumberland Asso., Loyalsock, ch., 3; La Porte and Eaglesmere, ch., 1; Clinton, S. S., 2; Shamokin, ch., 1; Berwick, ch., 4.54; Miss Mary A. Meixell, Milton, 5; Rev. S. W. Zeigler, 50; 17 04

North Philadelphia Asso., Rev. G. L. Beck, 10; Holmesburg, ch., 38.29; Mrs. Heydrick for Ramapatam Theo. Sem., 25; Lawrenceville, ch., 5.13, S. S., 5, — 10.13; 83 42

Philadelphia Asso., Angora, S. S., 24.45; do., ch., addl., 100; Lower Merion, Hon. H. G. Jones, 10; Marcus Hook, ch., 26.75; New Castle, 4; Chestnut Hill, ch., 10; Shiloh, Wilmington, Del., 3; Montgomery, ch., 5; South Chester, ch., 5.40; New Britain, ch., 38.31; Village Green, ch., 3; Newton Square, ch., 3.70; Brandywine, ch., addl., 1.75; Philadelphia, 11th ch., 7.50; 242 86

Ten Mile Asso., S. S. Convention, 13 93

Wayne Asso., Honesdale, S. S., 8; Paul Bliss, 1; 9 00



Welsh Asso., Plymouth, ch., 10; Parsons, ch., 4.50; Shenandoah, ch., 7.31; Arnot, ch., 3; Morris Run, ch., 2.20; St. Clair, ch., 2.62; Drifton, ch., 6.41; Wheeling Asso., Buffalo, Penn., for 1882, 5.05; for 1883, 5.50; Wyoming Asso., Wilkesbarre, Centennial S. S., From April 1, 1883, to Nov. 1, 1883, \$5,138.36.

## DISTRICT OF COLUMBIA, \$83.55.

Coll. per Rev. R. M. Luther, Dist. Sec., Washington, Calvary ch.,  
From April 1, 1883, to Nov. 1, 1883, \$245.22.

## WEST VIRGINIA, \$258.45.

Coll. per Rev. Thomas Allen, Dist. Sec., Harmony Asso. (of wh. 60 is for sup. Sau-boon, nat. pr., care Rev. A. Bunker), Burning Spring, ch., 1.18; Good Hope, ch., 2; Shiloh, ch., 1; Pocahontas, ch., 3; Flat Fork, ch., 10.15; Big Sand Creek, ch., 2; Little Creek, ch., 10; Holly Wood, ch., 5; Glass Lick, ch., 4; Mt. Olive, ch., 2.50; Two Runs, ch., 2; Henry's Fork, ch., 5.60; Gilboa, ch., 3; Brush Creek, ch., 5; Centre Point, ch., 2.80; Mt. Moriah, ch., 1; Harmony, ch., 3.05; Providence, ch., 2.02; Big Left Hand, ch., 2; Meadow Dale, ch., 2; Rev. H. Coper, 2; Raleigh Asso., tow. sup. of Tan-goog, nat. pr., care Rev. W. F. Thomas, Guyandotte, ch., 2.80; Indian Creek, ch., 2.50; Rock Castle, 3.50; Greenbrier Asso., Bethel, ch.,  
Parkersburg Asso., Parkersburg, ch., tow. sup. of Yellomundoo, nat. pr., care Rev. J. E. Clough, 50; do., S. S., for sup. of a lad in Dr. Cross's school, 5;  
Judson Asso., for sup. of Soo-Hee and La-mwie, nat. prs., care Rev. A. Bunker, Bingamon, ch., 75; Bethesda, ch., 6.06; Bethany, ch., 8.50; Bethlehem, ch., 5; Dent's Run, ch., 10.50; Dunkard's Valley, ch., 1.50; Fairview, ch., 13; Hep-sibah, ch., 9; Harmony, ch., 2.66; Mt. Zion, ch., 7.25; Olive Branch, ch., 4; Pine Fork, ch., 1; Pleasants, ch., 1; Philadelphia, ch., 4.25; Sardis, ch., 5; Union, ch., 2.74; Union Valley, ch., 3.50; Vermont, ch., 4.75; West Fork, ch., 6; West Warren, ch., 6.21; Worthington, ch., 2.70; Willow Tree, ch., 18.72; St. Pauls, ch., 2; coll. at asso., 1.85;  
From April 1, 1883, to Nov. 1, 1883, \$1,534.32.

## OHIO, \$559.02.

Dayton, Mrs. Agnes E. Platt, 100; Mrs. J. S. Barney, 100, for missionary to the Taligins;  
Coll. per Rev. Thomas Allen, Dist. Sec., Ashtabula Asso., Andover, ch., 1; Cherry Valley, ch., 5; Colebrook, S. S., 9.33; Rev. L. Ferguson, 2; Caneant, ch., 6; Geneva, ch., 4.20; Madison, ch., 3.30; Perry, S. S., 5; Richmond, ch., 6.13; Sheffield, 3;  
Auglaize Asso., Amanda, ch., in pt., 9.15; Spencer-ville, ch., 3.17;  
Huron Asso., New London, ch., 4; Sandusky, Wayne-st. ch., 8.04;  
Lorain Asso., Henrietta, ch.,  
Mad River Asso., Bethel, ch.,  
Miami Asso., Cheviot, ch., 4; "Willing Workers," for education of boy and girl in Rev. A. Bunker's school, 50; Cincinnati, 9th-st., Rev. J. Emmerly, 2; Linwood, ch., 7.50; Mt. Lookout, ch., 15.25; Pleasant Ridge, ch., 15.25; coll. at Miami Asso., 22;  
Dayton Asso., King's Creek, S. S., for education of Mah Lay, lad in Rev. A. Bunker's school,  
Mt. Vernon Asso., Mt. Vernon, ch., 28.10; do., S. S., 17;  
Trumbull Asso., Garrettsville, ch., 11.70; do., S. S., 2.19; Kent, ch., 1; Orangeville, ch., 3.50;  
Toledo Asso., Pioneer, ch.,  
Wooster Asso., Canton, ch., in pt., 25.15; do., S. S., for education of Koo-too, lad in Rev. A. Bunker's school, 25; Millbrook, ch., 12.75; Mohecan, ch., 5.35;  
Zanesville Asso., Ark Spring, ch., 2.70; Pleasant Valley, ch., 3.06;  
From April 1, 1883, to Nov. 1, 1883, \$4,788.50.

## INDIANA, \$159.67.

Coll. per Rev. S. M. Stimson, Dist. Sec., Tippecanoe Asso., Crawfordsville, ch.,  
Logansport Asso., Niconza, ch., 14; Bethlehem, ch., 10; Palestine, ch., 2.05; Peter Merdith, 1; Warsaw, ch., Rev. Wm. Cool, 2.50; Miami, ch., 19.24; do., S. S., 1.25; Yellow Creek, ch., 3.12; Sevastopol, ch., 1.50; Rev. A. E. Babcock, 1;  
Flat Rock Asso., Shelbyville, ch., John W. Dame, 25 00  
Friendship Asso., New Hope, ch., 3; Bethel, S. S., 1.11; Lemuel Hanna, 3; Zion's Mount, Onen Co., 50;  
83 55 Harmony Asso., New Harmony, ch., 3; Missinewa Valley, ch., 2.30; Mt. Pisgah, ch., 3; Bethany, ch., 2; Olive Branch, ch., J. M. Cooper, 25;  
Union Asso., Vincennes, ch., 10 55  
Fort Wayne Asso., Oswego, ch., 4.80; Eel River, ch., Whitley Co., 8; West Union, ch., 3; Huntington, ch., 15.05; 22 50  
From April 1, 1883, to Nov. 1, 1883, \$680.60. 30 85

## ILLINOIS, \$381.81.

Mt. Pleasant, ch., Bridgeport, per Rev. C. F. Tolman, 2 50  
Coll. per Rev. C. F. Tolman, Dist. Sec., Aurora Asso., Sandwich, ch., S. S., for helper at Ongole, 20 00  
Bloomington Asso., Graymont, ch., for Japan Scriptures, 4; Mason City (of wh. 25 is fr. S. S.), 65;  
Weston, ch., 1;  
71 30 Chicago Asso., Chicago, Mrs. M. R. Pratt, 10; 1st Swedish ch. of West Side Branch, for stu. at Ongole, care Rev. W. R. Manley, 25; ad, Swedish sisters, for Helper, care of do., 15; 2d ch., bal., .58; Woodstock, ch., S. S., for Farish Tel. pr., 28;  
8 80 Dixon Asso., Dixon, ch., 50; Erie (of wh. 1 is fr. S. S.), 6; Lanark, ch., in pt., 3; Nora, 2.95; Sterling, bal., 21.75; York, ch., 8;  
55 00 Peoria Asso., Kickapoo, ch., 7; Osceola, ch., 15; Pleasant Grove, ch., 4; Toulon, Father Stickney, 1; White's Grove, ch., 7;  
34 00 Rock Island Asso., Sheffield, Robert Jones, 30 00  
Coll. per Rev. S. M. Stimson, Dist. Sec., Bloomfield Asso., Champaign, ch., 7 78  
New Liberty Asso., coll., 6 25  
Nine-Mile Asso., coll., 41 00  
From April 1, 1883, to Nov. 1, 1883, \$2,238.59.

## IOWA, \$80.25.

Eldora, E. P. Barker, 10 00  
Coll. per Rev. C. F. Tolman, Dist. Sec., Cedar Valley Asso., Waterloo, S. S., for stu. at Ongole, 6 25  
English River Asso., What Cheer, J. Lortcher, 4 00  
South-eastern Asso., Glenwood, ch., 60 00  
From April 1, 1883, to Nov. 1, 1883, \$943.38.

## MICHIGAN, \$335.21.

44 96 Kalamazoo, Lillie I. Denison, 1 00  
Coll. per Rev. S. M. Stimson, Dist. Sec., Jackson Asso., coll. at do., 1.45; Clarke Lake, ch., 6.70;  
12 32 Kalamazoo Asso., Climax, ch., 10; Ceresco, ch., 20;  
12 04 Grand River Asso., coll. at do., 6.40; Portland, ch. (of wh. 25 is for sup. pupil in Rev. D. Downie's school, Nellore), 39.40;  
10 00 Hillsdale Asso., Jonesville, ch., 4.30; Coldwater, ch., add'l, 25; do., S. S., 8.70; Reading, ch., 5; Bronson, ch., 8.88;  
27 13 Saginaw Valley Asso., Saginaw City, ch., 3 00  
116 00 Flint River Asso., Holly, ch., 22; Plymouth, ch., Mrs. Joha Shaw, 5; H. B. Johns, Novi, 5; Fenton, ch., 14.12; Flint, ch., 41.55;  
10 00 Wayne Asso., Milford, ch., 2; Farmington, ch., 1.25; Brighton, ch., 3.95; Kensington, S. S., 1.76;  
45 10 Michigan Asso., Mt. Clemens, ch., 8 06  
18 39 Grand Travers Asso., Sheboygan, ch., 32; Traverse City, ch., 5;  
5 30 Shiawassa Asso., Corinne, ch., 6.25; Owosso, ch., 20.23; Ovid, P. C. Bassett, 5;  
68 25 White River Asso., Manistee, Maple-st. ch., 5 75  
666 00 St. Joseph River Asso., Dowagiac, ch., 5 00  
Grand Rapids Asso., coll. at do., 41 08  
From April 1, 1883, to Nov. 1, 1883, \$1,181.76.



## MINNESOTA, \$86.72.

Coll. per Rev. C. F. Tolman, Dist. Sec., Central Asso., Albert Lea, Rev. M. A. Jones, 5; Owatonna, Rev. A. Town, 5;  
 Minnesota Asso., Minneapolis, 1st ch., S. S., for Rungiah, 43.75; Newport, ch., 10; Northfield, ch., 4.25;  
 Northern Asso., Duluth (of wh. 6 is fr. S. S.),  
 Southern Asso., Spring Valley, L. Taylor,  
 Western Asso., Brown's Valley, Rev. G. D. Ballantine, 1; Montevideo, Rev. Woodruff, 1;  
 Zumbrota Asso., Byron, Mrs. Hurd's S. S. class,  
 Scandinavian Conference, Alexandria, ch.,  
 From April 1, 1883, to Nov. 1, 1883, \$609.29.

## WISCONSIN, \$73.89.

Coll. per Rev. C. F. Tolman, Dist. Sec., Dodge Asso., Fall River, ch., 6.05; Otsego, ch., 10.25;  
 Janesville Asso., Beloit, in pt., 9.99; Clinton, bal., .60;  
 Lake Shore Asso., Merton, of wh. 6.64 is fr. S. S.,  
 From April 1, 1883, to Nov. 1, 1883, \$776.16.

## MISSOURI, \$192.03.

La Mine, Rev. J. W. Brady,  
 Coll. per Rev. S. M. Stimson, Dist. Sec., Freedom Asso., tow. sup. nat. pr., C. Davidu, care Dr. Clough, 4.55; Mission Chapel, ch., on last year's pledge, 1.50; coll. at asso., 7.80;  
 Spring River Asso., for sup. nat. pr., Papiach, care Dr. Clough, brother Wayland, 1; sister Dunn, 1; sister Southwick, 1; Spring Valley, ch., 1; Union, ch., 5; Golden City, ch., 3.50; coll. at asso., 5.45; C. F. Hall, 5;  
 Antioch Asso., coll. at asso., for sup. nat. pr.,  
 Dade County Asso., for sup. of P. Cuniah, under Dr. Clough, coll. on pledges, per Dr. Young,  
 South-west Bethel Asso., for sup. of nat. pr., Cuniah, care Dr. Clough, 8.75; Rev. L. Heine, 20;  
 Lawrence County Asso., for sup. nat. pr., Goomedde, care Dr. Clough, F. M. Smart, 5; William Gilmore, 1; L. Jordan, 1; C. T. Weer, 2; Mt. Vernon, ch., 8; coll. at asso., 52.75;  
 Greene County Asso., for sup. nat. pr., Y. Bundiah, care Dr. Clough,  
 From April 1, 1883, to Nov. 1, 1883, \$542.66.

## KANSAS, \$297.59.

Coll. per Rev. C. F. Tolman, Dist. Sec., Arkansas Valley Asso., Arlington, 3; Bethel, 2; Hutchinson, 1st, 1.75; Hutchinson, 2d, 1.75; Harmony, 5; Inka, 1.50; Lamut, 8.25; Lyons, 1; Maple Grove, 1; Medford, 1.60; Nickerson, 11.61; Nonpareil, 1; Pawnee Rock, 4; Salt Creek, 2; Sun City, 1.50; Raymond, 4; St. John, H. N. Cudworth, 5; Stafford, 1; Sterling, 3; Walnut, 2.30;  
 Central Asso., Walton, ch. (of wh. 2 is fr. sister Ives), 7.11; Zion, ch., .50;  
 Kansas River Asso., Burlington, ch., 16.41; Dover, M. A. Wright, 1; Eskridge (of wh. Joseph Little and family, gave 5, Mrs. L. Little, 2), 8.50; North Topeka, ch., 26; Osage City, L. W. and Laura Brown, 3; Topeka, 1st, and J. R. Mulvane and wife, Mrs. Alfred, 3; Dr. Foot, 3, — 11; Madison Street, Father Stone, .50;  
 Miami Asso., Olathe, a friend of missions, who consecrated a tenth to the Lord,  
 Nemescha Asso., Bear Creek, ch.,  
 North-eastern Asso., coll. at do., by C. T. Coffey, 5.45; Everet, L. N. Fletcher, 1; Pleasant View, ch., 3.05; Severance, W. Bunnell, .50; Hiawatha, S. S., for stu. Ongole, 25;  
 Blue Valley Asso., coll. at do., 5; Council Grove, ch., 3.40; Elm Creek, 4.35;  
 Republican Valley Asso., Clifton, ch.,  
 Smoky Hill Asso., Abilene, ch., 10.11; Havensville, Rev. M. C. Coles, 1; Solomon, ch., 6.55;  
 South-eastern Asso., Choto Valley, ch., .50; Hackberry, ch. and S. S., 10; Lowell, ch., 1.95; Macedonia, ch., .50; a friend, .50;  
 Upper Solomon Asso., Bristow, 1; Downs, 10.15;

Fairport, 1; Grand Cen., 3.95; Moreton, J. W. Duke, 1; Osborne, 2; Russel, 1; Turkville, 1;  
 From April 1, 1883, to Nov. 1, 1883, \$513.13.

## NEBRASKA, \$210.57.

Coll. per Rev. C. F. Tolman, Dist. Sec., First Nebraska Asso., coll. at do. by Rev. C. F. Chaffee, 16.95; Cheney, ch., 1; Lincoln, ch., bal., 59.15; North Nemaha, 5;  
 Loup and Elkhorn Valley Asso., Albion, ch., 2.86;  
 Cedar Rapids, ch., 1;  
 Nemaha Asso., Burchard, S. A. Isaacs, 3; Brock, ch., 1; Highland, ch., 2; Independence (of wh. 10 is fr. Rev. P. Bolinger, 10.90; Lebanon, R. P. Phelps, 5; N. Auburn, ch., .55; Pawnee City (of wh. 5 is fr. C. A. Chappel), 18.06; Prune Union (of wh. 5 each is fr. Tho. and Daniel Higgins, and John Lewis), 27.75; Humboldt, Deacon J. H. Smith, 2.50;  
 Omaha Asso., Freemont, ch.,  
 York Asso., coll. at do., 1.70; Exeter, ch., 8.15;  
 Dorchester, John Panter, 5;  
 From April 1, 1883, to Nov. 1, 1883, \$431.78.

## CALIFORNIA, \$22.50.

Sacramento River Asso., per Rev. G. S. Abbott, D.D.,  
 Coll. per Rev. C. F. Tolman, Dist. Sec., Brooklyn, ch.,  
 From April 1, 1883, to Nov. 1, 1883, \$228.55.

## OREGON, \$20.00.

Oregon City, 1st ch. (of wh. 10 is for Bible-work),  
 From April 1, 1883, to Nov. 1, 1883, \$145.71.

## MONTANA TERRITORY, \$16.00.

Coll. per Rev. C. F. Tolman, Dist. Sec., Glendale, ch., bal.,  
 From April 1, 1883, to Nov. 1, 1883, \$56.35.

## WASHINGTON TERRITORY, \$38.50.

Pullman, ch., William Kitzmiller, 1; Garfield, ch., .50; Colfax, Rev. S. E. Stearns, 5; Colfax, Mrs. Sarah Lawler, 1.50, Rosa Lawler, .50, — 2; Colfax, W. B. F. M. Circle, 21.50; Spokane Falls, do, 2; Palouse Asso., coll. 6.50, per Leoti L. West, tr., Washington Territory, 30;  
 From April 1, 1883, to Nov. 1, 1883, \$90.50.

## IDAHO TERRITORY, \$10.00.

Moscow, W. B. F. M. Circle, per Miss Leoti L. West,  
 From April 1, 1883, to Nov. 1, 1883, \$10.00.

## LOUISIANA, \$0.10.

Red Land, a Baptist brother,  
 From April 1, 1883, to Nov. 1, 1883, \$0.10.

## LEGACIES.

Cambridge, Mass., Margaret Daggett, per James F. Eaton, ex r, \$5 26  
 Avon, Conn., Mrs. Cornelia T. Bissell, per L. F. Webster, ex r, 1,000 00  
 Middletown, Conn., Eunice Clark, per Alfred Cornwell, adm., 737 50  
 Colebrook, O., Malinda Treat, per Rev. Thomas Allen, 4 00  
 Brighton, Mich., Job Cranston, per Rev. S. M. Stimson, 2,000 00  
 Racine, Wis., J. Humphrey, per Rev. C. F. Tolman, 638 95  
 4,385 71  
 \$14,290 98  
 37,559 88  
 \$51,850 86

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